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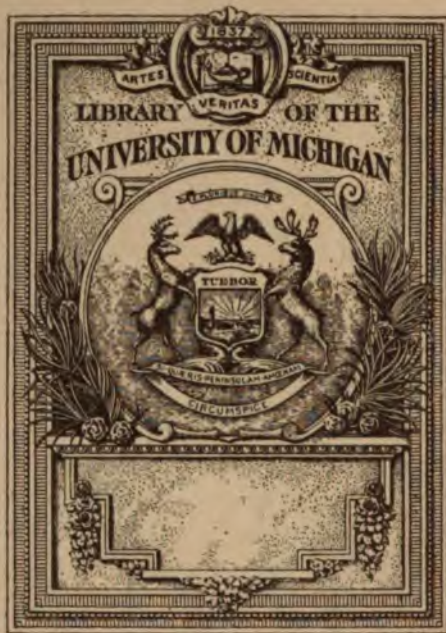
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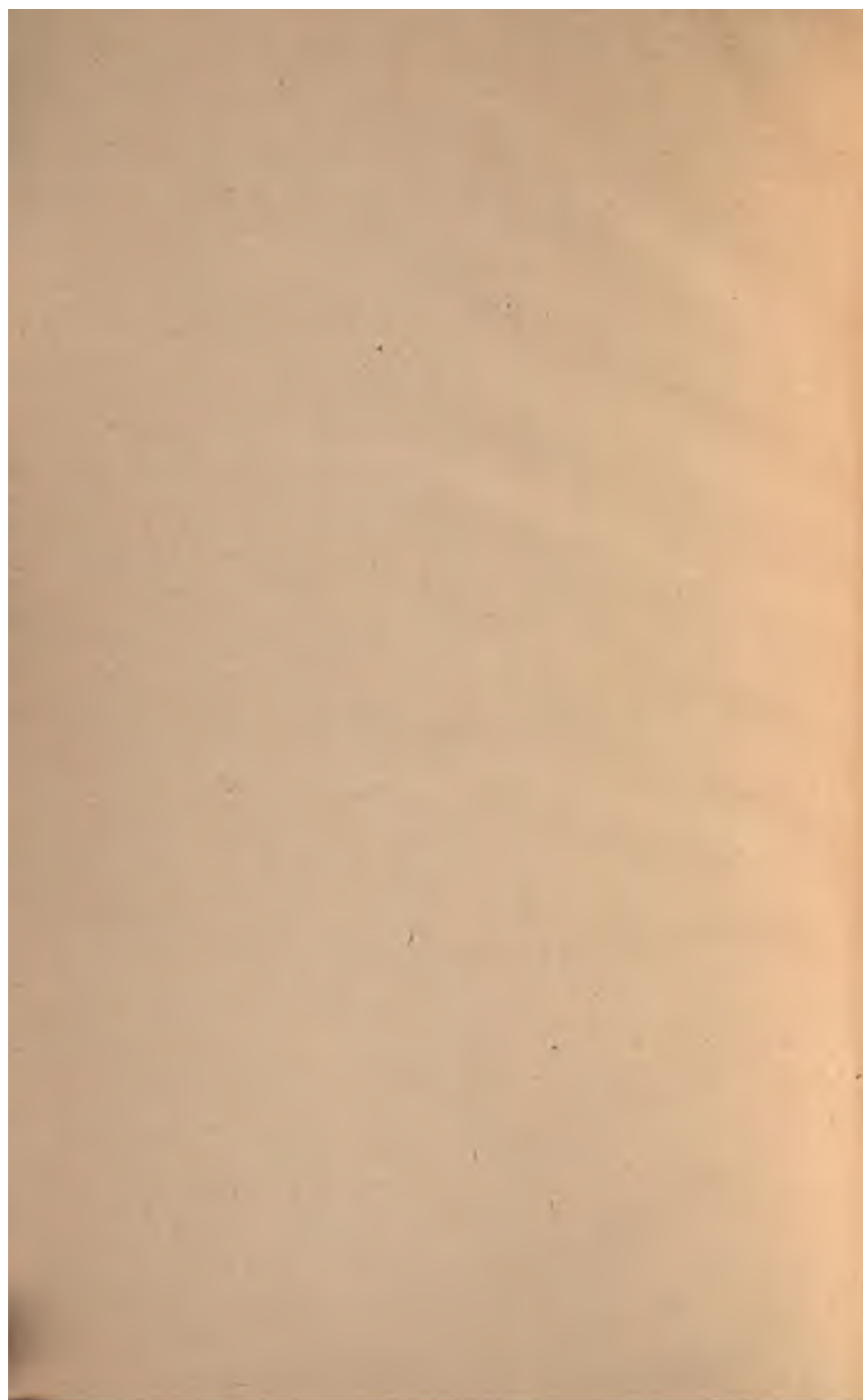
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No. I.

Hugh Fort
1910

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

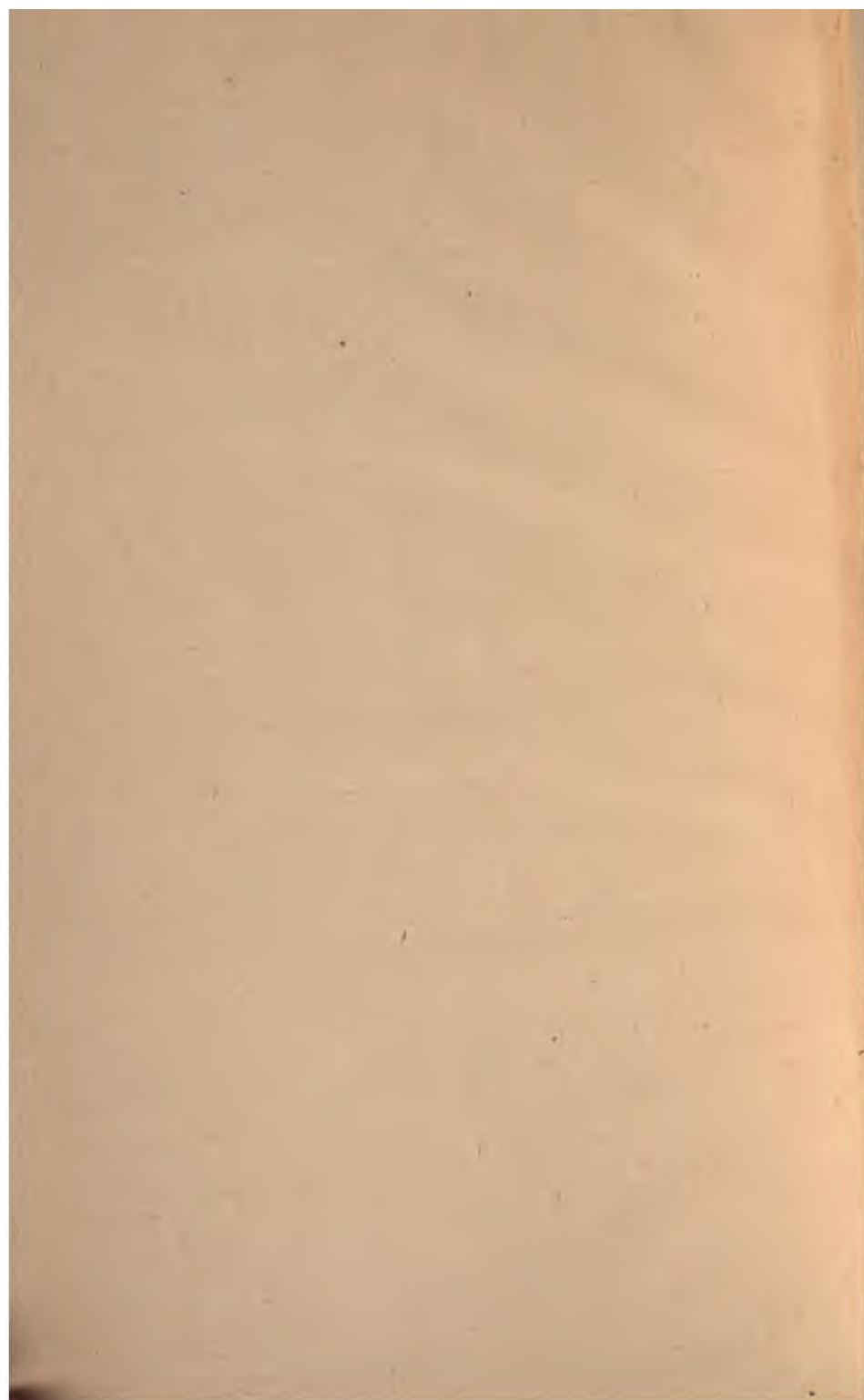
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THE STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON

His Excellency Sir William C. F. Robinson K. C. M. G.

MEMBERS OF THE COUNCIL.

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 Innes, J.
 Junid, Syed Aboobaker bin Omar AP.
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 Ker, Y. R.
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 Remé G. A.
 Rinn, Edmond.
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 Smith, W. B.
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 Swinburne, Capt. Paul.
 Symes, R. L.
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 Thompson, W.
 Tolson, G. R.
 Trachsler, H.
 Treacher, H. E. & W. H.
 Trebing, Dr.
 Uloth, H. W.
 Vaughan, H. C.
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 Whamboa, Hon. H.A.K. C.M.G.
 Wheatley, J. J. L.
 Wilson, J. W.
 Woodford, H. W.
 Wynken, R.
 Zemke, P.

PROCEEDINGS OF THE STRAITS BRANCH
OF THE ROYAL ASIATIC SOCIETY.

MINUTES OF MEETINGS HELD AT THE RAFFLES LIBRARY,
SINGAPORE, MONDAY THE 4TH NOVEMBER 1877.

Present.

The Ven. Archdeacon G. F. Hose.	
N. B. Dennys,	Esq., Ph. D.
A. Gray,	"
D. F. A. Hervey,	"
The Hon. C. J. Irving,	"
W. E. Maxwell,	"
F. Maxwell,	"
W. A. Pickering,	"
A. M. Skinner,	"
J. D. Vaughan,	"

The Venerable Archdeacon Hose having been requested to take the Chair, Mr. A. M. Skinner explained the object of the Meeting,—that of forming a Society to promote the collection and record of information relating to the Straits Settlements and the neighbouring countries.

Mr. Skinner proposed and Mr. Irving seconded,

“That the gentlemen present form themselves into a Society for collecting and recording Scientific information in the Malay Peninsula and Archipelago: the said Society to be, for the present, called the “Straits Asiatic Society.”

Mr. Hervey proposed and M. W. E. Maxwell seconded,

That the gentlemen present form themselves into a provisional Committee, any three of whom will form a *quorum*.”

Dr. N. B. Dennys proposed and Mr. Vaughan seconded,

“That the Committee be requested to communicate with the Royal Asiatic Society with a view to the Society being incorporated as the Straits Branch of that Society.”

Mr. A. Gray proposed and Mr. W. A. Pickering seconded,

“That the subscription of the Society be fixed at \$6 per annum; and that the Hon. C. J. Irving be requested to act as Honorary Treasurer.”

Mr. Irving consented to accept the office, and Dr. Dennys agreed to act as Honorary Secretary until the receipt of the answer from the Royal Asiatic Society.

The following gentlemen having previously signified their interest in the establishment of such a Society, though unable to be present at the Meeting, it was agreed that their names should be included in the List of "Original Members" to be sent to the Royal Asiatic Society with the application for incorporation:—viz.

The Hon. J. Douglas, C. M. G.
 „ Hon. W. Adamson.
 Herbert Cope, Esq.
 F. Kehding, „

MONDAY, THE 21ST JANUARY, 1878.

A draft of Rules for the regulation of the Society was taken into consideration and after discussion Rules were agreed to in the form appended.

The election of Officers and Councillors for 1878 was then proceeded with, the result being as follows:—

Ven. Archdeacon Hose, *President*.
 J. D. Vaughan, Esq., *Vice President for Singapore*.
 D. Logan, Esq., *Vice President for Penang*.
 Hon. C. J. Irving, *Honry. Treasurer*.
 N. B. Dennys Esq., Ph. D., *Honry Secretary (pro: tem:)*
 The Hon. J. Douglas, C. M. G.
 Ernest Bieber, Esq., L. L. D.
 A. M. Skinner, Esq.
 E. Koek, „
 J. Miller, „

In discussing the future place of Meeting for the Society, the Hon. J. Douglas, Chairman of the Committee of Management of the Raffles Institution stated that he believed there would be no objection to the use of the rooms of the Library and Museum on any evening, except Tuesday and Friday in each week.

MONDAY, THE 5TH FEBRUARY, 1878.

An Editorial Committee was chosen consisting of the following members:—

The Ven. Archdeacon G. F. Hose.
 „ Hon. C. J. Irving.
 A. M. Skinner, Esq.
 N. B. Dennys, Esq., Ph. D.

It was decided that the first monthly General Meeting should be held at the Raffles Library on Thursday 28th February 1878, when the President would read his Inaugural Address.

THURSDAY, THE 28TH FEBRUARY, 1878.

Members of the Council Present.

Ven. Archdeacon G. F. Hose. President.
 J. D. Vaughan Esq., Vice President for Singapore.
 The Hon'ble C. J. Irving, Honry. Treasurer.
 N. B. Dennys Esq. Ph. D. Honry. Secretary.
 The Hon'ble J. Douglas, C. M. G.
 Ernest Bieber, Esq. L. L. D.
 A. M. Skinner, „
 E. Koek, „
 J. Miller, „

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 35 gentlemen were elected Members of the Society.

The President proposed that Mr. M. Maclay, the distinguished Russian Traveller, who was at present residing in the Settlement, and who, as was well known, had extensively explored the Malay Peninsula and the coasts of New Guinea, should be elected an Honorary Member of the Society. The proposition was seconded by Mr. Skinner, and was carried unanimously.

The Ven. Archdeacon Hose delivered his Inaugural Address, as President of the Society, see page 1.

Mr. Skinner, at the request of the President, exhibited a sketch Map of the Malay Peninsula on a large scale, which is being gradually filled in as surveys are made or as information is otherwise received; and drew attention to the great extent to which the Peninsula still remained unexplored, even after all the recent additions that had been made to our knowledge.

The Honorary Secretary read a paper on "the Breeding Pearls of Borneo" (see page 34) and exhibited Specimens.

The Hon'ble Mr. Douglas moved that a vote of thanks be given to the President for his valuable and interesting address. This was cordially agreed to: and after a few words of acknowledgement from the President, the Meeting separated.

MONDAY, THE 1ST APRIL, 1878.

Members of the Council present :

The Ven. Archdeacon Hose. *President.*
 J. D. Vaughan, Esq., Vice. President for Singapore.
 N. B. Dennys, Esq., Ph. D. Honry. Secretary.
 Hon. J. Douglas, Esq., C. M. G.
 A. M. Skinner, Esq.
 E. Bieber, Esq., L. L. D.

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 23 Gentlemen were elected Members of the Society.

The Honorary Secretary Dr. N. B. Dennys drew attention to the circumstances under which he had accepted, as a temporary arrangement, the office of Honorary Secretary to the Society; and proposed that the office should now devolve upon Mr. A. M. Skinner in accordance with the arrangement which had been contemplated at the time. Mr. Skinner expressed his willingness to undertake the duties, and the change was agreed to.

Mr. J. D. Vaughan read a paper on "The Chinese in Singapore. Some discussion ensued in which Dr. Dennys, Mr. Douglas, and the Chairman successively took part.

MONDAY, THE 6TH MAY, 1878.

Members of the Council present.

The Ven. Archdeacon Hose, *President.*
 J. D. Vaughan, Esq. Vice President for Singapore.
 Hon. C. J. Irving. Honry. Treasurer.
 A. M. Skinner, Esq. Honry. Secretary.
 Hon. J. Douglas, C. M. G.
 E. Bieber, Esq. L. L. D.
 N. B. Dennys, Esq. Ph. D.
 E. Koek, Esq.

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 9 Gentlemen were elected Members of the Society.

The President communicated to the Meeting the substance of a letter received from the Royal Asiatic Society, in which that Society agreed to the affiliation of the Straits Asiatic Society as a Branch, and undertook to exchange publications.

It was resolved, that the full name of the Straits Asiatic Society shall henceforth be changed to the "Straits Branch of the Royal Asiatic Society."

It was resolved, that it shall be a rule of the Society to request the Governor of the Straits Settlements, for the time being, to be Patron of the Society and that His Excellency Sir W. F. C. Robinson be invited to accept that office.

A paper on the origin of the Chinese Triad Societies was read by W. A. Pickering, Esq.

A conversation upon the actual position and practise of the Tan Tae Höey in the Straits followed.

The Hon. Secretary then read a paper of Mr. N. Maclay's upon, "The Dialects of the Melanesian tribes in the Malay Peninsula."

This gave rise to a discussion upon the identity of the aboriginal races in the North and South of the Peninsula, and the marks of their connection with other Asiatic races to be found in their language, physical peculiarities, &c., and a proposal was made by Hon'ble J. Douglas, and heartily agreed to, that the other Branches of the Royal Asiatic Society in the East should be asked to assist this Branch in collecting Vocabularies and otherwise throwing light on this subject.

At the Monthly General Meeting of the Straits' Asiatic Society held on Monday evening the 3rd June there were present, of the Council, Archdeacon Hose, (President), Mr. A. M. Skinner, (Honry. Secretary), Dr. Bieber and Messrs. Miller and Koek; besides 35 members and visitors. Messrs. Tolson and Schomburgk Syeds Mahomed bin Ahmed, and Abu Bakar bin Omar, and Inches Mahomed Seyd, Ibrahim and Mahomed bin Maboob were elected Members. It was announced that H. E. the Governor had accepted the office of Patron to the Society.

The President then read extracts from M. Maclay's paper on the wild Tribes of the Peninsula, translated from the German.

The Honry. Secretary (Mr. Skinner) then read a paper furnished by W. E. Maxwell, Esq., Assistant Resident of Perak, on the Proverbs of the Malays, exclusive of those to be found in the works of Klinkert, Favre and Marsden; Dr. Dennys' paper on the Snake-eating Serpent (*Ophiophagus Elaps*) of Singapore, was read by the President, in the unavoidable absence of Dr. Dennys. In the course of the proceedings, it was stated that the Journal is almost ready for publication.

The Meeting then adjourned to the date of its next regular meeting, the 1st July.

E R R A T A .

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	”	” <i>Penny F. G.</i>	” <i>Penny F. G.</i>
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116	” 10	” <i>of several</i>	” <i>of. Several.</i>

V.—Meetings.

14. The Annual General Meeting shall be held in January of each year.

15. General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16. At Meetings of the Society eleven members shall form a quorum for the transaction of business.

17. At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18. At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19. The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved by the Council, and the discussion of topics connected with the general objects of the Society.

20. Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21. A Journal shall be published, when practicable, every six months under the supervision of the Council. It shall comprise a selection of the papers read before the Society, the Report of the Council and Treasurer, and such other matter as the Council may deem it expedient to publish.

22. Every member of the Society shall be entitled to one copy of the Journal, deliverable at the place of publication. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

23. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24. The Council shall have power to sanction the publication, in a separate form, of papers or documents laid before the Society, if in their opinion practicable and expedient.

VII.—Popular Lectures.

25. Occasional Popular Lectures upon literary or scientific subjects may be delivered, under the sanction of the Council, on evenings other than those appointed for General meetings of the Society.

VIII.—Amendments.

26. Amendments to these rules must be proposed in writing to the Council, who shall, after notice given, lay them before a general meeting of the Society. A committee of resident members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the general meeting next ensuing, when a decision may be taken.



INAUGURAL ADDRESS

BY THE PRESIDENT,

THE VENERABLE ARCHDEACON HOSE M. A.

DELIVERED ON THE 28TH FEBRUARY, 1878.

IF I understand aright the duty which devolves upon me to-night in the position with which you have honoured me, I have two things to do. The first is to explain, at some greater length than has been done hitherto, the objects which the promoters have had in view in seeking to establish the Straits Asiatic Society; and the second is to point out the means by which it is hoped these objects may be attained.

The primary object of the Society, as defined in the Rules, is "to investigate subjects connected with the Straits of Malacca and the neighbouring countries." The expression "neighbouring countries" was selected as being a wide and comprehensive term, in order that the Society might feel as little restricted as possible in accepting communications respecting any part of Southern and Eastern Asia. But no doubt the attention of the Society will be chiefly concentrated upon the Peninsula of Malacca, as far North as the Tenasserim Provinces, and the great Indian Archipelago, that wonderful chain of Equatorial Islands stretching from Sumatra on the West to New Guinea of the East. Science is greatly in want of some general term to describe this great portion of the earth's surface, including both the continental and the insular divisions of it. For, though the different parts of it vary from one another in a great many particulars, yet they are in no slight degree homogeneous, and it would be a great convenience to be able to speak of them all under one common name. Several have been suggested, and of them all I prefer the name 'Malaya,' as being at once the most simple, and the most intelligible. For throughout this whole wide-spread district, the language spoken is either Malay or some closely allied form of speech; and Malay itself is to a very great extent the *lingua franca*—the common medium of commu-

nication for business purposes between the inhabitants of different races.*

This 'Malaya' then (if I may, at least on this occasion, use the word) being our field, we have to consider what work has been already done in it, and what remains to be done.

And in speaking of work already accomplished, I must hasten to do honour to one great name, which such a Society as this must always hold in the greatest respect—it is almost needless to say I mean the name of J. R. Logan. No doubt there were great men who came before him here; men who were possessed of scientific knowledge, and patient observation, and intellectual power, and who brought these great gifts to bear upon the manifold wonders which nature has accumulated in this part of the world; and in their writings gave to their own time, and to posterity, the benefit of their labour and research. Mr. Logan had his predecessors, "*Vixere fortes ante Agamemnona multi,*" and we have not to lament with the poet, at least in the case of all of them, that they lie overshadowed by the long night of oblivion, unwept and unknown. Marsden, Leyden, Raffles, Newbold, not to mention Portuguese and Dutch travellers who came before them, will ever be illustrious names in the history of these countries. But to Mr. Logan belongs the special honour of having not only observed much, and thought much, and written much himself, but also of having associated together with himself other thinkers, and of having contrived a plan by which the knowledge acquired by some of his contemporaries and fellow residents in this Colony, and in the neighbouring Settlements, might be recorded and published. This was, as you know, by means of the "Journal of the Indian Archipelago." The town of Penang justly boasts of its handsome memorial of this remarkable man; but the most enduring and the most worthy monument of him is his own Journal, of which for 15 years, from 1847 to 1862, he was the Editor, and to the papers of which he was also the principal contributor. If there is any member of this Society who has not yet done so, I would recommend him to read the introductory article in the first number, from Mr. Logan's own pen, upon "The present condition of the Indian Archipelago." I think he cannot fail to rise from the perusal of it full of admiration of the genius and culture of the

* In connection with this point the following passage from Mr. Logan's writings may be of interest:—

"If the word "Malay" be confined to the Malays and their language; and "the word "Malayan" be exclusively used as a generic term for all the "races and languages of what the French call *Malaisie*, we may dispense "with the indefinite word "Archipelago" (Journal I. A. vol: III p. 229.)

author, and also impressed with a very deep sense of the importance of those great problems which are presented here to the student, and the merchant, to the politician, and the philanthropist.

The establishment of such a journal in a young Colony, such as the Straits Settlements was in the year 1847, was a bold enterprise for a single individual to undertake. But Mr. Logan was very ably supported. It is surprising, and most encouraging, to find how much of local talent and information came to light, as soon as he had provided the opportunity for it to do so. It was evidently a time of great scientific power, and of much literary activity in the Straits. Contributors from all classes came forward. There was the Governor of the Straits for the time being, and other Government officers. There were Ecclesiastics, including Clergymen of the Church of England, Roman Catholic Priests, and Ministers of various Protestant communions. There were Military men and Naval men. There were Lawyers and Doctors, Merchants and Planters. There were Frenchmen and Germans, Dutchmen and Swiss, and, I am pleased to add, as a promise for the future, one Chinaman. Of these only too many have passed away. Some are bringing their lives to a close elsewhere. Some remain among us, and have given the prestige of their names to this new undertaking, and will, we may hope, contribute to the publications of our Society some of the stores of knowledge and experience which they have been gathering since the old days. Some are represented by their descendants, as in the case of the leader and chief of them all, whose son, Mr. D. Logan, you have elected to be the Vice-President of the Society in Penang.

And before bringing this reference to Mr. Logan's coadjutors to an end, I cannot help remarking with great pleasure, that in the list of them are to be found, not only the names of those whose connection with these countries was more or less temporary, but also of some, who, for generations, have made their family home here. When I come across such names as Baumgarten, and Neubronner, and Westerhout in connection with the advancement of science in the Straits, I cannot help hoping that some of those who bear those names, and other like names, in the present generation, may be stirred up by the example of those who have gone before them, to use the great advantages they have, such as their familiarity with the language of the place, and their inherited power of enduring its climate, in seeking knowledge for its own sake, not merely for the purpose of applying it to their own personal and material benefit, but in order to contribute something to the common stock.

The work done by Mr. Logan and the gentlemen who were associated with him covers a great deal of ground. There are some very valuable papers upon the *Geography* both of Malaya as a whole, and of various portions of it; as well as most interesting accounts of tours undertaken by individuals, in which Geographical notes are interspersed among other facts which the tourist observed and recorded. There is some *Geological* information—and some account of the *Mineral* treasures of the district, both those that are known and those that are supposed to exist. There are useful notices of the *Natural Products*, and of the *Modes of Agriculture*, especially of the methods of treating the most important articles of commerce. The science of *Ethnology* is largely dealt with by Mr. Logan himself, and his papers upon the various aboriginal races will probably continue to be the most reliable authority upon the subject of these races, which are, as usual, fast disappearing as civilization spreads inland. A great deal of information is supplied concerning the *Languages and Dialects* of the numerous nations living within the district; with copious vocabularies, forming a very substantial contribution to the science of *Comparative Philology*. Then there are chapters of *History* both of the European Colonies, and of the Native States. There are examples and translations of *Native Literature*, amongst which I must mention a most interesting abstract of the “*Sejāra Malayu*,” or Malay Annals, by the present Attorney-General, the Hon’ble Thomas Braddell, which puts that curious piece of Malayan antiquities and history within the reach of the English reader. There are papers upon questions affecting *Health*, such as Dr. Little’s discussions of the effects of opium, and of the causes of the local forms of fever. And, lastly, there is a large collection of statistical information upon the subjects of *Population, Trade, Weather, and Temperature*.

I have not touched upon a great many of subjects that are discussed in this Journal, such for instance as *Natural History*, upon every department of which attention was bestowed by some one or other of the writers; but I think I have said enough to shew that, even during Mr. Logan’s time, a great deal of knowledge was acquired and preserved. Much, too, has been done subsequently by Government Officers, by private individuals, and by distinguished travellers such as Wallace and others. In fact what is known of South-Eastern Asia only appears small, when it is compared with what remains yet unknown. That residuum is indeed vast, and it is for the purpose of endeavouring to diminish it, that the Straits Asiatic Society has come into existence.

It will be impossible for me to do more than just glance at some few of the subjects upon which additional knowledge is urgently required, and may be reasonably hoped for. Let us begin with Geography. Now, I need say nothing to this meeting about the almost total ignorance in which we live of some of the more distant and inaccessible portions of the great extent of land about which this Society proposes to collect and publish information. I need not remind you how completely New Guinea is a "terra incognita;" or even of how little is known of the interior of Borneo and Sumatra. Let us look nearer home. It would probably astonish some people to learn how extremely little accurate knowledge we possess even of the Malay Peninsula itself. Fortunately we have before us what will give us a very clear understanding of the limits of our acquaintance with this region, which lies at our very doors. The uncompleted map which is displayed on this wall, is one that is now being carefully prepared under the able direction of Mr. Skinner. I hope when these remarks of mine are concluded, that Mr. Skinner will himself correct me if, in the few words I have to say upon his important work, I unintentionally convey a wrong impression; and that he will give us any additional information respecting it, which he may think it desirable to communicate now. And I may mention that he has promised the Council of the Society a paper upon the subject, in which he will no doubt state very much more clearly than I could do, what is the present condition of our knowledge of the Geography of the Peninsula.

But I will ask you now to look at that map: observe the immense spaces which are entirely blank, or have merely the name of the native Government to which they are supposed to be attached written across them, such as Kelantan, Patani, Tringganu; and compare them with the few districts, almost entirely on the Western Coast, in which the mountains are sketched in, the course of the rivers traced, and the names of towns and villages inserted. Does it not remind some of us of what the map of Africa used to look like in our school days, before the discoveries of Livingstone and his successors? Yet it is not of a vast continent like Africa, upwards of 2,000 miles in breadth, that we are speaking, but of a narrow peninsula which, at its greatest breadth, only extends to about 200 miles, from the Straits of Malacca to the China Sea. This Peninsula has been known to Europeans for just 370 years, and that map shews you all, or almost all, that Europeans have learned about its geography in that time. But the map is also a sign that a great effort is being made to bring this state of ignorance to an end. It is, as you see,

little more than a skeleton map at present, drawn to a large scale, but it is getting gradually filled up as information comes in.

And information does come from many sources. The other day I saw a map which had been sent in by the Siamese Government, which I considered a great curiosity, so much so that I hope it may be exhibited in the Raffles Museum. This was to show an important piece of boundary line far up in the north. Then there is another map being made by the Maharaja of Johor in the south. Trained surveyors are clearing up old puzzles in various parts between these extremes. And every officer in the English Colonies, or in the Native States, who is called by duty or curiosity to travel beyond the limits of the well known and well surveyed districts, has an opportunity of adding something to the knowledge of the country which is already possessed. All new facts, thus acquired by officials or private individuals, are made known to the Government here, and, after being verified as far as possible by comparison with existing data, are recorded on the map. So that there is reason to expect that those great blank spaces will be filled up in time.

And think of what we know those great blanks must mean. We know there are great mountain ranges, the back-bone of the Peninsula, clothed with all the diversities of vegetable life, which the lowered temperature of elevated lands in the tropics makes possible. Then there must be a great water system, carrying off the moisture deposited on the high lands through the plains below. One of the latest discoveries is, that the great river Pahang, running up from the south, is but a branch of a much larger stream running from the north, and uniting itself with the Pahang at upwards of one hundred miles from its mouth.

In the dense Equatorial forests, which cover the greater part of these hill-sides and plains, forests, which are now only entered here and there by a few individual natives, to cut down the gutta producing trees, or to collect the few other natural products, of which the commercial value is known to them, and perhaps by charcoal burners for the purpose of turning some small portion of those glorious forests into portable fuel, what a hoard of wealth there is for the Botanist and the Naturalist; and what splendid possibilities for the Planter and the Merchant. Mr. Wallace tells us that, during the six years he was collecting in these latitudes, his Natural History specimens reached the enormous number of 125,660, of which a very large proportion were entirely new to Science. With such an example as that in view, it is not easy to over-estimate the gains to every branch of natural science, that might be expected from a thorough

exploration of those parts of this region, which, being far from the coast, have been seldom or never visited by any European. And if we look at the question from the utilitarian side, the strong opinion which has been recently arrived at by practical agriculturists, that the slopes of hills in this Peninsula are admirably adapted to the growth of both tea and coffee, added to the actual successes of the Dutch and other planters of tobacco on the other side of the Straits, gives one a very high idea of what might be done by capital and enterprise in so vast an extent of country, which has hitherto been profitless, for want of human inhabitants possessed of those resources by which alone the tyranny of nature can be overcome.

And this brings us to another set of subjects upon which accurate knowledge is very much needed. I mean the present human inhabitants of Malaya, their history, their manners and customs, their religion, and their language and literature. I shall however treat the whole subject very generally.

I think no one who has lived among them can be satisfied with what is generally said in books about the character and habits of the Malays. For instance, they are constantly spoken of as if, throughout the length and breadth of the countries where they are to be found, they were, in character and disposition, and in their ways of living and thinking, one and the same. But we know that this is very far from being the case. The Malay of the coast, who is best known to travellers, is quite a different being, in a hundred respects, from the Malay of the interior. And again, the inhabitants of one island, both the dwellers on the sea board, and the peasants inland, differ from those in another island, or in a distant part of the same island. Take as an example a case in which most of us can make the comparison from our own experience, and appreciate the points of difference. Contrast a peasant of Malacca or Johor with one of the Boyans, who enter our service in various capacities in Singapore; they are both Malays, but they are almost as unlike one another as a Hindoo and a Chinaman. The one is lively, courteous, and communicative; the other is dull, boorish, and shy. The one is idle and fond of sport, the other is plodding and methodical; the one is very fond of talking, and little given to reading; the other has not much to say even to his own people, but keeps his master awake at night by reading or reciting, in a loud monotonous voice, long poems or stories, or chanting chapters of the Koran, which as a child he learned to read, but of which he does not understand a word. If it is said that we only see the Boyan out of his natural sphere, as an

emigrant, and a servant to a foreign master, I should reply that that is another strange mark of difference between him and the peasant of the Peninsula, whom it is very difficult to persuade either to leave his house, or to become a servant. I think it is important that these differences between the several Malayan races should be more clearly noted than they have been hitherto.

Then again in the matter of Religion there is the same want of accurate observation. Nearly all Malays are Mohamedans, and people seem to consider that when they have said that, they have said all that need be said on the subject, and that they have told you all there is to be told. But there are Mohamedans and Mohamedans; and I expect there is as much difference in the ideas of Religion held by a Mussulman of the West and an average Malay, as between those held by Mr. Spurgeon and the Pope of Rome. There could hardly be a more interesting study, than that of the special developments of Islam that are to be met with among the Malay race, both as to religious belief and moral practice. I remember that some years ago at Malacca, I was much interested in listening to a Malay relating to me the traditions of the Patriarchs, which had come down through many generations of Malays, having, doubtless, originated from Arab sources. It was quite evident, in many cases, that the narrative had in course of time assumed a distinctly local form and colouring. I intended to have made a collection of such traditions, but my removal to Singapore interrupted the study, and I have never had leisure or opportunity to return to it.

A careful study of the religious opinions and practices of the people would be not interesting only, but directly useful. Useful of course to the Missionary, as shewing him what ground he has in common with the man whose spiritual life he hopes to benefit, what are the real errors to be eradicated, and the real defects in faith and morals that have to be supplied. And useful to the governing class too, as discovering the true character and nature of the people to be governed, for as Carlyle says, "A man's religion is the chief fact with regard to him; a man's or a nation of men's." And he goes on to explain: "By religion I do not mean the Church-creed which he professes, the articles of faith which he will sign, and, in words or otherwise, assert; not this wholly; in many cases not this at all, * * * * * But the thing a man does practically believe; the thing a man does practically lay to heart concerning his vital relations to this mysterious universe, and his

"duty and destiny there, that is in all cases the primary thing for him, and creatively, determines all the rest. That is, his religion; and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

Then there is a great want of a good account of Malayan Literature. And in order that that may be given, it will be necessary to make a good collection of Malay writings. Great help may be rendered in this matter by persons possessing Malay manuscripts sending them in to the Library which this Society proposes to form, either as gifts, or as loans to be copied. I suppose there is no really good collection of Malay books in existence. We all know how the large one which Sir Stamford Raffles made was unfortunately burnt at sea on the way home. I know of none out here. I thought it likely that there might be such a thing in the British Museum; and when I was in England the year before last I went to see. They told me that there were Malay books but they were undescribed, and their contents and value were unknown. However the Librarian kindly gave me every facility for examining them myself. I found that the whole collection amounted to some thirty volumes most of them purchased from Mr. Crawford in 1842. I hope that the Museum did not pay a very large price for them. The manuscripts were chiefly *Shair* and *Hikayat*, poems and romances, many of them incomplete, some bearing evident marks of having been copied for European reading, and more or less adapted to European ideas. There were several examples of the *Sual Jawab*, or Religious Catechism, and some printed books in the inferior style of typography, which may be seen any day by the curious in the book-shops in Kampong Glam. One cannot call this a good collection, but I rather doubt if there is a much better one to be found. If one is ever to be made it should be done at once. For Malay manuscripts are becoming more and more difficult to obtain. The introduction of printed books has not at present tended to preserve the older literature. The Educational works which have been published for the use of schools, and the weekly newspapers, will probably, for some time to come satisfy a not too keen appetite for reading; and the manuscripts (never very numerous) are likely to be less prized, and more rarely copied; and many will no doubt be lost for ever, unless an effort is made to discover and preserve them.

About the non-Malayan aboriginal races I will only say that, though much has been written about them, there remains much

to be written. Probably they are not all known. Those unexplored regions of which we have been speaking are the very places in which one might expect to find them, driven back into the jungle by the advance of even the Malay notion of civilization. And the fortunate man who discovers anything about them should learn all he can at once, and put it down in writing at once, before an irruption of the "orang putih," * or, as I have heard M. Maclay call them, the "semut putih," † coming into their retired haunts has the usual effect of causing them to dwindle more and more, and get more and more absorbed among the most sympathetic of their native neighbours, till in a little time, they and all their peculiarities of speech, of manners and customs, and ways of thought, disappear from off the face of the earth.

I have only mentioned a very few of those paths along which the Society hopes to go in pursuit of knowledge. There is no doubt about the fact that there is plenty of work to be done. It remains for me just to indicate the means by which we hope that some of it may get done.

The first is by Association. The weak point in Mr. Logan's brave attempt was that he was alone responsible for the management of the Journal. He seems to have been most heartily supported at first, and he had a brilliant success; but any one may see from the table of contents that, as time went on, the burden began to fall on him with a weight which no man out here would be likely to sustain long. I do not know what it was that made him give up the undertaking in 1862, but I should think, from the look of the thing, that the want of sufficient co-operation had something to do with it. And, as must happen to an undertaking which depends, in the main, upon the energy and enthusiasm of a single individual, when he gave up the work it came utterly to an end. It is to be hoped that this danger will be averted by our uniting ourselves in a Society. A Society, if it starts with a good stock of vital power, and has a definite end to accomplish, may expect to be long-lived. Individuals are removed, and some lose the little interest they ever had in the matter and drop away. This is to be looked for. But others remain; and new members are constantly enlisted to fill up the ranks. I think we have every reason to consider that we do make our start with a considerable amount of vitality. The number of members, as we have just heard, is now nearly a hundred; and considering how short a time has elapsed

* "White men." † "White ants."

since the matter was first mooted, I think that fact alone shews that a great deal of interest is felt in the objects which those who first moved in it had at heart.

And the time is a propitious one for many reasons. I will only mention one. The opening of the Native States has placed a small band of Englishmen within reach of some of the least known parts of the Peninsula. I am happy to say that every one of the Residents has joined us, and several of the other officers who are stationed with them. Some of these gentlemen are already well known for their extensive research in some of the questions that are most interesting to us. And every one of them has a grand opportunity of acquiring large stores of information, and of facilitating the acquisition of it by others. I should think it must be an encouragement and a solace to men living in the isolated positions in which they are placed, to feel that the results of their labour and observation need not be consigned to the respectable oblivion of blue-books, but may be communicated at once to a sympathizing and appreciative public.

Another means by which the Society is to work is by the monthly General Meetings, of which this is the first. At these meetings some of the papers communicated to the Society will be read, and the subjects of them discussed. Gatherings of this kind, for purely intellectual purposes, are rather a new feature in our Colonial life, and I think a most desirable one; and we may hope that the conversations we shall have here will tend to keep up an interest in the proceedings, and perhaps set some of us upon studying subjects which we have neglected before.

The Journal is of course the chief instrument by the help of which the work we have in hand is to be attempted. It is proposed, for the present, to publish a number every six months, beginning in July next. The number of contributions already promised shews that we are not for the present, at all events, likely to be short of matter; and if the supply should continue as abundant as it promises to be the Committee may think it right to try a more frequent issue. But that of course must depend very much upon the reception which the first number meets with. For however learned, and however enthusiastic the Society may be, it will not be able to express its learning, or give vent to its ardour in paper and printer's ink without funds.

The last feature of the scheme is the Library. It is proposed to make a small and very special collection of the books which are the best authorities upon these countries, and which will be guides to students, and helps to collectors. It may perhaps be

asked whether the Raffles Library is not sufficient. It is in fact a great deal more than sufficient in one way, but insufficient in others. I need not say that a very large number of the attractive looking volumes on those shelves would not be of much use to such a Society as this. And, on the other hand, a great many books, &c., required for the purposes of the Society, would not be necessary in a general collection. As I have said before, I hope that one important feature of the Library will be as complete a collection as possible of the books that have been written in the Malay and kindred languages. In the Library, too, will be found, I hope, many M. S. communications to the Society, such as notices of short Journeys, which though not of sufficient importance to be printed, yet deserve to be carefully preserved for reference.

This then is the Society, its work and its *modus operandi*. I cannot but regret that your choice of a President for this year has not fallen upon some one who would have done better justice to a great subject. But the objects we are aiming at speak for themselves, and I think we have every reason to be sanguine in our expectation that the Society may take a worthy and honoured place among those institutions which are conferring benefits upon mankind, by removing a part of the ignorance and misconception, which hide from our view some of the most wonderful works of God.

NOTES ON THE DISTRIBUTION OF THE USEFUL MINERALS IN SARAWAK

BY

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AMONG the numerous works that have appeared during the last forty years having reference to that narrow strip of the N. W. Coast of Borneo now known as the Sarawak Territory, there occur suggestions that this portion of the island will be found wealthy in mineral resources at some future day, when the progress of exploration and a larger influx of European enterprise, shall have indicated their extent and led to their full development.

In point of fact these ideas are not of recent birth. From the day when the companions of the hopeless Magelhäens, cast anchor off Brunie, now some three hundred years ago, up to the early part of the present century, when Hunt presented his report on the island of Kalamantan to Sir S. Raffles, the "great and rich island of Borneo" has been encircled with a fictitious halo of reputed wealth in precious mineral deposits.

It has been the office of time, remarks Temminck, to dissipate these golden fancies, and whether they will ever be realised, or even seriously revived, is problematical; but, nevertheless, there does exist a certain amount of solid foundation for the idea, that Borneo is well furnished with the useful metals and minerals, although for the most part these are not such as would have attracted the attention of the early voyagers in the East. And it is in connection with this wider field—the mineral resources of Borneo as a whole—that the following notes on the minerals of Sarawak are offered.

Before proceeding to enumerate the various minerals of economic value heretofore observed in Sarawak, and to note their modes of occurrence, distribution &c., it will be advisable to glance at the geological features of the district of Upper Sarawak (Proper), both as being the only locality in which *workable* deposits of mineral ores have been discovered, and because it furnishes us in a greater or less degree with an epitome of the geological structure of the major part of the Territory.

Briefly described then, this district consists of an ancient compact blue Limestone (Paleozoic?) on which is superimposed unconformably a thick series of sandstones, conglomerates, and clay-shales, constituting the most extensive series of beds in this part of Borneo; and on these last lie strata of clay-shales, alluvial clay, river gravels, &c., of very recent origin. Piercing the limestone and sandstone, we find granite and a variety of igneous and trappean rocks—basalt, porphyrite, greenstones, &c., these latter being developed in great abundance in the Antimony districts, where they are in immediate contact with the limestone. The latter formation, in which the lodes of Antimony are seen *in situ*, is locally rich in fossil organic remains, but I am unable to say whether they have been examined by a competent paleontologist with a view to approximate the age of the rock; the planes of stratification can seldom be made out with any approach to certainty, but where they are evident, they show that the originally horizontal beds have been up-tilted almost on end and much denuded; and there is abundant proof that a very considerable interval in time elapsed between the close of the limestone formation, and the commencement of the succeeding sandstone series.

The sandstone shales have also undergone much disturbance all over this portion of Borneo, although, like the limestone, sometimes retaining their horizontality. They are generally impregnated with per-oxide of iron, and as is so often the case with such rocks, seem quite barren of fossils, except in the coal-measures. It is in this formation that the cinnabar deposits of the country occur.

Both limestone and sandstone have been enormously denuded, the latter rising in isolated tabular mountains, or short peaky trends, with an altitude above the sea varying from 1,500 feet and separated by undulating valleys, in which the limestone appears, sometimes in low hilly tracts varying from 200 to 1,200 feet in elevation, sometimes in solitary crags, but invariably with long lines of old sea-cliffs and bald scarps. When accident removes the veil of dark green jungle from their faces, they present to view surfaces fretted by a thousand deep rifts, and fissured and jointed in every imaginable direction.

In the intervening lowlands we have uniformly a deposit of dark yellow felspathic clay, apparently unstratified, and varying in depth from a few feet to 80 feet or more, which is derived from the degradation, and, I think, decomposition *in situ*, of the clayey sandstones, clay shales, and, especially, the felspathic

intrusive rocks of igneous origin, so abundant in the district. Associated with this clay, and mostly of more recent date are superficial deposits of puddingstone, river-gravels, &c.

The intrusive igneous rocks appear indiscriminately all over Upper Sarawak as mountains and hills, and very commonly in the form of dykes, which, with some few reefs of siliceous veinstone, seam the country in great numbers between the more elevated masses. They consist for the most part of varieties of porphyrite, very decomposable, and more seldom of basalt. The volcanic action which caused their eruption would seem to have been in operation at a period subsequent to the formation of all the stratified sedimentary rocks of the district, and antecedent to only the most recent of superficial deposits. It is in immediate connection with these rocks that we find the deposits of antimony, arsenic, and cinnabar; and as there is reason to believe that they occupy fissures caused by the eruption of the volcanic rocks, and that their deposition took place after the cessation of volcanic action, we arrive at a remarkably recent date for the formation of the mineral lodes at Upper Sarawak.

Such in outline are the geological features of Upper Sarawak. Other formations and many other varieties of rocks, are to be met with in the Territory, but it is not necessary to particularise these, as they are not connected with the mineral deposits of the country, so far as we know, and are therefore foreign to the subject of these notes.

The minerals and mineral ores of Sarawak, in relation to their local distribution, may be summarized as follows, the names of those which have only been observed in traces being italicized.

District of Sarawak Proper (including Lundu and Samarahan).—Gold, Antimony, Arsenic, Argentiferous-Arsenic, Cinnabar, *Cobalt, Nickel, Manganese, Copper*, Iron Diamond, Aquamarine, *Coal*.

District of Sadong.—Gold, *Coal, Diamond, Iron, Cinnabar*.

District of Batang Lupar.—Gold, *Coal, Iron, Antimony*.

District of Rejang.—*Coal, Iron, Arsenic, Antimony, Nickel, Gold*.

District of Mukah and Bintulu.—*Coal, Antimony*.

In the districts of Saribas, Kalakah and Oyah, I have no reliable information of the occurrence of useful minerals. A number of the above mentioned species are known to have been detected in other parts of N. W. and W. Borneo beyond the limits of the Sarawak territory, viz., Gold, Antimony, Arsenic, Copper, Cinnabar, Iron, Diamond, and Coal, some in work-

able quantities and some in traces; and in addition platinum molybdenum, petroleum, catseyes, and spinelle ruby have been observed. In Sir J. Brooke's "Private Letters" mention is made of a large stone called the "Brooke diamond" which on examination proved to be a white topaz, but the precise locality whence it was obtained is not specified, although we may surmise that it was a genuine Sarawak stone.

I find also in a work on China entitled "The Middle Kingdom" (1848) mention of Corundum being imported from Borneo for the use of Chinese lapidaries; no authority, however, is cited for the occurrence of this mineral in Borneo: the note probably refers not to Corundum, properly so called, but to diamonds, brought from Landak and Sarawak.

In the above enumeration it is noteworthy that Sarawak Proper exhibits all the minerals of which traces have been detected in the other districts, and several others besides. When we consider that it is the only portion of the Territory in which a systematic search has been attempted (generally by amateurs) and that there is a close general similarity in geological constitution over the whole of the N. W. coast of Borneo, there is fair ground for conjecture that available deposits of one or more of the above mentioned minerals, will be discovered in some other localities in which traces only have been detected as yet.

Gold occurs in the form of fine sand, or minute flattened plates in alluvial deposits over a great part of Sarawak. Washings are carried on in Upper Sarawak at Bau, Paku, Gumbang, &c., in Samarahan at Sirin, in Sadong at Malikin, and in the Batang Lupar at Marup. The operations are wholly superficial, although at Marup and Bau, the principal Chinese washings in the country, the stratified clays belonging to the Sandstone formation, and containing at the latter locality decomposed porphyritic dykes have been cut into to some extent. The precious metal has never to my knowledge been regularly mined for in Sarawak, nor indeed has it been discovered *in situ* its original matrix, except in the case of the gold contained in the vein-stones and quartz-reefs of the Antimony district, and that associated with a lode of argentiferous arsenic at Bidi. The alluvium of the limestone caverns and fissures, and especially the sands in the beds of streams have yielded sufficient to induce the natives to work in such spots. The washing is carried on partly by Malays, who are usually gamblers and work only at intervals, but chiefly by country-born Sambas Chinese. Their mode of operation has been fully described by Crawford, Horsfield, St. John, and others, and it will therefore be unnecessary to enter into any details here.

Nuggets are of extremely rare occurrence and I have never seen one of any size, but if the Chinese are to be credited, some of very considerable weight have been met with in the adjacent Sambas District. St. John mentions having seen one of 7 oz., taken from the auriferous clay at Krian near Bau, and this is the largest which I have heard reported on credible authority to have been found in Sarawak. The gold dust is usually in a state of the finest comminution, but I have seen samples from Kumpang, near Marup, composed of fine dust intermixed abundantly with thin flat plates of the metal of from $\frac{1}{4}$ to $\frac{1}{16}$ inch diameter—a form which has been ascribed to some original laminated structure in the present matrix. I am informed that similar plates have been detected in the siliceous veinstones of the antimony lodes; but where I have had the opportunity of seeing the gold in these veinstones it appeared in very minute sparsely scattered specks without a sign of running into plates or veins. The veinstones are now and again found to contain a very profitable percentage, according to the estimate of the Chinese, who quarry the stone in a superficial way, and pounds it in wooden mortars with iron rammers. One block of siliceous matrix (about 15 lbs.) at Paku containing some 20 per cent of grey antimony, when thus crushed yielded about \$12 worth of gold, but this result was quite exceptional. At Jibong both the white quartz and the black amorphous siliceous veinstones are crushed, and of these two the latter is considered to yield the higher percentage of metal. Both in crushing the stone and in washing the alluvial clays and gravels the find is very uncertain, and good "hauls" seem few and far between. Marup, Bau, and Paku have afforded remunerative washings, and Sirin in a less degree. The succession of the superficial deposits in the last locality are as follows:—

1. Vegetable mould.
2. Unstratified Felspathic clay.
3. Clayey Gravel.
4. Uptilted indurated clay-shales.

The whole section to the basement-rock of clay is only 5 or 6 feet in thickness, and it is in the stratum of gravel that the gold is found, associated with small rolled fragments of cinnabar and the clay-ironstone which abounds all over the gold and antimony districts of Sarawak. The components of the auriferous gravel are granite, quartz, sandstone, impure-agate, porphyrite, &c. The surrounding country is made up of steep low hills of indurated clay-shales and clayey sandstone with yellow felspathic clay overlying, and is seamed with dykes of hornblendic trap-rucks; and a short distance to the S. and W. limestone hills appear.

The quality of Sarawak gold varies with the locality in which it is found. Thus Marup gold at \$32 to \$34 per bongkal according to the supply, Sadong gold at \$26, whilst Paku gold is quoted at \$28 per bongkal, the difference being estimate by the whiteness of the metal which is dependent on the amount of silver existing in natural alloy with it. No scientific analysis has been made of Sarawak gold so far as I am aware, but it would doubtless be very similar in result to the analysis of Bornean gold given by Crawford, which I have taken the liberty of transcribing below, as his valuable work has long been out of print.

Name of gold taken from the district which produces it.	Country where situated.	In 100 parts of gold dust.		Gold.	Silver.	copper	Silver and copper
		Dross.	Metal.				
Gold of Ombak	... Borneo.	3.75	96.25	88.19	8.51	3.30	11.81
„ Sanga	... ditto.	4.96	95.04	90.97	3.65	3.38	9.03
„ Lara	... ditto.	3.83	96.17	86.11	5.90	7.99	13.89
„ Banjar Laut	... ditto.	2.66	97.34	90.45	4.34	5.21	9.55
„ Pontianak	... ditto.	14.05	85.95	82.99	16.14	0.87	17.01
„ Jambi	... Sumatra	5.47	94.53	91.84			8.16
„ Sambas	... Borneo.	9.00	91.00	83.68			16.32
„ Palembang	... Sumatra	2.11	97.89	96.75			6.25
„ Montradok	... Borneo.	12.02	87.98	84.09			15.91

The dust brought to market in Kuching is generally unadulterated, as the mysteries of galvanic gilding are as yet unknown there. There is little risk in purchasing if ordinary care be exercised.

With regard to the annual produce of gold in the Territory, there are no reliable data for even approximating the total amount produced. Mr. Low of Labuan—whose work, in spite of its being somewhat out of date, is the most trustworthy yet written on Sarawak—places the yearly export of gold from the Territory at 7000 ounces. Although nominally all gold carried out of the country must be declared, it is beyond doubt that quite as much leaves Sarawak in a private way as is declared to the Export Office in Kuching, while a still more considerable portion of the annual out port is bought up and remains in the country, without in any way showing in the trade returns. The same remark will apply to the produce of diamonds; and in the “Summary of Exports” given below it must be borne in mind that the figures are purely nominal, and represent amounts certainly far below the minimum value of even the annual export of these two minerals—much more so of the net annual produce.

In connection with the consumption of gold in the Territory, it may be remarked that none of the savage tribes of this part of Borneo seem ever to have made use of this metal notwithstanding their intercourse with Malays, and in a less degree with the Chinese, during at least several centuries past. I have never known an instance of a Sea-Dyak or Land-Dyak, a Kyan or Bakatan seeking gold on his own account, and manufacturing it into any description of ornament, however rude.

When we endeavour to trace out the origin of the gold in Sarawak, we find the immediate source of the metal, in the gravels and alluvial clays and in some of the clay-shales, which so thickly mask the older formations in N. W. Borneo, and out of these beds it is being swept continually by running water. It is evident however, that so far we have traced the source but a single step back; and the conclusion at which I have arrived, from observation of a considerable number of sections in different parts of the country, is that the auriferous strata of Sarawak Proper are derived immediately from the waste of siliceous and porphyritic dykes, associated with the system of antimony and arsenic lodes developed in that locality. Similar strata however in other localities (the Batang Lupar washings for instance) appear rather to have been rearranged more than once; so much so, in fact, that the original home of the gold they bear can no longer be guessed with any approach to certainty: and the only clue to the problem is to be found in the circumstance that invariably in these latter districts there is evidence of considerable metamorphic action among the constituent rocks of the several localities. It is highly probable that much of this gold originally lay in quartz rock, as is the case in many places in Sumatra and in the Malay Peninsula, and *may* be the case to a limited extent in the less known parts of Sarawak; but even if auriferous reefs are discovered at a future day in accessible situations, it is more than doubtful whether they will afford a field for the European speculation, especially since an analysis of a quantity of the auriferous veinstone at Bau, by a competent European metallurgist, has failed to give such a result as to tempt further operations.

SILVER AND ARSENIC:—Some years ago a lode of native arsenic was worked at Bidi in conjunction with the antimony at the same spot, but the mine was subsequently abandoned as the ore scarcely repaid the cost of export. Realgar and Orpiment were observed, but not in quantity; the former is found in traces in the Upper Rejang, a district wholly unexplored by Europeans, and in the Baram. Argentiferous arsenical ore also occurred at Bidi, and an attempt was made to extract the Silver and gold

contained in it; but this project was also abandoned as unprofitable, the percentage of the precious metals in a ton of the residue left by smelting out the Arsenic being too small to repay the cost of their extraction.

Silver is unknown in the Territory, except in the connection here stated, or naturally alloyed with the gold. It is not improbable that the argentiferous arsenic at Bidi may be found richer in silver than has yet appeared, but the analyses made heretofore have discouraged this hope. A ton of the ore being calcined, yielded the following result:—

	oz	dwt.	gr.
Silver.....	5	16	8
Gold.....	1	11	4

This was considered an average sample, although slightly higher percentages were obtained by another trial.

MANGANESE, COBALT AND NICKEL:—The first of these minerals is found in small quantities in the Bidi mines, but is not, I believe, sufficiently abundant to be of any practical value. Cobalt and Nickel I have not met with myself, but Mr. Low has the following passage in his "Sarawak" on their occurrence:—"Nickel is found over the whole Territory of Sarawak, particularly in the gold and tin (*sic*) districts; in the former it is very abundant, combined with iron and Cobalt: it has not yet been worked."

IRON is disseminated throughout the whole Territory, and all the clay-shales and sandstones are more or less ferruginous; those in the gold districts being often impregnated with the peroxide. No deposits of iron-ores are known in this country of any commercial importance. The richest specimens come from the Upper Rejang. The Kayan tribes inhabiting this district smelt their own iron, using charcoal only, in their own rude furnaces, and the steel they manufacture is preferred to that of European make. The ores I have seen brought down from Balui, the right-hand branch of the Rejang, are (1) a very pure oxide with metallic fracture and strongly magnetic, and (2) a botroidal argillaceous ironstone, not magnetic, with dull purple clayey fracture, very hard, and much worn and rolled. This latter ore is said to be dug out of alluvial clays.

A clay-ironstone having a peculiar scoriaceous appearance is scattered though the alluvial clay of Upper Sarawak and is especially abundant in the gold and antimony districts—indeed

one meets this ore all over the country. It is frequently rich enough to show a metallic fracture and bears a close resemblance to the ironstones described by Horsfield as appearing in such profusion in the tin-mining districts of Banka. I have never observed this ore, however, in Sarawak in the extensive veins and reticulations mentioned by him; but, if one may be allowed to form an opinion from the written descriptions only of Horsfield and Logan, these iron ores belong to the same class as the Ironstone of the former writer, and the Lateritic iron-ores of Logan's writings on the Malay Peninsula.

COPPER LEAD AND TIN.—The first of these minerals has been detected in very unimportant traces in Upper Sarawak on the Dutch border; the two latter, though often reported, have not been discovered even in traces. Galena is *said* to have been obtained in the vicinity of Bidi, but I am not in a position to vouch for the accuracy of the report. Copper occurs in minute quantities in the form of green and blue carbonate in connection with the antimony lodges at Busan, but there is no evidence at present to lead us to suppose that any workable deposit of Copper ores will be discovered in Sarawak. As to Tin, on the contrary, there is reasonable ground for expecting that it will be found to exist; having regard to the close similarity in geological constitutions between certain parts of the Territory, and the richly-stanniferous localities of Banka and Malacca.

ANTIMONY has long been known as the staple mineral export of Sarawak. Its ores are distributed over the whole of the Territory as well as being found beyond the frontiers in Brunei and in Dutch Borneo; but they have not been ascertained to be in workable quantity in any part of the island except in the district of Upper Sarawak (Proper), where, however, all the more accessible deposits are exhausted.

The most productive localities worked have been the Busan veins, the Jambusan, Busan, and Piat surface ore and the Bidi lodes and surface ore. At all these places, with perhaps the exception of Bidi, the out-put has either ceased altogether, or has greatly decreased during the past three years, but a great deal of inferior ore is still turned out. Bearing in mind the history of the mining operations at Jambusan, a new find may yet be heard of even in the abandoned working—so easy is it in a country densely covered with jungle, like Borneo, to go on working for months and years within a few yards of a valuable deposit which is revealed at length by mere accident. In addition to the above-mentioned localities, antimony has been *marked*

at Grogo and Sikunyit; and it has been observed in traces between Ahup and Gumbang, at Sirin in the Samarahan, in the Sadong district, at Marup in the Batang Lupar, and in the Intabai and Poi tributaries of the Rejang river, and one good specimen of sulphide has come under my notice from the Kagan districts of the Upper Rejang.

These wide-spread traces cannot be referred to a single centre of dispersion such as it might be supposed the Upper Sarawak field would present. They point to the presence of one or more undiscovered accumulations of antimony ore to the east of Sarawak Proper, though whether within the boundaries or at a short distance beyond, cannot now be said. In Kanowit the traces are tolerably abundant, but their great distance island renders it vain to hope they will be followed up for many years to come, if at all.

The ores commonly worked are native antimony; gray sulphide, and the "oxide" or "red ore" (oxy-sulphide). Native antimony occurs in the form of worn rounded pebbles in alluvial flats in the immediate vicinity of the vein-bearing limestone, and especially in the gullies and crevices so characteristic of this rock which are always more or less filled with a debris of clay and fragments of veinstone and ore. My brother—to whom I was indebted for many of these notes—informed me that he once observed native antimony forming part of a vein, and in this single instance it was scattered throughout a small horizontal lode of the sulphide. The ore in this form is not found in large quantities, but as it contains a minimum of impurities, approaching more nearly to regulut of antimony than any of the other varieties, and therefore requiring no preparation before being exported, it is always secured where met with. The Busan hills have proved the richest depository of this ore.

The oxide, like the foregoing ore, is generally obtained in rolled fragments and pebbles which are often seen to be only blocks of sulphide, partially oxidized, and preserving their original lamellar structure. It is found in the same situations as the native antimony, but in much larger quantities. It has been hitherto exported in its rough state, and is the least valuable of the ores of antimony owing to the difficulties it presents in reduction. The largest boulder of which I have heard weighed some 8 cwt., but the fragments are almost invariably small, weighing from a pound to thirty or forty pounds. The chief supply has been obtained from Boan, Piat, and Paku localities around the base of the Busan hills.

By far the principal part of the antimony, however, is afforded by the sulphide or common gray antimony, which occurs both in the form of lodes in the limestone rock, and in deposits of rolled boulders in the valleys contiguous to the hills bearing these lodes. These latter sources of the ore are now worked out, and the supply is dependent almost wholly on the vein-mining. The percentage in ores worked, runs from 18 to 80 per cent. The Ahup ore, of which only a few boulders have been met with is the richest known, giving a percentage of 80 per cent of pure sulphide. But this is exceptional; in practice the ores if very rich or very poor are mixed with stuff of average quality (No. 2.) preparatory to smelting. The bulk of the ore has a distinctly lamellar structure, and commonly has a shining steel-gray lustre when freshly fractured; sometimes it is iridescent, presenting a rich play of blue, violet and crimson hues like variegated copper-ore. The poorer varieties exhibit a starry pattern of needless radiating through the white veinstone; or the antimony will traverse the matrix in long slender spikes, or be disseminated in specks in the poorer sorts. More rarely one finds masses of tangled acicular crystals which are now and then endomorphous in hexagonal prisms of quartz crystal. The gangue is generally siliceous, sometimes amorphous, sometime crystalline, or, less commonly calc-spar (rhombic); and when a vein of white siliceous gangue is followed into the rock, in invariably runs into a dark gray amorphous siliceous veinstone, of extreme hardness and with little or no ore in it. This dark-coloured veinstone appears with the antimony in all situations and the ore is always intimately mixed with it, the stone itself when magnified being seen to be thoroughly impregnated with the sulphide in the form of minute needles. As a general rule vein-ore is rich, but runs poorer as the lode is worked in, the block spar gradually preponderating and ultimately replacing the antimony altogether. Lodes in which the matrix is calc-spar are rarer those in which the gangue is siliceous.

The arrangement of the contents of a vein often differs entirely in portions only a few feet apart: calc-spar, black-spar, crystalline white quartz, and antimony being intermingled confusedly one with another—each one running for a few feet or inches in a narrow ill-defined band and then being lost in some other; but in other lodes uniform bands of calc-spar or quartz will be found coating the walls of the fissures, with a single rib of ore running between. Instances have occurred of large masses of sulphide rich on the surface being found, when worked down to the limestone, to terminate in an insignificant vein of very poor ore; exactly as if there had been a continued overflow-

ing and accumulation of ore from a kind of top-hole, which is represented by the small vein.

The veins are natural fissures in the limestone, having their walls usually clear and well defined, and the adjacent rock is seldom metamorphosed to any noticeable degree. In the Busan hills the lodes have a general N. W and N. S. and strike and dip at angles varying from 20° to 50° , the amount of dip not being a constant in the same lode; but in the Jambusan valley, about a mile distant, a lode was found striking almost due E. and W. and this was at a considerably lower level than the Busan veins, of which a series of four or perhaps five distinct lodes is to be observed cropping out in one spot, each above the other, with short intervals. The lodes at Bidi are said to dip at a very high inclination, but I have had no opportunity of examining this locality. The working face ranges from six feet to a few inches in depth, and the yield of any single vein is very intermittent.

The adventitious minerals, found associated in the vein with the sulphide, are gold and copper in the gangue, and gold, silver, native arsenic and realgar in the ore. The last-mentioned sometimes spots the sulphide of antimony with small pockets of orange-red crystals, and the ore at Bidi is not unfrequently stained red from the same source. The existence of quicksilver also in some form or other is attested by the presence of globules of metallic mercury in the flues of the reverberatory furnaces, where it has condensed after sublimation in the smelting chamber, and has been deposited together with the white oxide of antimony.

In seeking to decipher the geological sequence of events which resulted in the produce of the system of antimony veins in upper Sarawak, the observer is at once brought face to face with rival theories of the production of mineral veins as a whole. There is no evidence to indicate that the antimony lodes derive their metallic contents by any process of segregation from the rock in which they lie, although portion of the gangues may have been locally so derived; and the true interpretation of the phenomena they present is therefore limited to the inquiry, whether the various minerals were injected in molten state into the including fissures, or were deposited gradually and from solution, by the passage of hot spings through the limestone rock. I do not feel competent to give an opinion on a theoretical matter of this kind, which, to be at all reliable, must be founded on a wide knowledge of strictly chemical geology; but I may here state that M. Gröger, a geologist and mining engineer employed by

the Borneo Company to report on the antimony mines, is decidedly in favour of the aqueous, as against the igneous theory of the origin of the antimony.

QUICKSILVER. The mineral was discovered *in situ* about seven years ago, by the indefatigable exertions of Messrs. Helms and Walters of the Borneo Company Limited, who prospected over the whole of Sarawak Proper, and ultimately succeeded in tracking the small fragments of cinnabar that are scattered over the district, to a hill on the right bank of the Staat river, and between it and the Sibugoh mountains.

During the progress of the exploration, a rough but serviceable sketch-map was executed, embracing Sarawak Proper and the Upper Samaraham, on which the positions of the principal deposits of antimony and cinnabar will be found accurately marked.

The Hill containing the cinnabar—for it is in this form as usual that the quicksilver occurs—is known by the name of Tagora, and is, or rather was, a steep twin-peaked mass of semi-metamorphic rock, rising to an elevation of about 800 ft. above the sea-level, in the upper parts of which the ore is found deposited capriciously in strains, pockets and strings, with now and again a little metallic mercury.

The component rocks are argillaceous shales, with sandstones interbedded; these have been very extensively disturbed and contorted, and the former are as I have said, partially metamorphosed into an impure state, glittering with cubical iron pyrites, and, in the higher portion of the hill, full of cutters of carbonate of lime. Nodules of black shale occur here and there in the state which is, in appearance, amygdaloidal, through being often thickly spotted with calc-spar, baryta, and pyrites. Some layers of sandstone which I observed cropping out at a very high angle on one of the peaks, did not seem to have been affected in the same degree with softer shales by the metamorphic action, and still retained their normal structure, though hardened to such a degree as to be most refractory in working.

The ore is found in the slate, rarely in the sandstone, and, as is the case with all known deposits of Cinnabar, is distributed with great irregularity in the matrix. Hence the yield has proved extremely variable, and at times the ore has seemed to be lost altogether. No such thing as a lode can be said to exist, though short strings are met with. One of these attained a face of six inches, and was traced down to a depth of many fathoms.

The most considerable quantity of ore has been gained, not by vein-mining, but by washing in the felspathic clays flanking the western aspect of the hill. These clays afforded pure stream Cinnabar in great abundance, as well as hundreds of rich boulders of ore-bearing rock that had been denuded from the upper parts of the hill. This source of wealth, however, was limited, and may be regarded as exhausted.

A search for fresh deposits has been instituted from time to time. Traces of Cinnabar have been detected behind the Sibugoh mountain and in the Samarabam and Sadong districts; and traces of metallic mercury have been reported on good authority at Marup in the Batang Lupar; and at Gunong Gading, a few miles to the west of Tagora, ore has been discovered *in situ*, and is being worked. The Gading deposits are altogether smaller and much poorer than those at Tagora. The general geological features of the two hills are similar, but the matrix at Gading is more siliceous and more highly metamorphosed, though at the same time decomposing rapidly on exposure to atmospheric influences, as is also the case with the Tagora rock. The character of the Cinnabar differs from that of the Tagora deposits, being soft and crystalline, and the ore in the stream-washing is small and very friable, and so abundantly mixed with iron-pyrites as to make it impossible to separate the two minerals by simple hand-washing.

As with the antimony there is evidence of the association of minute quantities of quicksilver, so too, antimony (sulphide) has been observed in juxtaposition with the Cinnabar in the same fragment of veinstone at Gading.

With regard to the origin of these deposits of Cinnabar, it is almost certain that they were produced by the passage of heated vapours bearing quicksilver and sulphur in a state of sublimation, which were deposited by the cooling of the vapours as they approached the surface of the earth. The peculiar and irregular mode of deposition of the Cinnabar, and the facts that the lower the miner goes the less abundant the ore becomes, and that no definite "run," or fissure vein, is observable, all point in this direction. It is confirmatory of this view, that the surrounding shales and sandstones are all more or less highly impregnated with peroxide of iron, whilst in the metamorphic ore-bearing rock, iron is scarcely visible except in the form of pyrites, i.e. in combination with sulphur, which can only have risen from below in a state of sublimation, and has seized on the iron and collected it in this form. Assuming a large proportion of sulphur in the

local subterranean exhalations containing quicksilver, the formations of both pyrites and cinnabar may be readily explained.

COAL is found in many localities on the N. W. Coast of Borneo and crops up in the Sarawak Territory at Simunjan, at Lingga and other spots in the Bataug Lupar district, in the Rejang, and in the Mukah and Bintulu rivers. It was formerly worked at Sadong, and the mine has recently been re-opened by the Government, and now supplies regularly a small quantity of fair steam coal. For the past two years an exploration of the Lingga seams has been in progress, and it is hoped that this field will be shortly worked on a large scale. The other outcrops of coal of importance are those of Mukah and Rejang: both in such inaccessible situations as to be for the present quite useless, although, so far as is known, of good quality and considerable extent. The varieties of the mineral found are anthracite and cannel coal, both of which appear to be remarkably free from pyrites and sulphur. The Cannel coal has been found to give a very small percentage of ash (1.20 according to an analysis by Dr. Stenhouse) but this advantage is counterbalanced by the presence in it of considerably more Nitrogen than is generally exhibited by such coals. The ordinary Lingga coal is very nearly identical in composition, as regards the proportion of carbon and hydrogen, with the Hartley-Newcastle coals, as Dr. Stenhouse has lately shown by the following analyses conducted in duplicate.

	Carbon	Hydrogen	Sulphur	Oxygen & Nitrogen	Ash
Sarawak Coal	81.41	5.49	0.68	4.47	8.04
S'wak Cannel Coal	72.21	5.43	0.85	20.31	1.20
W. Hartley Main	81.85	5.29	...	...	...
Newcastle Hartley	81.81	5.50	...	...	...

It would be premature to take these analyses of small samples, however exact, as affording reliable data on which to base an opinion as to the value of the bulk of the Sarawak Coal. Nevertheless the trial of the Lingga coal lately conducted on board S. S. "Delhi" and "Baroda" (Peninsula and Oriental Company), go rather to confirm, than to throw discredit on the laboratory analyses. Two 40-ton samples were burned under ordinary conditions of wind and speed, on board these vessels, and the coal was found with no more than the usual care from the stokers, to burn clearly with little smoke, and leave a residuum of only some 16 per cent in the furnaces, consisting of light and easily broken clinker. It would seem, however, that under severer test-conditions the coal would be found to burn a good deal faster than the best North Country Coals, unless mixed with good ordinary steam-coal. I should add that

these samples being procured under difficulties as to working appliances and carriage, did not fairly represent the condition in which the mineral would be put into the market after mining operations had been regularly opened, and therefore the results obtained are all the more encouraging.

DIAMOND: AQUAMARINE.—There is some reason for believing that the diamondiferous deposits of Sarawak are more valuable than has yet appeared to be the case. No systematic operations in the search for these precious stones have ever been carried on in the country. The only people who pursue diamond-washing as a means of livelihood are the poorer Malays, who are mostly gamblers, and carry on their work in a way very desultory and imperfect. Mr. Gray, who arrived in Sarawak last year with all necessary appliances for this kind of mining, and who had three years previous experience at the Cape fields, commenced operations in the Sentah river, but relinquished the attempt as unprofitable after an essay of ten days' or a fortnight's duration. I have been informed that in the opinion of the native diamond-washers, this gentleman never reached the true gem-bearing stratum; which may or may not have been the case. However this may be, a two weeks' exploration cannot be considered very satisfactory. One frequently hears of stones of good size and water being disposed of in Singapore as coming from Sarawak, and some are to be seen in Kuching now. They not seldom exhibit a pure lemon-yellow tinge, which is different from the straw colour of the Cape, and more valued. The large diamond (76½ carats), brought over from M'rau in the Sikaïam district of Dutch Borneo a year or two ago, is proof that stones of very considerable size are to be found in the island.

The Sentah is a tributary of the Penrissen branch of the Sarawak river. It is from this branch that Aquamarines are brought to Kuching. They seem to be very rare, and the only one which has come under my own notice was a mass of flaws, and useless as a gem.

To sum up the preceding notes. Of the known minerals of Sarawak, Antimony and Cinnabar are the only ores that have been explored on a large scale; of these, the difficulty of obtaining the first in remunerative quantity is daily increasing, while the yield of the second, at no time extraordinary, is capricious in the extreme. Arsenic, Gold, and Diamond have either proved failures, or do not tempt European capital. Coal has been tried and found wanting; but later discoveries with respect to its extent and quality, justify a somewhat confident belief that the

indubitably large deposits of this mineral in Sarawak, will shortly be re-opened on a scale not heretofore attempted in connexion with mining operations in this part of the East.

As the evidence stands, therefore, Sarawak cannot be looked upon as a mineral-producing country. What discoveries may be made in the future it is of course impossible to foretell; but it is not unreasonable to anticipate fresh discoveries of Antimony and Cinnabar; and, judging from the geological analogies existing between the N. W. Coast of Borneo, Banka, and the Malay Peninsula, of ores of tin and lead also. Such discoveries would be of much importance to the material welfare of Sarawak, and if made in any of the Sea-Dyak districts would be doubly beneficial. It is a regrettable circumstance that the Borneo Company—who hold a monopoly of all minerals in Sarawak, with the exceptions I believe, of coal, gold, and precious stones—have never instituted any system of prospecting the country beyond the limits of Sarawak Proper. It is true that their officers have now and again been despatched to look up traces of minerals, and have spent a few days in so doing, when weeks would have been insufficient for the fulfilment of the object in view. A superficial examination of a district in which strong traces of a mineral have been observed is, if unsuccessful, worse than no examination at all, for it operates as a preventive against more thorough search being undertaken at a future day. The exploration for minerals in an open country is a sufficiently protracted and laborious affair—how much more so in a land like Borneo, densely clothed with a luxuriant vegetation.

In conclusion, whatever minerals may be awaiting discovery in the Territory, their importance can only be relative in comparison with that of the coal fields of N. W. Borneo. If these coal seams are available as a source of good average steaming fuel—and the partial statement of evidence which I have given above is most favourable to the idea that they are so available,—the probability is that they will be worked in Sarawak; and in that case their proximity to the great commercial emporium, and perhaps future naval arsenal of Singapore, will invest with a new interest this country, which, although playing a useful part in the gradual civilization of Borneo, and in the protection of trade on its coasts, has not otherwise any strong claims at present on the attention of the outside world.

COMPARATIVE STATEMENT OF THE ANNUAL EXPORT OF MINERALS AND MINERAL ORES FROM THE SARAWAK TERRITORY.

Years.	Antimony Ore.		Salph. Antimony.		Oxide Antimony.		Cinnabar Ore.		Quicksilver.		Gold.		Diamond.	
	Tons.	Value.	Tons.	Value.	Tons.	Value.	Tons.	Value.	Flasks.	Value.	B'gals	Value.	Value.	Value.
1864	488½	\$ 9,762	..	\$ .....	.....	\$ .....	.....	\$ .....	.....	.....	309½	\$ 9,488	\$ .....	.....
1865	463	" 9,260	.....	" .....	.....	" .....	.....	" .....	.....	.....	192½	" 5,394	" 1,960	.....
1866	498	" 10,100	150	" 3,750	.....	" .....	.....	" .....	.....	.....	75	" 2,950	" 300	.....
1867	147½	" 3,000	.....	" .....	.....	" .....	.....	" .....	.....	.....	353	" 6,908	" 500	.....
68	1,710½	" 34,209	.....	" .....	.....	" .....	25½	" 2,547	.....	.....	29½	" 890	" 365	.....
69	1,444½	" 61,985	.....	" .....	.....	" .....	195	" 47,125	.....	.....	574	" 14,328	" 1,360	.....
1870	1,699½	" 61,730	.....	" .....	.....	" .....	33	" 8,396	732	" 32,692	198½	" 5,679	" 692	.....
1871	978½	" 41,190	300	" 10,500	.....	" .....	.....	.....	776	" 24,992	165	" 4,952	" 1,060	.....
1872	1,788½	" 86,926	533½	" 25,351	.....	" .....	.....	.....	1,733	" 71,583	226½	" 7,485	" .....	.....
1873	.....	.....	1,667	" 86,197	342	" 10,672	.....	.....	1,505	" 86,355	199½	" 6,262	" 50,700*	.....

* Including the large U'ran Diamond.

BREEDING PEARLS

BY

N. B. DENNYS PH. D.

Read before the Society on the 28th February, 1878.

MANY residents in Singapore, and more especially Members of this Society, have heard of "Breeding Pearls," or Pearls which, as alleged, have under certain conditions the power of reproducing fresh specimens. My attention having been drawn to the subject shortly after my arrival in the Colony, I made enquiries in all likely quarters, and propose to lay the results before this meeting. When I commenced these enquiries I had no particular theory to support either in favour of, or opposed to, this apparently incomprehensible matter. And what I now intend to do is to shortly state (1) What is known of the origin of these objects by their possessors, and the process by which they are held to reproduce themselves; (2) The evidence I have been able to collect respecting their existence and a description of what I have myself seen; (3) The objections raised against the possibility of such an alleged reproduction and, (4) Some concluding remarks regarding certain other natural occurrences which may be held to confirm the possibility of an event as yet inexplicable by even advanced scientists.

The Pearls in question are reputed to come chiefly from Borneo and Java, although found in nearly all islands of the Archipelago, and even in Singapore; there does not appear to be any specific native name for them as distinguished from ordinary pearls. As regards appearance, those shewn me resemble the ordinary jeweller's pearl in look, though slightly more irregular in shape. The largest of regular shape I have yet seen is something over three sixteenths of an inch in diameter, though an irregularly formed one is over $\frac{1}{4}$ inch in length, by $\frac{2}{15}$ ths. in width, while the smallest is a mere pin-point of microscopic dimensions. As regards substance, they are alleged to present exactly the same laminated section as the ordinary pearl when cut, and a lady, resident in this Colony, informs me that

Professor Huxley examined one at her request, and subjected it to numerous tests, of which he reported the result to be that it was absolutely indistinguishable from the ordinary pearl used for jewelry.

The process by which reproduction takes place involves only very simple preparations. Four or five large sized pearls (most people have begun with three) are placed in a small chip or other box with as many grains of uncooked white rice as the experimenter chooses—from 15 to 30 are usually used. Absolute freedom from disturbance is, by some, alleged to be necessary for the formation of the new pearls, while others deny that this makes any difference if they are not unduly handled or shaken. If examined at the end of a certain period (about a year) objects resembling small seed pearls will be found strewn about the bottom of the box, while in many cases the original pearls themselves will be found to have increased in size. If again left untouched for a further period of six months or a year, and then examined, some of the seeds will be found to have become larger, while fresh seeds will have formed. Each grain of rice now presents a curious appearance. A small circular *bite* seems to have been taken from the end of each, the number of seed pearls agreeing with the number of grains thus affected.

The lady resident above referred to having kindly offered to shew me her collection, I saw it at the end of December last. It consisted of about five large or medium sized pearls and, as nearly as could be estimated, about 120 small sized pearls, varying from the most minute speck to a size large enough for use in certain descriptions of jewelry. Every grain of rice was, so far as I could see, marked as before described—looking in fact as if some beetle had gnawed away a portion of its end. She informed me that the larger pearls she shewed me had been in their present box for about 20 years; that she had only put four or five into the box when it was just closed; that, except to shew to persons interested, the box had always been kept shut; that any tampering with it had been impossible—to say nothing of the fact that no one was likely to have strewn seed pearls in it for the purpose of playing a practical joke which might not even attract attention for a lengthened period.

Shortly after seeing the pearls above mentioned, good fortune led me to enquire of Dr. Rowell, the principal Medical Officer of Singapore, what he knew about the matter. It so happened that I could not have applied to better authority, Mrs. ——— having for some years possessed and bred the pearls in question. I give her experience in her own words, her kindness in furnishing the

account being most generously supplemented by her sending the box containing the pearls for my inspection. Mrs.—— writes as follows:—"I had three 'Breeding Pearls' given me in June or July 1874. On the 17th July I shut these three up with a layer of cotton wool above and below them and some few grains of a very fine rice, (called here "Pulot" rice?) On the 14th of July 1875, we opened the box in the company of two or three friends and we discovered *twelve* of sizes—the three original ones standing out distinctly by their greater size; though some of the newly bred ones were by no means insignificant to look at. One or two were about the size of a pin's head and perfectly round. The rice looked crumbly and worm-eaten.

"The size of the three breeding pearls both my husband and I thought considerably larger. I had made a rough drawing of their appearance and size, and you can see the boxes for yourself.

"I have started afresh again with five big ones lately given me, three of the old originals, and I think the fifth is one of those bred in my box. But this I could not vouch for.

"I send the two boxes and shall be glad to have them back when you have done with them."

I may add that the rice in the boxes sent was all "bitten away" as in the other case. I feel certain that the "bite" has been produced by some living agency, and that it could not have been produced in any other way.

Having been informed that, Mrs.——of the local Girls' school, could give me some information on the matter I called on that lady and she kindly told me all she knew. This was exactly to the same effect as above described, with the further item that "breeding pearls" were in all cases originally taken from pearl oysters, and that when about to "breed" a small black speck made its appearance on some portion of the pearl, which speck continued to be visible so long as the breeding process continued. I then wrote to a gentleman who I was informed had himself bred a considerable number—Mr. H. B. Woodford—who very kindly furnished me with a series of notes which I transcribe in almost his own words:—

Breeding pearls are found in several of the oyster and clam species, including those known as *Tridacnæ* with a fan shaped shell. The shells yielding them abound chiefly on the coast of Borneo, but they are also found throughout the Malayan Archipelago and even in Singapore. I found one at Tanah Merah

Kechil beach. Many people believe that they come to better perfection if kept in sea water. I have reared mine in closed boxes, with Pulot rice strewn losely around them and the whole covered with a layer of cotton silk, though Mr. L. J. Scheerder has successfully reared some in fresh water. I am not able to say what is the average percentage of these pearl-producing shells, but out of 15 or 20 I picked up at Tanah Merah I only came across one. Mr. P. Marcus tells me he has extracted them from all descriptions of bivalve shells, the larger the shells the larger being the pearls. In one case he took a very large one from the *Tridacna gigas*, or giant clam, (of which a specimen may be seen at the foot of the stairs leading to the Raffles Library.)

The pearls when discovered are usually found embedded close to the valves of the shell, though in some cases found adhering to the fish. There appears to be no certainty as to size, the breeding pearls varying like the ordinary ones, though the rule as to the largest being contained in the largest shells does not in the latter case hold good. They are almost invariably spherical when found, but, when commencing to breed, change their shape to a more or less irregular oval, with layers of scales on them visible to the naked eye. In some cases the scales are themselves spherical.

As regards the time occupied in "breeding," Mr. Woodford names a very much longer period than that specified by the other correspondents who have so kindly answered my enquiries. He states that it usually takes eight years for a seed pearl to increase to four times its original diameter, i. e. about $\frac{1}{8}$ th of an inch, though he has seen one over $\frac{1}{4}$ inch in measurement produced in that period.

After a certain time (which appears to be *uncertain*) "breeding pearls" die and change their lustrous colour to a dirty flake white, the outer scales appearing to have peeled off. Mr. Woodford attributes their formation to insects, though this otherwise feasible theory is at variance with all received beliefs as to the formation of the pearl within the oyster.

Several other residents have informed me that they have seen breeding pearls and their young (if the term be admissible) under circumstances which left no doubt as to the *bona fides* of their exhibitors. I have however doubtless given names enough to help us to a dispassionate discussion of this curious freak of nature.

The evidence *against* the existence of "Breeding Pearls" may be classed under two heads, viz; the results of positive experiment; and a scientific demonstration of the absolute impossibility of Pearls breeding Pearls. As regards the former, Dr. Robertson, well known to all members of this Society, allows me to use his name in stating the following facts. Having been informed that not only would pearls breed, but that a resident in Singapore had actually added to her income by selling the pearls thus produced, he obtained four or five specimens which were carefully sealed up at the Singapore Dispensary in a box, with grains of rice, as directed by the donor. This operation was performed by Dr. Robertson in the presence of Dr. R. Little and Mr. Jamie and the box was then put away. At the expiration of the period directed, the box was opened in presence of those gentlemen (the seal being intact) and the result was—nil. No trace appeared either of pearls, or of anything which could form a nucleus around which a pearly growth might in time take place. So far as it went, that experiment was conclusive and others have related to me a similar experience. Mr. C. K. E. Woods, Solicitor to whom I had written for a book supposed to contain a notice of these pearls answered as follows:—

"I have not found the book you want, but I have heard from several natives and also from a few Europeans that pearls do breed when packed in a box or bottle. I tried the experiment once but did not succeed in increasing the stock."

So far as we have yet got then we have the positive testimony of residents, whose words are beyond cavil, that these pearls *do* breed. I have seen with my own eyes a collection of pearls which either "grew," or were put where they are by human hands. To say nothing of the fact that none of my witnesses would invent a gratuitous falsehood, I am able to cite six cases, in three of which the parties, without any previous communication on the subject, certify to the same occurrence. Against this we have the equally reliable testimony of others that in their own cases attempts to "breed" such pearls have been downright failures. Negative evidence is, however, always weaker than positive. Some year or two ago, for instance, I and some other friends imported a selection of English flower seeds. Not one of 32 varieties in my own case (and in the majority of others) came up, but one recipient was more fortunate. Now all our negative evidence that the seeds would *not* grow was of course set aside by the simple fact that in one case they *did* grow. Flower seeds are of course supposed to grow, and it may be urged that flower seeds and pearls can hardly be classed together as regards reproductive qualities. But the incident may serve as an illustra-

tion of the difference between negative and positive evidence. I must confess that twenty failures to breed pearls would, to me, be quite set aside by one successful experiment—and so, I suppose, they would to the other members of this Society.

The scientific objections to the possibility of pearls "breeding" cannot however be overlooked. The oyster or mussel pearl is, as everybody knows, usually the result of a mucus secretion deposited by the animal on some (it may be microscopic) foreign substance, though I believe this foreign substance is not always to be detected by analysis. Now under no conceivable circumstances can mucus *breed* mucus when it has once hardened into the lustrous nacre of a pearly surface. Without, as I have said, wishing to support any specific theory, I should be inclined to suspect that the pearls produced result from the labours of some insect which existed in the original oyster, and as a foreign irritant body caused the deposition of a pearly secretion; and it may be that this insect exists and breeds in rice under certain circumstances: and that the original pearls have very little, or perhaps nothing, to do with the production of new ones.

Finally it may be worth while to cite another instance of an apparently incomprehensible freak of nature in a somewhat similar way. Mr. Frank Buckland, the well known naturalist, in the 2nd Volume of his "Curiosities of Natural History," relates (p. 128), that his attention was excited by an advertisement setting forth that an old China dinner-plate, which had been in the possession of its owner's family for nearly 300 years, had broken out in an eruption of crystals, the forms of which resembled shrubs, flowers, &c. It was put on exhibition at one shilling a head, and Mr. Buckland went to see it. "On examination with a magnifying glass," he says, "I observed numerous excrescences of a whitish opaque substance, apparently growing or extending themselves out of the centre and rim of the plate, each supporting upon its surface a portion of the actual enamel of the plate. The largest eruption (if it may be so called) is about the size and shape of a fourpenny bit, and it has raised up a portion of the enamel above the surface of the plate to about the height represented by the thickness of a new penny piece" Mr. Buckland then gives further particulars of this singular growth, concluding with the remark "I have not the slightest doubt that this is a natural production; that the material is of a mineral parasitic growth resulting from some chemical decomposition of the clay of which the plate was originally formed." Now, it will, I think, be allowed on all hands that the idea of a China plate 300 years old producing a "growth" of any sort is as unexpected and unexplainable a phenomenon as

can well be imagined. I have cited it simply as a parallel to the subject under notice—the apparently spontaneous production of pearls. Further information on this latter subject will doubtless be acceptable to the Society. Granting the truth of all that is alleged respecting Breeding Pearls, we have not at present got beyond Topsy's "Spect they growed."

I may add that I have been informed that both Sir J. Brooke and Admiral Keppel have made mention of Breeding Pearls in their published works. I can only say that a tolerably thorough search through the Raffles Library has not enabled me to find the notices in question, and the present Raja Brooke of Sarawak told me he did not know of them. It is of course possible that, amidst the hurry of more important avocations, I have missed them. If so I shall be greatly indebted to any one who will point them out.

N. B. DENNYS.

DIALECTS OF THE MELANESIAN TRIBES IN THE
MALAY PENINSULA.

(Being Extracts from two Letters to H. E. Otto, Böhtlingk,
Member of the "Imperial Academy of Sciences at
St. Petersburg.")

BY

MIKLUCHO-MACLAY.

[TRANSLATED FROM THE GERMAN.]

Read at a Meeting of the Society, held on the 6th May, 1878.

[Extract from Letter I.]

"MY desire to know something about the inhabitants of the interior of the Malay Peninsula, and to ascertain their position in relation to Anthropology, induced me to undertake this journey into the Peninsula. It also appeared to me of importance not to delay it, for I know from my own experience that the solution of this problem will become more difficult as time elapses, and we shall only reach what is likely to prove less and less reliable as a *point d'appui* for satisfactory conclusions. For example, the original language of the *Orang Utan* (1) of Johor, is constantly becoming more and more displaced by Malay. Not only is it disappearing year by year, but the death of every old man (acquainted to some extent with the language of his forefathers) creates a fresh gap never to be filled up.

This decline of the tongue, which precedes the gradual modification of the anatomical type, induced me to collect what does remain very carefully, in order to secure it before its complete destruction.

During my excursion in the Peninsula whenever I came across a number of men I gathered them round me, and listening attentively to them I took down as many words as possible that were *not* Malay. In order to collect the following scanty vocabulary I always held quite a "Council," for *only a few old*

1 *Orang Utan* is the usual expression among the Malays in speaking of the wandering tribes in the interior of the Malay Peninsula.

men remembered any of the words of their fast-disappearing language. (2)

These I have shewn to several Malays who know their own language well. All declare that they are *not Malay words*; I, myself, am incompetent to decide this question, and, I should like therefore, to hear your opinion, as this may be of great importance in its bearing upon the question of the origin of these vanishing tribes.

Purely anthropological observations and considerations lead me to accept the supposition of a *Melanesian* element (a remnant of the original race) which, through intermixture with the Malays, is being more and more supplanted.

Three words in this Vocabulary (3) I find similar to three in my notices of the Papuan dialects, *Dak* (Sea), *Koi* (Head), *Tal* (Hut).

This similarity struck me as curious but I must point out clearly that from this circumstance no further positive conclusion can be drawn.

If the old language be not quite forgotten or lost, we have to thank a superstition which has favored its retention. A belief prevails that people who visit the camphor trees in the jungle in on the search for camphor, must always use the old tongue if they are to be successful in their search. If they speak Malay, the tree will either disappear before their eyes, or their eyes, will become incapable of seeing the it. For this reason the dialect is also called the "Bhâsa Kâpor" or the "*Camphor language!*" Some of the Malays who live in the jungle, endeavour on account of this superstition to learn the "*Camphor language.*"*

It is not difficult to explain how this superstition arose. It is certain that the old stock of the race, who lived a roving life in the jungle, were peculiarly qualified to appropriate the jungle produce. Later on, when the primitive race mingled with the

2 Thus for example, the numerals of the language of the *Orang Ruyet* of *Palong* (tributary of the River Moar) were only known by one very old man, and by him only up to 4; none of his tribe companions knew even these. The old man further explained that in earlier days he knew the other Numerals also, but he had now forgotten them. Most of the young people satisfied themselves with the declaration that "the elders knew the old tongues, but they only spoke Malay."

3 *Dak*, used to express "Sea" by the Papuans of Mt. Limai in the island of *Lâçon* which I visited in 1873.

Koi and *Ooi* meaning "head," also in use among the Papuans of Mt. Limai.

Tal—"House," used by the Papuans of the *Maclay-Coast* in *New-Guinea*.

* [Mr. Logan also refers to the "*Camphor Language*" in his description of these Tribes (*I.A. Journal* vol. 1. p. 263), but his account of the matter is a little different, and suggests a comparison with the "*Krama*," or ceremonial language of *Java*. He says:

Malays, and, in consequence of this, more or less modified their habits of life, it was, again, these same people who attached themselves to the manners and occupations of their fore fathers, and became in their turn the best qualified to trace out the various products of their own home-jungles. Wandering isolated in the forests, they had but few opportunities to hold any dealings with the Malays; and naturally kept more exclusively to their own language than those who trafficked with the Malays more frequently, and lived in their neighbourhood. Thus it happened that in preserving the old language (going as it did hand in hand with primitive habits of life) they found a secret means of bringing to their homes a rich booty from the jungle. This superstition is believed in various parts of Johor, and will, for a long time, protect the ancient language from total extinction; and even if the signification of many words is wholly forgotten, yet will they still remain as the true rudiments of the language, and serve as a monument of the original race of the "Orang Utan."

I found it impossible to ascertain sufficiently the number and limitation of the different dialects. That more have existed is probable. I have arranged, somewhat arbitrarily, the following words in two dialects. I have only noted down (as said before) those words which appeared to me *not* Malay. (4)

"While searching for Camphor, they abstain from certain kinds of food, eat a little earth, and use a kind of artificial language called the *Bhása Kápor* (Camphor language). This I found to be the same on the *Sidili*, the *Indau* and *Batu Pahat*. From the subjoined specimens it will be seen that most of the words are formed on the Malayan, and in many cases by merely substituting for the common name one derived from some quality of the object, as "grass-fruit" for rice, "far sounding" for gun, "Short-legged" for hog, "leaves" for hair &c.

(Here follow 80 words of which 33 are Malay, and of the rest none resemble in the least those given by M. de Macclay.) "It is believed that if care be not taken to use the *Bhása Kápor* great difficulty will be experienced in finding Camphor trees, and that when found the Camphor will not yield itself to the collector. Whoever may have been the originator of this superstition, it is evidently based on the fact that although Camphor trees are abundant, it very frequently happens that no Camphor can be obtained from them; "were it otherwise," said an old *Benua*, who was singularly free from superstitions of any kind, Camphor is so valuable that not a single full-grown tree would be left in the forest. Camphor is not collected by the *Bermun* (*Negri Sembilan*) tribes, at least on the Western Side of the Peninsula, and they are unacquainted with the *Bhása Kapor*."] 1841

DIALECTS OF THE ORANG-UTAN OF JOHOR.

Sun	Matbri	Tunkat
Earth	Atei	Atel' (†)
Sea	Dak	Dak
Mountain	Benum	Benum
Forest	Bri †
Stone	Gmu	.....
Fire	Us', Uf'	Us.'
Smoke	Dilok ul'	.....
Water	Dak, diao	Diao
Hut	Dol'	Tschendejia
Road	Swag	Prokn
Plantation	Glokul'	.....
Tree	Delokn	.....
Banana	Kei-kei	Diok
Ratan	Drein	.....
Dog	Tiau, Tchiau	Diaun
Tiger	Diagign	Tiasma
Pig	Kumo	Kumokn
Fowl	Kampokn	.....
Man	Limo	Simo
Woman	Kodol'	Kodo, amai
Father	Ita, Mbai	Mba
Mother	Gado	Gado
Wife	Kompotn	.....
Child	Knon	.....
Son	Limon'	.....
Daughter	Kodo-kanit	.....
Brother	Piatn	.....
Head	Koi	Bubon
Hair	Suk	Suk
Eyes	Mot	Padingo
Nose	Mu	.....
Mouth	Bibir	Snut
Tongue	Lipes	.....
Ear	Ntokn	.....
Arui	Tein	.....

(*) As the Orang-Utan are Nomads it appears to me quite immaterial to specify the place in which I have taken down the words.

† 'Shows that the end of the word must be pronounced soft.

‡ 'Shows that the word of the original language is supplanted by Malay.

Finger	Tü	Raan
Neck	Marokn	.....
Breast	Gno-Kampotn	.....
Stomach	Lopot	.....
Back	Bahoi	.....
Leg	Ano-kompo,	betit, lutat
Foot	Diokn	.....
Toe	Tschere-Diokn	.....
Cold	Tkat	.....
Hot	Khob	Gohom
Dead	Kobs	.....
To Eat	Intia, ntia	Ndia
To Drink	Diao	.....
To Sleep	Ietek	.....
To Go	Swag	.....
To Run	Palo	.....
To Cut	Nako	.....
Sumpitan	Blahan	.....
Arrow	Dama	.....
1.	Moi	Moi
2.	Npotn	Dua
3.	Npe	Npe
4.	Pru	Npun
5.	.....	Massokn
6.	.....	Pru
7.	.....	Tempo

According to the statements of the Malays, the Orang-Utan of Pahang, where I am now going to travel, speak their own language, which is quite unintelligible to the Malays, and so these poor wild men are cruelly treated; and on this account become more isolated than those who live here in Johor. I hope to make further and fuller contributions towards the knowledge of the language of this people."

The Istana, Johor, 28th May, 1875.

[Extract from Letter II.]

"Before receiving your answer to my last letter, which I await with much interest, I find myself in a position to anticipate it in consequence of my second Journey into the Malay Peninsula. In the Mountains of Pahang and Kelantan as far as Singora and Ligor, I have discovered a *Melanesian* population. This people, which is probably the primitive race of these parts undoubtedly belongs to judge from its physical "habitus" to the *Melanesian* stock. Leading a nomadic life, these people retire

before the influx of Malaydom into the mountains and forests of the Peninsula, and have thus kept themselves free from intermixture, still retaining their *own* language.

I had the good fortune to find these people in many other places, and I have not failed during my Anthropological studies to collect as many words as possible of their dialects, although a naturalist can do little with the materials of language. I undertook this small task (which nevertheless required no small amount of patience and attention) for the reason named in my first letter; viz, that these languages are disappearing, partly because the tribes intermingle with other races and partly because they die out. Although I can draw no conclusions as to the various relations of these dialects to other Papuan tongues, this small collection has nevertheless given me some interesting and not unimportant facts.

Firstly as to the connection between the various tribes of the Orang Sakai, living quite cut off from one another, in Pahang, Kelantan and Singora.

Secondly, and what astonished me still more, as to the relation in point of language between the very mixed and distant-dwelling Orang-Utan of Johor, with the Orang-Sakai in the north of the Peninsula.

It is undoubtedly an interesting result to have ascertained that these tribes, isolated and ignorant of each other, are throughout the whole peninsula, from Johor to Ligor (South of Siam) thus closely connected in speech. This circumstance gives me a fresh conviction that my opinion expressed in the beginning of this year* and before my second journey, is correct, viz: that the *Orang-Utan* of Johor, notwithstanding their great intermixture, undoubtedly show traces of a *Melanesian* blood. I send you herewith a small Comparative Vocabulary of the dialects collected. I hope the result I have arrived at will coincide with your opinion upon the origin of the language of the Orang-Utan of Johor.

* N. Miklucho-Maclay. Ethnologische Excursion in Johor. Natuurkundig Tijdschrift, 1875.

	Dialects of the <i>Unmixed</i> Tribes of the Orang—Sakai of the Interior.		Dialects of the <i>Mixed</i> Tribes of the Orang—Utan of the Interior.	
	Ulu Kalantan.	Ulu Patanis.	Palon (Rumpen.)	Ulu Indau.
Sun	Kirkto	Merkets, Kirkto	Matbri	Tunkat
Moon	.....	* Kitchi	.....	Bulatnah
Heaven	Kte	Karé	.....	.....
Earth	Kliet	Tei	Atei	Atel' Ate'
Water	Tom	Bateu Tom	Dak	Diau, Dak
Sea	Tambü	.....	Dak	Dak
Stone	Tmu	Kula, Balu	Gmu	Gmu
Fire	Oos	Oos	Us'	Us, ' Ul,
Smoke	Assin—oos	Ayei, Eieioos	.....	Dilok—Us'
Mountain	Benum	Butjak Tul'	Bnum	Benun
Forest	Kib, ghi	Dagib, Daven	Bri	Bri
Hut	Digos	Dign	Tol, ' Dol	Tschendeya dol
Road	Harbau	Tib	Swag	Prokn
Boat	Kupon	Diahu	.....	.....
Man	Timkal' (+)	Timkal'	Limo	Limo, Simo
Woman	Jalu	Badonn, Kogn	Amai	Kodól Kodo,
Father	äh	äh	Mba	Ita: M'bai
Mother	Nah	Nau, bü	.....	Gado
Brother	Tuh	Tuh pah	.....	Piatn
Sister	Tuh-jalu	Nau	.....	.....
Husband	Gai	Kéasij	Linio Simo	Limon'
Wife	Knie	Kne	.....	Kompotn
Child	Auva kanit	Wogn, Tanganet	.....	Kn-on, Knotsch
Daughter	.....	.....	.....	Ko o-Kanit
Head	Kui	Kui	.....	K-i
Hair	Sok	Sogk	.....	Suk
Brow	Pti	Woos' pti	.....	.....
Nose	Mo	Moh	.....	Mu
Eyes	Med	Med	.....	Mot
Nostril	Hajan—moh	.....	.....	Annmannno
Mouth	Tiuim	Han' nis	.....	Nut
Teeth	Han'	Nis	.....	Limon'
Tongue	Lentek	Lentek	.....	Lipes
Ear	Anten	Anten	.....	Ntokn

(*) ' Shows that the word is supplanted by Malay.

(†) ' Shows that the end of the word is pronounced *soft*.

MALAY AND ENGLISH SPELLING.

[A recent Circular Despatch of Lord Carnarvon directed attention to the want of uniformity in the spelling of Native names. A Committee was appointed to consider the subject, and the report they presented discussed very fully the difficulties surrounding the question, and proposed a complete system of spelling Malay words in English. It is most desirable that in all information contributed to our Society, the names should be spelt on some uniform system, and as that recommended by the Committee is now adopted by the Government in the *Gazette*, the *Council Papers*, the *Government Maps &c.*, it is reprinted in the first number of our Journal for easy reference.

Hitherto the practise in the Straits has resembled that described by the famous traveller Dampier 200 years ago, who explained in his Preface "I have not been curious as to the spelling of the names of Places, Plants, Fruits, Animals &c. which in any of these remoter parts are given at the pleasure of Travellers, and vary according to their different Humours."]

REPORT OF THE "SPELLING" COMMITTEE.

1. The Committee appointed to consider the subject of the correct spelling of Native Proper Names are of opinion that they cannot deal with the subject completely or satisfactorily, unless they take into consideration the whole question of writing the languages spoken in these Settlements in the Roman characters. These languages are practically two, viz., Chinese and Malay. Of these, Malay is the most important; first, because it is the common medium of communication between all the different races; secondly, because the names of places throughout the Settlements are Malay; and thirdly, because in the course of political events, Malay names of persons are likely to occur in public documents in far larger numbers than Chinese names.

2. The task of correctly rendering Chinese names, and other words, in the Roman character is an impossible one. Chinese, as it is well known, is not an alphabetical language, and consequently there is no question of finding equivalents in the Roman alphabet for Chinese letters. All that can be done, therefore, is

to endeavour to represent Chinese sounds in Roman letters. The great difficulty in doing this arises from the fact that in every dialect of Chinese there are sounds which no combinations or modifications of Roman letters are able to express adequately; so that the best system must be imperfect, and can only approximately represent Chinese words. Those members of the Committee who are most conversant with the Chinese language, are, however, of opinion, that the system suggested below is satisfactory as far as it goes; and further, that no additional modification of the Roman letters would be of any substantial advantage. But they strongly recommend that to secure identification in all important documents, Chinese names should be written in the Chinese as well as in the Roman character.

3. The difficulties in the way of writing Malay in Roman letters are not so great: still there are difficulties which everybody who has attempted to deal with the subject has felt. The chief of these is to be found in the circumstance that in Malay, more frequently than otherwise, the vowels are not expressed; so that here also as in Chinese, it is sounds and not letters that have to be represented. It should, however, be observed that the Malay writing is so far phonetic that the Roman characters, according to the system recommended by the Committee, will in the main give the spelling as well as the sound. Again, in order to help persons unacquainted with, or possessing but little knowledge of the language, it has been found absolutely necessary to mark the difference between short and long vowel sounds by accents of some kind, and great care is required to make these as intelligible as possible: and for simplicity's sake, as few as may be. Moreover, some of the consonants in Malay have no single equivalent, and others in certain situations have a special and peculiar use.

4. Hitherto no one system of spelling has been generally recognized and adopted, which has led to several absurd mistakes, such as *Selángor* being spelt as *Salengore*, *Lárut* as *Laroote*, *Krian* as *Carreean*; but the various authorities in Malay, however they may differ on other points, have with one consent adopted the Continental or Italian system of vowels as best suited to the requirements of Malay; and the Committee have no hesitation in following them so far.

The following system they believe to be sufficiently accurate, and as simple as the circumstances of the case permit.

I. THE VOWELS.

5. The five vowels when used in writing Malay and Chinese words have the *Continental*, or, more strictly, the *Italian*, sound.

They sometimes have a long sound, and are then written with a circumflex accent over them, thus \hat{a} , \hat{e} &c.; and sometimes they have a short sound, when they are written a , e &c., without any accent. This is more fully explained in the subjoined table. The Committee consider that the labour of writing the accent over the long vowels will be far more than compensated for by the accuracy in pronunciation that will be secured, as the accent will point out the accentuated syllables. If "*Sarwak*" and "*Sembilan*" had always been so written, Englishmen would have been saved the absurd mistake of pronouncing them *Sarahwhack* and *Sambilan*, as if the accent were on the first syllable in each case instead of the second.

6. But in addition to those vowel sounds which may be fairly represented by the five vowels marked as long and short, there is another of exceedingly frequent occurrence in Malay which is so vague and indefinite that no natural representative at once suggests itself, and Malay scholars have given different renderings of it. After long and careful deliberation the Committee have come to the conclusion that there will be the least danger of misunderstanding if this sound be uniformly expressed by the letter e so written. The mark of shortness (ϵ) is very important to distinguish it from the common short e as sounded in the English words "pen," "met," to which it bears little resemblance. The sound which we wish to express by this character (ϵ) is that of e in such words as "lateral" "considerable."

The Arabic letter ξ (ain), which is found in a few Malay words, takes the sound of all the vowels, long and short, in turn. And its presence will be indicated by a dot written underneath thus \hat{a} \hat{e} &c., or a e &c.

8. There are two diphthongal sounds which will be written au and ei , pronounced as in the table below.

9. TABLES OF VOWELS.

The Vowels.	Their sound in English.	Examples in Malay.
â a	Soprano Diploma	lâma, kepâla The second <i>a</i> in mâkau
ê e	Fête Ten	Pêrak, krêta sendok, preksa
î i	Pique Tin	tîdor, pîsau pintu, bintang
ô o	Those Proportion	kôrek, tôlak tongkat, sarong
û u	Truth Full	bûka, gûrû tumbok, tunjuk
ë au ei	As the <i>e</i> in "lateral" "considerable" Faust (as in German) with the sound of <i>now</i> Height	këbûn, përampûan, pëng- lima, bëtul bâkau, kërbau Sûngei, bâgei
â. ê. î. ô. û. or a. e. i. o. u.	The dot indicates the presence of ϵ (ain.)	

II. THE CONSONANTS.

10. A table of Consonants is given below with their respective sounds, and their Malay equivalents. It will be observed that "c," "g" soft, and "q" are omitted, and they should never be employed in writing Oriental languages in Roman characters, as their sound is better represented by "ç," "j," "k," respectively, and the use of them has led to strange mistakes. An instance of this is the name of Kedah, which having been spelt "Quedah," has come to be pronounced "Kwidah."

11. It is important to remember that whenever the letters "ng" occur together they represent one letter only, and that letter has uniformly the sound of "ng" in "singing," not that of "ng" either in "single" or in "singed." Whenever it is intended that the "g" should be sounded hard, as in "single," the word must be written with a second "g" as "Sûnggoh" "Trenggânu." The letters "m" and "y" are only used as Consonants.

12. The final "k" in Malay words is usually silent in the Straits Settlements and the Malay Peninsula; or rather it is only partially sounded, being begun and then stopped suddenly.

13. The apostrophe (') represents the Malay mark "hamza" ('). When it occurs in the middle of a word, as in "sa'orang," it serves as a mark of separation between syllables; at the end of a word it has the same effect as the final "k."

14. Some of the Consonants are written, like the vowels representing ε (ain), with a dot beneath. This is the case where two or more letters in the Malay Alphabet are represented by one Roman character. Almost all the characters bearing this mark are confined to words of Arabic origin, such as a certain number of proper names, and words connected with Religion. Their use therefore will be limited, the great bulk of words in the Malay language being written in the simpler characters.

15. We can now give the table of Consonants which will actually be used. Whenever nothing is said respecting pronunciation the letter has the ordinary English sound.

GEOGRAPHY OF THE MALAY PENINSULA.

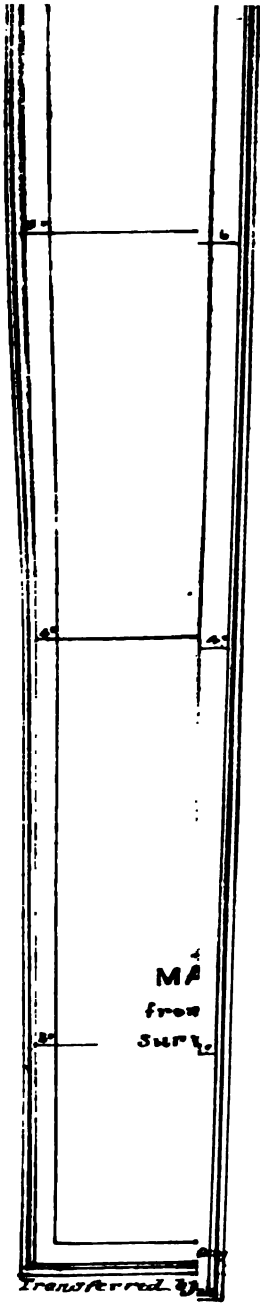
BY MR. A. M. SKINNER.

° PART I—CARTOGRAPHY.

Read at a Meeting of the Society held on the 8th July (see also p. 5)

Some of the most interesting and valuable contributions to the Journal of the Indian Archipelago, more especially during the earlier numbers were upon the *Geography* of the Peninsula. Mr. Logan himself frequently returned to the subject during the years 1846-53. Those papers contain a fund of minute topographical details, the itineraries of at least six important journeys in the interior, and, in short, much of the rough material for a Map of the districts which lie nearest to our Settlements. To a fuller consideration of these records I will presently return; but first as to the Maps of the Peninsula. Unfortunately at that period of activity no such Map was compiled. Prior to Sir A. Clark's time, as far as I can discover, but one official map was produced—if a mere outline sketch can be so called. This was first published in 1862, apparently for the use of the Political Department of the Indian Government in connection with the publication of the "Treaties and Sunnuds (1863.)" It is now better known as the map bound up with our first Colonial Blue-Book (C.—465,1872) on the Selangor bombardment. Mr. Moniot, at that time Surveyor General of the Straits, prepared it; but he made little or no use of the information obtained ten years before. I was puzzled at first to discover what guide he had followed on the subject, much of the detail in his sketch being in express contradiction not only to that collected by Logan, but also to the notorious facts of the case. I think I have now discovered the original in an old Dutch Map of Sumatra, the Peninsula and the Straits of Rio, stowed away in the Survey Office, and bearing two dates, 1820 for the Straits of Rio, and 1835 for Sumatra. There is nothing to show to what date the "Peninsula" portion of it should be referred; but it may

* It was my intention to have dealt with the whole subject in a single paper, but so much fresh information is being collected in various quarters that I find it advisable to postpone dealing with the Geographical details till the next number.—A. M. S.



Transferred to

be gathered, from the boundaries assigned to Province Wellesley, that it was compiled by the Dutch authorities between 1800 and 1828—probably during their brief re-occupation of Malacca. This map is almost exactly reproduced, though on a smaller scale and with fewer particulars, by that to which Mr. Moniot's name is attached; a fact which will sufficiently indicate how inadequate such a sketch must be at the present time. But it was not till after the Perak War (June 1876) that any better, or indeed any other map of the whole Peninsula was to be obtained; and I have therefore had a copy made of it, as well as a copy reduced to the same scale from the large map now under preparation. I had intended to contrast them in one and the same sketch; but on second thoughts it will be simpler to keep them separate; and the later, and certainly more correct map, though too small to give many names, may perhaps be useful for reference. It marks roughly the outlines of the Malay States, the mountain-chains, and the river systems, as known up to the present time (1878); and also the routes of the principal journeys in the interior of which we have any record.

Having described at some length the only official map published during the ninety years our Government had been paramount in the Straits, prior to Sir A. Clarke's intervention in the Native States of the Peninsula, I may here refer more briefly to what has been done since that time. Immediately after the Pangkor Treaty (January 1874) a party explored the route from Larut to Kwala Kangsa, and thence down the R. Perak to the sea. This may be considered the key to the geography of Perak in the *North*, just as the common source of the R. Muar and the southern branch of the R. Pahang is the key to the geography of the *South* of the Peninsula, and the knowledge of the country between the Northern branch of the R. Pahang and the R. Kelantan, is the key to the geography of the *Interior* of the Peninsula. On both these latter districts much light was thrown in 1875 by the journeys of Messrs. O'Brien and Daly and M. de Mikluho-Maclay respectively. Thus within 18 months of the Pangkor Treaty, our Government had obtained more important information than had been collected during the ninety years prior to that event. I will refer to these journeys at greater length presently; I only mention them here in explanation of the two official maps published in 1876, which mark a great advance in our knowledge of the country. The first in point of date, and, strange to say, the most accurate in every respect, is one which apparently owed its existence to the Perak war. It was published by the Home Authorities in Blue-Book C. 1512 (June 1876) and was "compiled from sketch surveys made by Capt. Innes,

R. S., Mr. J. W. Birch and Mr. Daly"—scale 15 miles to 1 inch; and it was "Lithd. at the Qr. Mr. Genl's Dept. under the direction of Lt.-Col. R. Home C. B. R. S." It is much to be regretted that no separate copies of this excellent map were procured. The similar but less correct map published on the part of the local Government, and received out here towards the end of 1876, met with a rapid sale, the whole issue having long since been disposed of. Many applications have been made in vain for further copies, especially during the present year; and I feel little doubt that, apart from the crying want of a good map on a large scale for educational purposes, there will be numerous private purchasers to recoup any expenses of publication which may thus be incurred by Government, or by the Society if disposed to venture on such an undertaking. And even if copies could still be procured of either map of 1876 I should recommend a re-publication; so many of the inaccuracies having now been corrected, and no small portion of the blank spaces having been filled in with fresh particulars.

Before I turn to the explorations, extending over a period of half a century (1825-75), to which such knowledge of the Peninsula as we possess is mainly due, I will briefly refer to the charts of the old Navigators, so far as I know them. But I must here state that our Raffles Library is extremely deficient in old "Travels," and that I cannot hope to give anything like a complete view of the *growth* of our knowledge. The earliest accounts of the Peninsula, as a whole and accompanied with Maps, are those of the French traveller de la Loubère, and the English navigator Captain Dampier,* who appear to have been in these parts at the same time (1686), though without meeting or even hearing of each other. I have not succeeded in finding a copy of Loubère's Map, but Major McNair, who saw a copy in England, thus refers to it in his book "Sarong and Kris" (p.345):—"In De La Loubère's book is a quaint but very correct Map of the Malayan Peninsula, prepared by M. Cassini, the Director of the Observatory of Paris in 1688, from which is gathered the fact that Perak then continued to be looked upon as second only to Malacca on the Western coast. The River Perak is not very correct in its representation, being made more to resemble

* Our English Cosmographer Hakluyt, who, like Barros, never travelled himself but devoted his life to promoting the discovery of unknown lands, was probably the first Englishman to map out the Straits in his "very rare Map" of 1599, a copy of which is in the British Museum. In the second volume of "Navigations," published the same year, he refers to "the isles of Nicubar, Gomes Polo, and Pulo Pinaom" (Pinang?) to the maine land of Malacca, and to the kingdom of Junsalaon." (Jurk Ceylon?)

a tidal creek. This is doubtless due to the information received that the rivers to the north joined the Perak, which, in the case of the Juru Mas and the Bruas, is very nearly correct." In Dampier's *Voyages* (Ed. London, 1729) I find three sketches of the Peninsula. Two of these (vols. I and III) are introduced in general maps. But the sketch in vol. II is on a larger scale and is confined to the Straits. It is curious that while both the former represent the Peninsula as widening towards Malacca and Johor, the latter, though ten years earlier in date than the map in volume III, yet gives its true shape. But the names on this sketch are most perplexing, there being indeed but five that can be safely identified,—*R. of Quedah*, *R. of Johore* (the only Native States shewn) *Malacca*, *R. Formosa* und *Straights of Singapore* (round St. John's). The *R. Perak* is marked, without being named, as a great estuary some 5 or 6 miles wide, running for a distance of 30 miles N. E., with islands lying in it of a larger size than Penang and the Dindings. It may be conjectured that this is intended to represent the whole water-system, including *R. Kinta* and *Batang Padang*. There is also the same confusion with regard to a supposed connection between the *R. Perak* and the rivers to the North, that Major McNair noticed in Loubère's map; the river *Songi-bacoas* (Baroas?) is represented as joining the *Perak* about 30 miles from the sea. The later Dutch map, already referred to, makes the same mistake, probably through copying these older maps. It is at the same time possible that the *Bruas* was once connected, artificially or naturally, with the *R. Perak*; and this supposition is to some extent supported by the unusual quantity of mud silted at the "Kwala" of that river, which is out of all proportion to the size of the present stream of the *Bruas*. It is more probable however that the supposed junction of the *Perak* and *Bruas* was intended to represent the old connection between *Larut* and *Kwala Kangsa*; as represented in the map I come to next, that of the *R. Perak* by Captain Forrest compiled from his own surveys 100 years later, in 1783, (voyage to the *Mergui Archipelago*, London 1792.) This tracing gives the lower part of the river very correctly. Col. Low who was sent to *Perak* on a political mission in 1826 acknowledges that it was by the help of this chart alone that H. M. S. "Antelope," 20 guns, got into the river (I. A. Journal vol. IV. p. 499). Above the Dutch Factory, which Capt. Forrest refers to as being "re-established" at *Tanjong Putus*, the plan of the river gets much confused. This portion of the journey was performed "in a country covered boat in which the writer went up to pay his respects to the King of *Perak*;" and from this point Capt. Forrest evidently found it more difficult to take correct observations. He seems to have met the King at *Sayong*, unless he

has mistaken the situation of K. Kangsa, which he writes "Qualo Consow," and marks as an extensive tributary having at two days' distance a "Carrying Place one day by land to Larut River." I am inclined to think there has in fact been some confusion between this supposed tributary, and the bend to the North which the main stream takes near this point. If this surmise is correct the residence of "the King" was probably at Alahan, where Col. Low found the Court 43 years later. The only name given in its vicinity is Rantau Panjang, probably Pasir Panjang. But this tracing of Perak, before the Siamese invasion, is so interesting that I have had it copied, and readers can form their own judgments on these points. It will be seen that the lower part of the river is given very correctly, and that most of the names can be identified. All reference to the Bruas, as connected with Ulu Perak, has now disappeared; and it is curious that the mistake, as it undoubtedly was then, should have reappeared many years later in the Dutch Maps already referred to. Mr. Moniot might have been warned by this to distrust so unsafe a guide. Col. Low, it may be remarked, also overlooks the importance of this portion of Forrest's sketch. The only reference he makes to the route from Kwala Kangsa to the sea is in the following passage from his account of Ulu Perak as "described to me by Natives, and by the Chinese:—"

"From Quallah Kangsan there is an elephant road to Trong. The first March is to Padang Assun. The second to Pondok, chiefly across rice grounds. Here the population may be rated at 1,000."

It is possible that Col. Low, here speaks of the Kwala Kangsa, which he has referred to just before as near Kendrong; and that there is some confusion between the Trong near Larut and the Trong to the north of Kelah.

Between the date of Capt. Forrest's engraving (published in 1792) and Mr. Moniot's (published in 1862), no map with which the Malay Geography is specially concerned was published. There are however two M. S. drawings to speak of, Low's and Burney's, which have also been preserved in the Survey Office, originally at Penang and of late years at Singapore. The former bears date 1824; the latter is undated, but was probably compiled at the time Captain Burney negotiated the Siamese Treaty of 1826. Col. (then Lt.) Low confined his sketch almost entirely to the northern provinces of Siam. Captain Burney's tracing includes Kelah, Singora, and Patani; and the care with which he compiled it may be gathered from the "memorandum" at the side, from which I quote the following passage:—

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 at the side, from which I quote the following passage:—

"The Coast and Islands between Pah Phra and Prince of
 "Wales' Island are set down after comparing Horsburgh's,
 "Forrest's, Blair's, Heather's, Inverarity's, Martin Lindsay's
 "and Dupres de Menneville's Charts with maps and descrip-
 "tions obtained from several Malayan and Siamese Pilots, as
 "well as with what was observed by ourselves during our pas-
 "sage to and from Pungah. Of all the European Charts, the two
 "oldest, Duprès de Manneville's and Martin Lindsay's, appear
 "by far the most correct. Some information also respecting
 "the towns on the Gulf of Siam and the country round Pungah,
 "was received from Padre Juan, a Native Catholic Priest
 "residing near that town; and it is but just to acknow-
 "ledge that very great assistance was derived during the pro-
 "gress of the Mission, from the descriptive sketch of the Malayan
 "Peninsula compiled by Mr. John Anderson, Malay translator
 "to Government."

What Capt. Burney says about the superior correctness of the
 older charts, now holds good about the older maps; for nothing
 has been produced since his date that can vie with his own
 sketch in practical usefulness or careful execution. Indeed the
 old Navigators, the Dampiers and Forrests of the 17th and 18th
 centuries, appear to have been succeeded of late years by the
 Indian Officers, until recently stationed or employed in these
 parts,—Col. Low, Capts. Burney, Newbold, Begbie, &c.,—to
 whose eagerness for knowledge we owe so much of the little in-
 formation we possess about the Malay Peninsula.

From the time when Logan's Journals ceased to appear a long
 night settled down upon the Straits, lasting some twenty years.
 It is difficult for those who were not here before 1874 to realise
 how little was then known of the Peninsula. Kwala Kangsa
 and Selâma were names unknown; S. Ujong and Sri Menanti
 were little better; Muar, Birnam, Perak, and Kurau could not
 then be named without an affectation of special, not to say pe-
 dantic knowledge. I do not believe that any person then knew
 of the true course of the R. Perak, or of the short route from
 Larut to Ulu Perak, which I have already called the key to the
 geography of that part; and as to which it has been seen that
 Captain Forrest ninety years before had possessed some informa-
 tion. But within two years of the Pangkor Treaty, thanks to
 Sir A. Clarke's initiative and the development of events, this
 state of things was entirely changed. Information had been
 collected in many districts. The journey from Larut to Perak,
 and down the latter river, which was performed in 1874
 by Messrs. Dunlop, Swettenham and Pickering, effected for

that part of the Peninsula, what the journey by Messrs. Daly and O'Brien, up the Muar and down the Pahang, effected for the true understanding of the relations, whether physical or political, which exist between the States of Johor, Pahang, and the Negri Sembilan, in the South of the Peninsula. The journey of M. de Maclay in 1875 must also be mentioned, as throwing light on the unknown Central regions. Of these three journeys, so important to our Cartography, some record should here be made; more especially as no account of them has ever been published in a permanent or generally accessible form. I have therefore selected the most striking feature of each account to conclude this paper. But it would be invidious not to refer also to certain earlier journeys, viz: that of Mr. Charles Gray (via Malacca, Nanning, Jumpol and Pahang in 1825, I. A. Journal vol. VI, p. 369); of Mr. Logan (via Singapore, Indau, Semrong, Blumut, and Johor in 1847, I. A. Journal II, p. 616); and of the Rev. Le Favre (via Johor, Benut, and Batu Pahat in 1846; and again via Malacca, Rambau, Sungei-Ujong and Jelebu in 1847, I. A. Journal vols. I & II). I hope to avail myself largely of these accounts in Part II of this paper, when I treat of the geography of each State; but it is the less necessary to quote from them here, as they are already preserved in an accessible form.

I will however take this opportunity of recommending their careful perusal to all those who are good enough to assist in rendering our new map more complete. I find that a good deal of the information furnished from time to time obviously lacks the advantage of having undergone comparison with the local details collected by earlier writers, and this is a grave loss when the writers are such as Pabbé Favre, and the late Mr. Logan.

I. (Extract from the Journal of Messrs. Danlop, Swettenham and Pickering, during the crossing from *Larut* to *K. Kangsa* February 12, 1874.)

"We started at 1.30 p. m. and within half an hour, got into the finest jungle we have yet seen, crossed incessantly by a beautiful clear stream. This jungle was filled with the brightest scarlet and yellow flowers; there were numbers of orchids. After continually ascending till we came to the source of the stream, we began to descend again, following the course of another stream running in the opposite direction. All this time we had been going through a narrow valley, Bukit Berapit forming one side of it, and as we came out into the open, we stood in front of one of the most extraordinary rocks I have ever seen, called Gunong Pondok.

"We had just come out of a narrow valley, filled with dense jungle and not very high hills on each side. Coming out of this, the valley now level and comparatively clear, widened out abruptly, so that it became an extensive plain. Close in front of us, rather on the left, rose as it were straight out of a plain as level as the sea, a large rock, some 800 feet high, partly covered with trees, partly bare rock in sheer precipices."

"The rock itself is formed of limestone, and it is that curious looking hill, commonly called Bukit Gantang which, when seen from the sea, forms the chief land mark for entering the Larut river. The only hill I have seen at all like it is "Elephant Mount" in Kedah, and we could see that Gunong Pondok resembles the mount, in the fact of its being full of caves. On our right was Bukit Berapit and this stretches away to the right, in a range of gradually lessening hills. Right in front of us, a beautiful valley, some twenty miles long, almost all cultivated or partly so, shut in the distance by the hills in the interior of Perak."

* * * * *

"February 14th at 11.45 a. m. we arrived within 150 yards of our destination, only to find we were on the wrong side of a wide and deep river. It is no use attempting to argue a point like this, so we undressed and swam across. The others came up and had to go through the same performance. The river we came across was the Kangsa, which here runs into the Perak river, a stream about 200 yards broad; and we are looking forward with considerable pleasure to a three days' journey down it."

II. (Extract from Mr. Daly's Journal during the crossing from Ulu Muar and Jempol to Pahang, 1875.

"I cannot get even *one* man to accompany us, although we have offered very high wages,—so we are starting by ourselves. This is a drawback to me, as I always like to get some man who can give me the native names of rivers, hills, and kampongs, wherever I go."

"They say, as one of the objections to our going to Pahang, that we cannot find our way through the lake (Tassek Berâ) which we have to cross to strike again the stream that runs into the Pahang river. I apprehend more difficulty in getting the boat over the shoals and snags of the "Ilir Serêting."

"The Malays of this place won't go with us, as they say that they are sure to be killed by the "orang utau" (wild men) of the jungle of Pahang."

“ Got the boat cleared out, freshly caulked, and got galas (poles), kajangs, and rudder, and floated her. She seems too large for the work, but “beggars etc.”

“ *August, 16th.*—Unable to persuade any one even to help us in getting the boat under way, we started on our journey to Pahang. The party consists of O’Brien, the three police and myself—and provisions for 10 days, viz : rice, tea, a few tins of sardines and powder and shot—relying upon shooting a few pigeons now and then for fresh meat.”

“ At starting from Kwala Jumpol had great difficulty in getting the prahu over the sandy bars, and, though the distance from the Kwala up the River Jumpol to the place where the boats are taken overland at Penarri is only about 1 mile, we took over three hours dragging the boat. It is a very narrow stream, choked with fallen timber and sand banks overhanging with the much dreaded thorns, called “unas” by the Malays, that resemble tigers’ claws and tear everything they lay hold of. Nearly all the time we were in the water dragging the boat along.”

“ On arriving at Penarri we took everything out of the boat and carried the things across to the River Ilir Seréting, and in the evening we managed to get fourteen men at ten cents a head to pull the boat across the dividing land from River Jumpol to River Ilir Seréting. I measured the distance from one river to the other,—it is 24 chains or a little more than a quarter of a mile; There is a rise of 25 feet from the river bed up the first bank, and we were a long time pulling the heavy boat up to the level land. Long bamboos were lashed to the fore thwart of the boat and all hands hauled at the bamboos—the knots on the bamboo giving good holding power. It was a fine moonlight night and the excitable Malays worked with a will, making a great noise.

“ When we had got the boat across, after two hours’ work, and safely deposited in the other river, I sent up a couple of rockets to their great delight and paid them. Gave quinine to a great many who had remittent fever and ague.

“ It is a great relief to have got so far, and away from the Kwala Jumpol people who are foolish and suspicious from ignorance, and who were threatening mischief.

III. (*From Ulu Pahang to Ulu Kelantan. A short Itinerary, compiled from the note book kept by M. de Maclay, 1875.*)

I took about 69 to 70 hours to arrive at the river *Tamileng* up stream from Kwala Sungei Pahang. The journey was made in a tolerably large flat-bottomed boat, which four Malays pushed forward with long poles, two and two by turns. This kind of transport, which I have met with here, in Johor, Kelantan and almost all over the Malay Peninsula, is used partly on account of the slight depth, but chiefly because of the notable force of the current. In this respect it has a great advantage over the oar, for each new push with the pole, holding as it does to the ground, hinders, or at least reduces to a minimum, the backward flow of the current. If, under these circumstances, one reckons the rate of advance at 1 to 1½ miles per hour (which reckoning in any case is not at all too high) then the distance of Kwala Sungei Tamileng from the estuary of the Sungei Pahang (all bendings of the stream included) is about 70 to 80 English miles. Not far from the Kwala Tamileng I found the river Pahang, though somewhat narrower than in its lower stream, was about 40 fathoms wide, or about as broad as in its middle course. At the mouth of the Tamileng on the right bank of that river, lies an important village called *Kampong Roh*. Here I found it necessary to transfer my rather large covered boat (in which all my baggage, two servants and five Malays had found room) into two small open canoes.

The bed of the river Tamileng is, it must be allowed, in many places rather narrow, and forms numerous rapids (*Jeram*); whilst in others, owing to the silting of the sand, the water is very shallow. Following the course of the river Tamileng, we passed the sixth rapid, and I reckoned that at this spot we were 250 feet above the level of the sea.

Near the sixth rapid, at the kampong of Pengulu Gendong, I noticed at some distance a remarkable mountain, which was pointed out to me as *Gunong Tahan*. I believe that from here the mountain could be reached in 2 or 3 days. The bank of the river Tamileng appeared to be tolerably well-peopled, mostly by Malays, but I also remarked several Chinamen among them.

* * * *

The unexpected visit of an "*orang puteh*," never seen here before, filled the people with such misgivings that they stood quite dumb, and to all questions that were put only answered "*tra tau*" "*baru datang*" or "*belum tau*." It was often difficult not to take people, who became thus suddenly dumb, for regular "*mikro kephalen*." After I had followed the Tamileng up its course for 22 hours, I came to the

mouth of a still smaller stream, the River *Saat* or *Sat*. From here Kwala Sat there are two ways further up the river Tamileng; eastward, a way to Tringgano (arrived at after a journey of 3 or 4 days.) The stream Sat, flowing in a northerly direction, marks the way to Kelantan. From Ulu Sat it took me 6 hours more to reach the small Kampong *Chiangut*, consisting of two huts. Further, the water of the Sat proved too shallow even for the smallest canoe, such a one as is only fit to carry two men and some baggage. From Chiangut there is a footpath of only 8 or 9 hours walking to Kwala *Limau*, which belongs to the water-system of the river Kelantan. From Chiangut following the course of the streamlet *Preten* (a tributary of the Sat) and always keeping in a northerly direction, one reaches further up to *Batu Atap*.

This hill forms the political frontier of the territories Pahang and Kelantan, and at the same time the watershed of the two river systems (R. Pahang and R. Kelantan). A second hill must be crossed, of much the same height, about 400 feet above Chiangut. From here, still going northward, I reached the small river Limau at the point where it becomes navigable, and where the travelling further up the stream is usually done in a "raket" or "dug-out," made of bamboo. Kwala Sungei Limau lies about 400 feet lower than Batu-Atap. From Kwala Limau it takes 5 hours to follow down the small river Trepal, to its mouth in the river *Badokan*, which like the first two is still very narrow and full of rapids. After eight hours more in the rivers *Badokn*, *Ko*, *Reton* one reaches the embouchure of this latter into the *Lebe*, from which point a convenient water-way is again reached.

Not far from *Kwala Reton* the *R. Areng* also empties itself into *R. Lebe*, on the banks of which I met a considerable number of Orang Sakai.

Upstream on the *R. Lebe* one comes to Kwala *Siko*. The *Siko*, which at its mouth is wider than the *Lebe*, comes from W. S. W. and forms the water-way to Selangor, and also to Ulu Pahang; but it takes a greater round than the way I followed (Ulu Tamileng to Ulu Lebe.)

The stream thus formed by the junction of the *Lebe* and *Siko* is called the *Sungei Kelantan*. In nine hours one comes to the considerable settlement of *Kota Bharu*, the residence of the Raja of Kelantan; and an hour and a half further down, to Kwala Sungei Kelantan.

CHINESE SECRET SOCIETIES AND THEIR ORIGIN.

BY MR. W. A. PICKERING.

Read at a Meeting of the Society, held on the 6th May, 1878.

ALTHOUGH the numerous branches of the great Chinese Secret Society Thien-Ti-Hui, have, since the foundation of the Colonies, by their riots and quarrels, forced themselves on the notice of the public of the Straits Settlements, very little seems to be generally known as to their origin, history, and objects. To Europeans, an almost complete knowledge of the working and ceremonies of the Society, has been to a certain extent attainable, by the publication in 1866, of M. Gustave Schlegel's "Thian-Ti-Hui, or the "Hung League," which treats very exhaustively of the subject of this great Chinese brotherhood.

Amongst the Chinese themselves, unless a man be a member of the Society, he seldom or never knows anything at all about the always suspected, and often dreaded "Hui." In China, to be found in possession of any of the books, seals, or insignia of the Triad Society, would render a person liable to decapitation, or subject him to a persecution to which even death would be preferable. Schlegel, in his preface to the book above-mentioned, says:

"We do not suppose that the present work contains all possible information. Notwithstanding all our endeavours, we could not induce a single Chinaman in this place, whom we supposed to be a member (of the Thian-Ti-Hui) to confess this.

"But even if this had been the case, not much benefit would probably have been derived from it. The greater part of the members, consisting of the lower orders of the population, are not sufficiently versed in their own language and history, or initiated into the Secrets of the League, to be able to give any explanation as to the meaning of the symbols, &c."

"A second difficulty is found in the unwillingness of Chinese *literati* to investigate any book treating of the subject. If they are members, and are initiated into the secrets, they are afraid to tell them, for both in China and the Colonies (Dutch?) the League is forbidden by severe laws. In the other case, they

are prejudiced against it by education and example, as the League is always represented in its blackest colours; and a Chinese not belonging to the League, cannot be induced to take up a manual or book treating of its rites; the looking on it being deemed already contaminating."

In the Straits Settlements, we do not experience these difficulties in gaining information; as the Society, with its numerous branches, is recognised by the Government, and the names of tens of thousands of office-bearers and members are registered, there is no difficulty in speaking with the initiated Chinese on the subject of their League; the outside Chinese population, (which includes the more respectable portion of the community) are, and will always remain, as the Society is now constituted, in total ignorance of its working and rules.

In registering the various Lodges of the Hung-League, in Singapore, Penang, and Malacca, I have had many opportunities of gaining an acquaintance with the organisation of the Brotherhood, by conversation with the Sin-sengs or Masters of Lodges, and by perusal of the numerous manuals or catechisms which have passed through my hands, and of which I possess one or two ancient copies. It is, however, my opinion that any European who will take the trouble to thoroughly digest M. Schlegel's invaluable work on the subject, will know more of the origin, ceremonies and ostensible objects of the Thien-Ti-Hui, than nine out of ten of the Masters of Lodges in the Straits Settlements. As the book in question is now very scarce, and not accessible to the general public, I considered that to the members of the Straits Asiatic Society an account of the establishment of the Society as stated in the introductions to the manuals used by all the Lodges in these Colonies, might not be uninteresting; and if my surmise prove correct, I would in future Numbers of this journal continue a translation of the Manual itself; and endeavour to trace the Society from its establishment as a political society in 1674, to its present existence as an association of, at the best, very questionable characters, the objects of which are, combination to carry out private quarrels, and to uphold the interests of the members, either by means of the law, or in spite of the law, and lastly to raise money by subscription, or by levying fees on brothels and gambling houses, in the districts controlled by the different branches.

The Society is called "Triad" because of the Chinese name often given to it, Sam-hap or "three united,"—Heaven, Earth, and Man; when these three principles are in unison, there is

produced a complete circle, or globe, of peace and harmony. In the political stage of the Thien-Ti-Hui, which, according to the history given in the various manuals, commenced during the latter part of the 17th century, under the reign of Kang-hi or Sun Cheng the 2nd and 3rd Emperors of the present dynasty "Ching"* or "pure," the happy results expected upon the union of Heaven, Earth, and Man, seem to be merely the restoration to Imperial powers of the Chinese Ming† or "Bright" dynasty, which in the person of Tsung-Cheng was cut off by the Manchus in about 1628. In these Colonies, it is difficult to imagine what are the aims of the numerous lodges, which having departed from even a political status, though nominally branches of the original Society, are to all intents and purposes rival Societies.

However degraded the Society may have become in its present hands, there is great reason to believe that originally in the long past, it was a system of freemasonry, and that its object was to benefit mankind by spreading a spirit of brotherhood, and by teaching the duties of man to God, and to his neighbour. The motto of the Thien-Ti-Hui whether acted upon or not, is "Obey Heaven and Work Righteousness," and the association which could adopt this principle as its fundamental rule, must have been composed of individuals raised far above the ideas of mere political adventurers.

Oppression which "maketh a wise man mad," may have forced the Society to become a political association, and the rites and ceremonies already in use were utilised as means to screen the operations of the Society from the government officials, and also to unite the members, from all parts of the vast Empire. In the Tai-ping rebellion, the League played a conspicuous part, and there is no doubt that, "when Heaven shall have changed its intentions," and the present reigning family of China shall have accomplished its destiny, the Thien-Ti-Hui, will be at its post, and the members of the "Hung" family will be ready to take advantage of the general upheaval which must take place, and at least will attempt to fulfil one of their avowed objects, viz: the overturn of the "Ching."

As before remarked the professed objects of the League have, been in the Straits to a certain extent lost sight of. But at the same time it must be recollected that some years ago the leader of the "Sio To" or "Small Knife" rebellion at Amoy, was a Straits-born Chinese, and that there are doubtless now in the

* Hokkien dialect, Chheng.

† Hokkien, Beng.

Straits, several old Tai-ping rebels. The class of Chinese who flock to these Colonies, is certainly not composed of men, who, either by position or education, can be expected to cherish very deeply the higher principles inculcated by the teaching of the Society; and as there are no patriotic aims to be attained under our gentle and liberal Government, the only objects for which they can strive, are those lower interests which are only too dear to the average Celestial mind, such as intrigue, assistance in petty feuds, combination to extort money, and to interfere with the course of justice.

It must be borne in mind, that amongst the Chinese, as with the Irish in times not very remote, law has been so long associated in their minds with injustice, that it has almost become a virtue in their eyes to hamper and obstruct the execution of the laws of their country as administered by the Mandarins. The Secret Societies as at present constituted, though declining in power and influence, and occasionally useful, are, take them all in all, a nuisance to both the Chinese and the Government, and are continually interfering to prevent justice being done, if it tells against any of their members.

After the above remarks, no person will suspect me of partiality towards Chinese Secret Societies; it is nevertheless a question whether the Thien-Ti-Hui might not with some radical reformations, be made conducive to the order and tranquillity of a country inhabited by a large Chinese population. The various Lodges, instead of being in a constant state of feud and jealousy should be cordially united in one Grand Lodge, and, as while enjoying the protection and fostering care of a civilised Government, there can be no excuse for perpetuating the political element of the Society, this should be eliminated, leaving only what is really good and benevolent in the manual of instruction. If, as at present, the branches of the Thien-Ti-Hui, persistently ignore and walk in opposition to their great motto, "Obey Heaven and Work Righteousness," they can neither expect that "Heaven will protect Hung," nor that any firm and strong Government will endure their intrigues, or allow them to exist to the disgrace and inconvenience of a civilised community.

The following narrative is a compilation from several manuals of instruction, used by different branches of the Secret Society in Singapore and Malacca. As, for reasons stated at the commencement of this introduction, the members of the "Hung" League have never dared to put into print the rules and ceremonies of their association, the manuscripts have been subjected to much change and interpolation at the hands of transcribers, and

each manual is marked by colloquialisms, and a bias in favour of a peculiar Province or District according to the origin of the Lodge. Most of the books which have come under my notice seem of great age, and many are blackened with use, and much dog-eared; none are exactly alike, but what is deficient in some, is supplied by others.

I have chosen for my groundwork a copy which, although differing considerably from that used by M. Schlegel, and less correct in point of dates, gives I think a more thoroughly Chinese account of occurrences, which as far as our present knowledge goes, are but hypothetical. While endeavouring to put the whole into readable English, I have preserved as much as possible the peculiar Chinese style of expression, which I trust will not diminish the interest of the story. For the benefit of readers not conversant with Chinese Chronology it may be necessary to state that the facts narrated in the story are supposed to have taken place during the reign of Kang-Hi, the 2nd Emperor of the present Manchu, or "Ching" Dynasty.

In 1644 Tsung-Cheng or Chuang-Lieh-Ti, the last monarch of the Chinese dynasty "Ming" (which had held the Empire since A. D. 1361) was driven from his throne by Shun-Chi the father of Kang-hi.

THE ORIGIN OF THE THIEN-TI-HUI.

In the reign of the Emperor Kang-Hi, in the year Kah-Yin (A.D. 1664) the Western Eleuth Tatars invaded the boundaries of the Flowery Land, bringing trouble and devastation into the Middle Kingdom.

To avenge these injuries, the Provincial Government sent several large armies to subdue the Barbarians, but all was in vain, and, after losing several battles, the defeated General Koeh-Ting-Hui presented a memorial in person to the Emperor, humbly begging his Sacred Majesty to send an army to the relief of his people.

The Emperor held a consultation with his nobles, but for some time could not arrive at any decision; when a high Minister suddenly came forward, and humbly bowing said: "By the memorial of Koeh-Ting-Hui, the situation seems truly alarming. I would earnestly recommend compliance with his memorial, and beg your Majesty to at once send an army to recover the territories of our Sovereign Lord, and to protect the people committed by Heaven to your charge."

The Emperor acceded to this suggestion, and demanded of the assembled nobles, which of the Ministers they could recommend to take command of the army and lead it forth? The nobles thus replied: "At the present time it will be impossible to find amongst the court officials, an able Minister who dare undertake this heavy responsibility. We would therefore recommend Your Majesty to issue an Edict, and order it to be circulated and posted in every province, country, and district of the Empire, to the effect that whoever will obey the proclamation and subdue the Eleuth Tatars, no matter whether they be officials, common people, women, children, Buddhist or Taoist priests, they shall receive 10,000 taels of gold, and be appointed Earls over 10,000 families; this will certainly have the effect of bringing forward men of the highest talent to respond to the call of our Sovereign Lord."

The Emperor was exceedingly pleased with the proposal, and at once issued an Imperial Edict, which was speedily distributed throughout the whole Empire. There was no place under Heaven which the proclamation did not reach. Now, in a range of mountains called Kiu-Lien, in the district of Toan Leng in Hok-Kien, there was a monastery, named Siau Lim Si, containing 128 priests, who on hearing of the above edict, went to the place where it was posted, and finding that it was genuine, they, after consulting together, took down the copy of the proclamation. Some person informing the Imperial Commissioner of this, he called all the priests, and they being assembled, he addressed them as follows: "Are talent and ability to be found amongst you priests, are there amongst you any who dare to comply with the Emperor's edict, and come forward to conquer these Western barbarians?" All the priests respectfully replied, "Let there be no doubt in your Excellency's mind on this subject. The old saying is: 'Talents and ability dwell amongst the priesthood.' Our brethren are in all 128 persons, and without the assistance of an Imperial soldier, we will conquer these Eleuths; even if their camp be 100 li * in extent, we will destroy it, and not leave as much as an inch of straw remaining."

The official on hearing these words was exceedingly delighted, and ordered the priests to return to their monastery, and pack up their baggage, preparatory to a start on the morrow towards Peking, where they would be permitted to behold the sacred person of the Emperor.

* About 30 miles.

Having received this order, they went back to their monastery, and each of them having packed up his things, and buckled on his weapon, the whole body started next morning in the train of the Commissioner.

In a short time, they arrived at the capital, and were accommodated by the Commissioner, at the Hall of the Military Board, where he told them to stay till next morning, when they would have an Audience of his Sacred Majesty.

In the 5th watch, about 3 A. M. † the Emperor being seated on his throne, the Commissioner approached, and prostrating himself, said, "your servant having reverently received your Majesty's command to summon together brave heroes from every place under heaven, he, in circulating the Edict, fortunately found, in the Kiu Lien Mountains, a monastery containing 128 Buddhist priests, all of whom are perfect in the Civil and Military arts and exercises, and they boast that without using the Imperial soldiers, they will at sight exterminate the Eleuths, as easily as a person can wave his hand; your minister has brought them to the gate of the Palace, where they are now awaiting your Majesty's decision."

The Emperor ordered the priests to be brought before him, and on seeing their manly and robust appearance, he was much pleased; while they were yet in the Palace, His Majesty appointed them to the rank of generals, and presented them with a sword, on which were engraved the characters Jit, and San, ‡ the inscription being of triangular form.

His Majesty also appointed the minister Ten-Kun-Tat to act as Commissary General, and Commissioner to accompany the Army.

On the day following, having sacrificed to the standards, the army was set in motion, having received the Imperial command to march forward.

Now at this time, the barbarians were besieging the frontier town of Tung-Kuan, and when the army of relief arrived, the beleaguered generals Lau and 'Ng were on the walls; they suddenly saw a body of Imperial Soldiers approaching, which they knew must be a force sent to their assistance, so at once

† The official business of the Chinese Court and cabinet is usually conducted at a very early hour in the morning, the Emperor frequently taking his seat at 3 or 4 A. M.

‡ Sun and mountain.

throwing open the gates, they went forth to meet and admit the army into the city.

After being entertained by the generals, the abbot questioned them as to the position of the Eleuth Camp, and asked if any engagements had yet taken place. The generals replied; "The Eleuth soldiers are indeed fierce and brave, and their entrenchments are strong; daily have they attacked this city, and it is only by our exceeding watchfulness, and owing to the strength of our walls and the depth of our moat, that we have been able to defend it; and our only hope was, that our Sovereign Lord would send troops to save us. We trust that the abbot has discovered some excellent scheme, and brought brave soldiers with whom we may yet subdue these barbarians. Any movement on our part must be undertaken with the greatest wisdom and foresight, or it will be impossible to contend against the Eleuths." The abbot said: "You generals have been here some time, so of course you possess a knowledge as to the position of the enemy's camp and the means of approach thereto." General Lau-King replied "I have here, a map of the position, and if the master will look it over, he will see at a glance the whole situation in every particular." Having examined well the chart, the abbot said that he understood perfectly how he was placed; "to-morrow we will lead out our men, and find out what these barbarians are made of. I have a scheme for attacking them."

The next morning the gates were opened, and the army marched forth. On this being reported to the Eleuth general Pheⁿ Leng Thien, he buckled on his shield, and mounted his horse; but on seeing nothing but a crowd of shaven priests, he laughed, and mockingly said: "I little thought during the years the Emperor of the Middle Kingdom has claimed my obedience, that he was supported by an army of priests. If you really intend to retire from the world, why do you not keep your vows; how dare you measure yourselves against me?" The abbot in a loud voice replied; "Dog of a barbarian! the Chinese have nothing in common with you Eleuths, any more than with the lower animals; why will you rush into strife, and run blindly to your own destruction?" Pheⁿ Leng Thien, was greatly enraged at this, and shouted: "Will no one lay hands on this bald-headed priest?" One of the surrounding chiefs responding to the call, and being armed with a long sword, galloped forward with a shout; but from behind the abbot, Choa-Tek-Tiong appeared like a flash of lightning, and with a knife in each hand, closed with the horseman. After thirty cuts and thrusts on either side, the issue was

still undecided, but Tek-Tiong hitting upon a scheme, turned his horse and fled.

The Chief, not seeing that this was merely a feint, pursued hotly; Tek-Tiong drawing forth a copper bar, turned round suddenly, and struck the Eleuth on the left arm, on which he fell from his saddle with a terrible yell.

Png-Toa-Ang seeing that Tek-Tiong was victorious, waved the colours, and the whole army cheered lustily; this made Phen-Leng-Thien almost burst with rage, so spurring forward his horse, he rushed at Png-Toa-Ang; their horses met, and a terrible fight ensued between the two men. The Abbot perceiving that Phen-Leng-Thien was one of Heaven's own heroes, and fearing that Toa-Ang would be overmatched, sounded the trumpets to recall the army. Now just at this time, Toa-Ang was anxious to exhibit his prowess to the utmost, but on hearing the trumpet, he obeyed the signal, and retired with the rest; on seeing the Abbot, he said, "I was just going to put into effect a stratagem, why did you recall the troops? The abbot replied;" I perceive this man is a phenomenon of bravery, and I feared lest you would not be able to withstand him, for this reason I recalled you; this man must be attacked by strategy, it is hopeless to resist him by mere force. To-morrow I will carry out my schemes, and we shall certainly be victorious."

The next day the Abbot called together all the brethren, and instructed them as follows.

"I find that there is a ravine called the Hu-Tek valley, in which we can place an ambuscade, by which means we shall gain a complete victory. O-Tek-Te must take 30 of the brethren, and lie in wait on the left side of the valley; Ma-Thiau-Heng will take 20, and place them on the right side, of the same valley. Each man must be provided with plenty of dry wood, straw, sulphur, gunpowder and other combustibles, and mines consisting of shells and fireballs must be set in the pathway; Chhoa-Tek-Tiong, and Chhoa-Seng-Tso, with Low-Keng, will with 3,000 of the troops, attack the enemy opposed to him; Ng-Su-Tsuan, Png-Hui-Ho, and O-Sun-Hiang, will also take the same men, and attack the Eleuths, while Png-Toa-Ang will, by pretending to fly, allure the enemy into the Hu-Tek valley; and when the signal guns shew that the Eleuths are entrapped, O-Tek-Te, and Ma-Thiau-Heng, with their men will spring the mines, and our whole force will at once fall to kill and exterminate the barbarians.

At the time appointed, the abbot took the brethren of his monastery with their horses, and stationing them in front of the whole army, cried with a loud voice "Pheⁿ-Leng-Thien, I, the old priest, adjure you to respond to the command of Heaven, and to follow the advice of men; if you do this, you will be allowed to return home, and avoid calamity and disgrace. If you will not listen to my words, then truly I fear you will run to destruction, and I should be grieved that such a brave hero should perish miserably in this place."

Pheⁿ-Leng-Thien being enraged, cried; "What is the advantage of so many words? Bring on your men and horses; I will this day see which of us is to gain the victory, or perish."

The words were scarcely uttered, when he saw Chhoa-Tek-Tiong and Lau-Keng riding forward, flourishing their swords, and shouting the war cry; Pheⁿ-Leng-Thien in great wrath spurred on his horse, and engaged both men. After several encounters had taken place, Png-Toa-Ang galloped up, crying, "Here I am, I will take Pheⁿ-Leng-Thien." On hearing this, Leng-Thien left Chhoa, and Lau, and rushed on Toa-Ang, who after a few passes turned his horse, and fled towards the mouth of the Hu-tek ravine. Pheⁿ-Leng-Thien being deceived by this stratagem, gave chase, and waved his whip for his men to follow.

When the abbot perceived that the Eleuths had entered the trap, he ordered the signal guns to be fired, and immediately, the two priests, O-Tek-Te, and Ma-Thiau-Heng, with their men, discharged incessantly their fire-arrows and sprung their mines; Heaven and earth were obscured by the blaze and smoke, and at one blow, more than 30,000 soldiers and 1,000 officers of the Eleuth army were annihilated.

Of the whole army, the General Pheⁿ-Leng-Thien alone escaped with his horse, and galloping into the mountain, he soon found the road so rugged and difficult, that he was obliged to dismount, abandon his horse, and walk like a common soldier, being only too happy to save his life, and comfort himself by thinking his time had not yet come.

The Eleuth little knew that by the Abbot's commands, the Generals Chhoa, Ma, Ng, and O were lying in ambush in the road; when these men saw Pheⁿ-Leng-Thien coming along, they could not help saying; "this excellent scheme of the Abbot is truly worthy of a spiritual being!" they then rushed forward, and under a discharge of their fire-arrows, the brave and heroic Pheⁿ-Leng-Thien succumbed to his fate, and perished miserably at their hands. The above event took place on the

12th day of the 7th moon of the 13th year of the Emperor Kang-hi.

Having divined by lot for a propitious day, the army celebrated the victory, and marched back to the Capital. On the day of their return, the Civil and Military Officials went outside the city to receive and welcome the conquerors, and as the brethren passed the gate of the fifth Court, a man came forward, and in a loud voice addressed the 128 priests :

“ Behold the invincible heroes of the highest rank.

“ Their courage and valour have never been equalled.

At the proper time, the priests were presented at Court, and passed in review before their Sovereign Lord. The whole army received rewards, but the Emperor specially called before him the brethren, and wished to invest them with titles of nobility ; but on hearing of this intention, all the priests excused themselves, and the Abbot on behalf of the brethren humbly addressed His Majesty as follows.

“ Your servants having left their families, and retired from the world, do not desire an illustrious worldly reputation ; they only pray that they may be allowed to return to their monastery, and pass their lives in the cultivation of virtue by the performance of good works ; this being granted, they can never be sufficiently grateful for your Majesty’s kindness and condescension.”

The Emperor hearing this, could not but accede to their request, but at the same time he presented them with 10,000 taels of gold, and having entertained them at a feast, gave permission for the priests to return to their monastery. Kang-Hi appointed the Minister, Teⁿ Kun Tat, (who as before narrated accompanied the army as Commissioner), to the Military Command of the O-Kong Province, and ordered him to proceed to his new post on the same day as the priests were leaving the Capital.

Having thanked the Emperor, the priests withdrew from the Palace, and the Civil and Military Officials returned to their respective Yamens. Teⁿ-Kun-Tat entertained the priests, his late comrades, at a farewell feast, where they talked over the dangers lately undergone while subduing the Eleuths, and congratulated each other on the splendid results of their labours. In view of separation, they could scarcely find words to express their thoughts, so after taking a solemn oath of mutual brotherhood, they bade farewell, and each party went its way.

Who would have imagined, that during the feast, two old ras-

cally Officials who had not returned with rest to their Yamen, had introduced themselves amongst the company, and heard everything. The names of these Officers were Tinⁿ-Kien-Chhiu, and Tan-Hiong, both were of the highest rank of Prefect, and were on very bad terms with Kun-Tat, whom they had for a long time wished to ruin. Tenⁿ-Kun-Tat, was however a most honourable and much respected man, and as yet they had not been able to bring any charge against him. The two Officials had now seen him pledge himself to the priests by a solemn oath of brotherhood, so full of the affair, they returned to their Yamens, and concerted a most treacherous scheme.

The next morning they obtained an Audience of the Emperor, and petitioned His Majesty as follows.

“In your servant’s opinion, the priests of the Siau-Lim monastery, by thus subduing the Eleuths, as easily as one could put on a suit of armour, have covered themselves with glory, and deserve to be handed down as heroes to thousands of generations. Truly these men are as fierce as wolves, and courageous as tigers; if their hearts only remain unchanged, then the Government will be safe and we may rest in peace; but on the contrary, if their minds should change, then indeed the State will be endangered.”

“Besides this, Tenⁿ-Kun-Tat a man full of craft and intrigue, has cherished schemes of ambition and rebellion, but not having resources or power, and being also without confederates, he has not as yet dared to shew openly disaffection.”

“Now, however, he has obtained an oath of life and death, from the priests, and your Majesty has given him command over, and the power of 10,000 soldiers; truly he is now as a tiger with the additional strength of wings, and as a fierce fire increased by oil;—he will immediately carry into practice his ambitious schemes, and the priests will respond to his call without fail. With all these auxiliaries, who will be able to oppose a man of such wolf-and-tiger-like disposition?”

“Your ministers having pondered over this matter, are most anxious, and at the risk of their lives, must represent the state of things to your Majesty; they beg that you will carefully enquire into the case, and avoid the necessity of repenting when it shall be too late.”

The Emperor being deceived by the specious words of these two men, praised their zeal and fidelity in representing the affair, and immediately demanded of the nobles if they had any good scheme

to propose, by which the band of conspirators should be utterly exterminated.

Kien-Chhiu repressing his joy at the Emperor's intentions, made his proposal as follows :—

“ Your Minister has a plan ; if it be followed out, though they make themselves wings, they will not be able to escape.

“ Wait till the feast of the new year, and then send an Official with a proper escort of soldiers, to pretend that Your Majesty has sent an Imperial gift of wine with which the priests may keep the festival. At the same time, let the escort be provided with sulphur, saltpetre, gunpowder, and all kinds of combustibles. Depend upon it, the priests will take in this scheme.— At the same time, a Minister should be sent to Kun-Tat, with the red scarf,* as a punishment for his heinous crime of conspiracy to rebel. By thus doing, at one cast of the net we shall secure the whole party.”

Kang-hi joyfully expressed his approval, and ordered the scheme to be carried out according to the suggestions of the two men.

These two officials having received the sacred commands, on the morrow arranged their troops, and having put all things in order, each proceeded to his separate Province. Kien-Chhiu went straight to Hok-Kien, towards the Siau-lim monastery; on arriving at a place called the “ Yellow Spring,” he met on the road, a carter named Ma-ji-hok. Kien-Chhiu availing himself of the opportunity, employed the man's carriage, and quietly questioned him as to the most important road to the monastery. By gradual and careful enquiries, Kien-Chhiu got the most complete information from Ji-Hok, who replied to his questions in a most straightforward manner, and kept nothing back; and besides this, he was quite glad to act as informer and guide, in order to avenge a blow he had received some time before, from an inmate of the monastery.

Kien-Chhiu was extremely pleased to find this out, and he felt very happy at seeing everything progressing so favourably; on approaching the monastery, the priests having received intelligence of his arrival, came forward to pay due respect to the Imperial Envoy, and to reverently receive His Majesty's Sacred Commands. The Abbot brought Kien-Chhiu into the Hall, and having invited him to take his seat in the most honourable

* To strangle him.

place, they treated him every way in accordance with the rites and ceremonies, offering him tea and tobacco.

The priests addressed Kien-Chhiu as follows. "We were guilty of some disrespect in not proceeding a sufficient distance to meet Your Excellency, but we humbly beg you will pardon our fault." Kien-Chhiu replied "How dare I call you disrespectful! On the contrary your behaviour has gratified me very much. His Majesty fondly remembering your nobility of character, regrets his inability to visit you in person, but to shew clearly the benevolent intentions of his sacred mind, he has specially deputed me to present you with this gift of Imperial Wine, with which you may celebrate this feast of the new year."

On hearing this, the priests were filled with gratitude for this act of condescension on the part of His Majesty. All took their proper seats in the large Hall, and taking the Imperial gift, were pouring out the wine, and about to drink, when a certain odour caused suspicion to all;—so the Abbot taking in his hand a magic sword bequeathed to the brethren by the founder of the monastery, and dipping it in the jar of wine, immediately there arose a mephitic vapour which forced itself on all present, and made them fall to the ground with terror. After recovering themselves, the priests broke the jar of poisoned wine in pieces, and cursing the treacherous minister, cried: "What ancient grudge have you against us, or what present injury have we done, that you should deceive His Majesty, and turn him against us to our destruction? Truly it is without cause that you have done this thing, and there is nothing for us but to defend ourselves with the force we have at our disposal; why await further injury?" After again cursing him, they seized Kien-Chhiu, and struck off his head, but at the same moment, they saw the mountain above, and the monastery within and without, illuminated by fire, which blazed up to heaven; everywhere, they were surrounded by the flames, and there appeared no way of escape. The conflagration continued for two hours, and it is hard to say how many perished in the flames, but only eighteen priests were seen, and they carrying the seal and magic sword of the founder, ran into the inner-hall, where they cast themselves before the Image of Buddha, and piteously, with tears, implored his protection to save them. Suddenly, the Celestial Spirit, Tai-lo, exercising his Buddhistic powers, ordered his assistants Chu-khai and Chu-kang to open out black and yellow roads, by which the eighteen brethren were enabled to make their escape from the burning monastery.

At the break of day, these priests saw afar off, Ji-hok guiding

a troop of Imperial soldiers, and pointing to the East and West ; it immediately struck them that it was this man who had led the soldiers to the attack on the monastery, in revenge for the blow he had received some time before. The brethren determined that whatever should befall, they would at once take the opportunity of revenging themselves on Ji-hok, and this being done, they would consider what further steps to take.

Having made this decision, the priests rushed into the midst of the Chheng* soldiers, dragged out Ji-hok, and cut him in pieces ; but the soldiers cried "kill these wicked priests," and as they had no weapons, and most of the priests had been wounded or burnt, they could do nothing against a body of armed men, so had no resource but to escape if possible by flight. They fled, till they arrived at a place of safety called the Long-Sandy Beach, outside the district of the Yellow Spring, and here they nearly perished of hunger and cold. As they were all on the river bank, two men, Chia Pang Heng and Go-teng Kui, fortunately came up, and rescued the brethren in their boat, where we will leave them for the present, and relate how Tan-Hiong having received the red scarf, proceeded on his Mission.

Tan-Hiong having received the Imperial Command, left the Capital, and went direct to the Military District of O-Kong, where Kun-Tat came forward to meet him ; and Tan-Hiong seizing the opportunity, while in the road, read the Emperor's warrant, and, upbraided Kun-tat for conspiring to raise rebellion ; he told him that excuses could be of no avail, and throwing around his neck the red scarf, Kun-tat was strangled, and his body dragged to a place called E-Kang-Boe. After this, Tan-hiong recalled his troops, and they returned with him to the Capital, where he reported the success of his mission.

The murder of Kun-tat caused great consternation to his followers, and deep was the grief of his relations when they saw their head taken from them by a violent death, for no cause whatever ; they returned home, and carried the sad news to Kun-tat's father, wife, and children.

The whole family were at first stunned with grief, heaven and earth seemed to have deserted them ; but after the first grief was over, the wife née Koeh-Siu-Eng, her son To-Tek, and her Sister-in-law Giok-Lien, with her son To-Hang, went with all their household, and recovering Kun-Tat's corpse from E-Kang-Boe, buried it peacefully in the family grave

* The present dynasty is called Chheng or pure.

at San-Kong. After this, they performed the funeral ceremonies, and went into the deepest mourning.

We will now return to the five priests, Chhoa, Png, Ma, O, and Li; after shewing their gratitude to their preservers Chia, and Go, they proceeded to the Black Dragon Mountain, where they arrived at dusk, but found no place of shelter; after consultation, the brethren determined to go to the Ko-Khe Temple, and beg hospitality there.

The keeper of the Temple, Ng-Chhang-Seng, and his wife *née* Chiong, being persons of compassionate and just dispositions, listened to the prayer of the priests, opened the gates of the Temple, received them reverently, and gladly admitted the brethren, treating them in a most hospitable manner. During the night, the host and his wife conversed with their guests, and of course the priests related the sad tale of all the injuries they had received; the husband and wife being moved with pity, invited them to take up their abode at the temple, until they could devise means of avenging their wrongs.

Who could have imagined, that in half a month's time, the news of the priests' escape, and place of refuge, would get to the ears of the Mandarins? it however did reach them, and they sent troops to the temple, to arrest the brethren; luckily the priests received early information of the intentions of the officials, so, having expressed their gratitude to Chhiang-seng and his wife, they left the Ko-Khe temple, and escaped to the Province of O-Kong, to a temple called that of the "Spiritual King," where they entered a monastery, and dwelt there.

For some time everything went quietly, and one day the five priests went for a stroll to E-Kang-boe; coming to the bank of the river, they suddenly espied a censer floating down the stream; taking up the vase, they saw inscribed on it the characters, "The precious white censer"; it had two ears, its base was a tripod, and the whole was composed of green-stone.

The brethren handed the incense-burner to each other, and in turning it about, they were exceedingly astonished at seeing on the bottom, the following characters engraved; "Overturn the "Chheng" and restore the "Beng."* When they had thoroughly comprehended the meaning of the legend, the brethren knelt before the censer and prayed. After this, they took up two broken pieces of coloured pottery, which were lying near the spot, and

* Hóan Chheng Hok Beng.

using these as divining blocks, threw them in the air three times in succession, and each time the pieces fell to the ground uninjured; this made the brethren still more astonished, so they again bowed before the censer, and prayed as follows.

"If at a future time we are to succeed in avenging our wrongs and oppression, grant us again three favourable casts in succession."

They again threw the two pieces of pottery three times in the air, and thrice was a favourable answer given. The brethren at once prostrated themselves in gratitude, and taking stalks of grass, used them as incense sticks, and inserted them in the censer; they then all imitated the ancients Lau-pi, Kwan-ü and Tiuⁿ-hui, and took a solemn oath of mutual fidelity.

Suddenly there appeared in the censer, a magic book of fate; all saw it clearly, and were extremely delighted. But as we know, "Walls have ears," and all this was overheard by the Imperial soldiers, who immediately surrounded the brethren, crying, "seize and bind these rebellious priests." The priests taking up the censer, with united strength cut away through the troops, and escaped. Now this affair took place near the spot where Koeh-siu-eng with her sister-in-law and their children were sacrificing at Kun-tat's grave, and while employed in this duty, they heard a voice, and suddenly there appeared rising from the earth a sword, on the hilt of which were engraved the characters. "Two Dragons disputing for a pearl" and on the blade, "Overturn the Chheng and restore the Beng-Just as they had deciphered the characters, they heard a cry of "save life." The sisters-in-law took up the sword, and rushing to the spot, saw the Imperial troops; so, making a trial of the sword, they rushed at the soldiers, and slaughtered a great number of them, thus rescuing the five priests.

The sisters-in-law called the brethren to the mound of the grave, and questioned them as to the circumstances under which they had been attacked; the five priests related their sad story from beginning to end, and told how much they had suffered from treachery and deceit.

After hearing their tale, the Lady Koeh knew that these were the men who had taken the oath of brotherhood with her late husband, and that like him they were victims of the treacherous minister; she was therefore moved with compassion towards the priests, and pointing to the grave, related in turn her story, from which the priests learned that they were before the tomb

of Kun-tat, and they immediately knelt down, and prayed for assistance, protesting with tears against the injustice they were suffering.

The Lady Koeh approached the kneeling priests, and exhorting them to calm their grief, said, "This is no place to linger. I invite you to come to my humble dwelling, and abide there a day or two before returning to the monastery; this will be safer, and will not delay you much."

It is unnecessary to say that the priests gladly accepted the invitation, and remained with the lady some days, until they could with safety return to the Temple of the "Spiritual King."

It is now necessary to bring to notice five men, named Go-thien-seng, Png-tai-iu, Li-sek-te, Tho-pit-tat, and Lim-eng-Chiau. These men were originally employed as horse dealers in the provinces Che-Kiang and Shantung; one day they were accidentally passing the temple of the "Spiritual Temple," where they met the five priests, Choah, Pung, Ma, Li, and Ho. The horse-dealers entered the Temple, and held a conversation with the priests, after which they united with them as brothers, swearing to assist them to the death in avenging their wrongs.

There was also a Taoist named Tan-Kin-lam, a hermit dwelling in the cave of the "White Heron." One day as he was visiting the surrounding villages, (where he had gained a great reputation by reciting the Taoist Scriptures, and was much honoured for his good deeds) he met four men, Tho-hong, Toleng, Ho-Khai, and Tan-phiau, who communicating with him by secret signs and ambiguous sayings, made known to Kin-lam that they wished to go to the Temple to meet with the five priests, Choah, Pung, Ma, Ho, and Li. They all proceeded towards the Temple, but on arriving there, found that the priests had been harassed and pursued by the Mandarin troops, who had forced them to escape.—The brethren had fortunately managed to get to a place called the Dragon and Tiger Mountain, where they met with the five Tiger Generals, Go-thien-seng, Png-hui-sing, Tiu-keng-Chiau, Iu-bun-tso, and Lim-tai-kang, who brought the priests up to the mountain, received them kindly, and hearing their story, pitied them exceedingly.

The Tiger Generals asked the priests to stay with them two or three months, and promised at the end of that period to go with them to the Flowery Pavilion of Hung,† where they would gather

† Ang-hoa-Teng.

together their soldiers and horses, and assemble brave heroes from every quarter, in order to exterminate the treacherous officials, and wipe out the grievances and wrongs suffered by the brethren. How excellent were their intentions !

The priests agreed with joy to the plan, and when the time arrived, the mountain camp was broken up, and all proceeded in order to the Hung Pavilion, where Kin-lam and his companions joined them.

Without further delay, the whole party, being arranged with the proper ceremonies according to rank, sat down, and the priests questioned Kin-lam as follows ;

“ What is the honourable surname and name of our honourable Taoist brother, who has this day favoured us with his presence, and what instruction can be impart to us ? ” Kin-lam answered ; “ My unworthy surname is Tan, and my insignificant name is Kin-lam ; formerly I was a high Minister at the Court of this “ Chheng ” dynasty, and having gained high honours at the Han-lin College, I was promoted to a seat at the Board of War. Seeing that the reins of Government were in the hands of a clique of treacherous Ministers, and worthless favourites, I retired from office, and entered the Taoist priesthood. ”

“ Hearing that you virtuous and patriotic gentlemen, are about to raise the banner of justice and righteousness, I wish to join in your plans, and to assist in driving out the traitorous officials, and in avenging the foul injuries you have received. ”

All assembled were delighted, and cried with a loud voice ; “ Fortunate indeed is it, that the master is come to assist us ; now certainly, the traitors must be exterminated, and our oppressions avenged ; we beg the master will at once divine for us a lucky day, on which we may all renew our oath, and raise soldiers for the great work. ”

Kin-lam acceded to the request, and before the whole company assembled in the Hall, the 25th day of the 7th moon at the hour Thiu, was the date chosen for the renewal of the oath, by mixing blood.

The 15th of the 8th moon was selected, as the day on which to sacrifice to the standards, and put in motion the army.

As a sign that these were auspicious dates, the Southern Sky suddenly opened, and the characters Thien-yen-kok-sik ; (“ A pattern of the celestial Palace ”) were displayed. Kin-lam having

accepted this new omen as favourable, the whole assembly adopted these four characters for the Flag, around which to rally their adherents. On the same day, they also recruited one hundred and seven men, and besides these, there appeared a youth who offered himself; on the priests enquiring his name, he replied: "I am no other than Chu-hung-chok, the grandson of the late Emperor Chungcheng; the son of the concubine Li-sien."

On hearing this, all bowed down before the youth, and acknowledged him as their sovereign Lord.—Kin-lam was appointed Commander in Chief and Sin-Seng, or Grand master; Ho-Khai and Tan phiau were made Brigadiers, and Tho-hong with Tho-leng received commissions as Generals of the advanced guard and pioneers;—Go, Ang, Li, To, and Lim, were appointed Generals of the left wing; and Go, Pang, Tin, Iu, and Lim, Generals of the right.

The five priests were appointed as Generals in Chief of the rear guard.

Having arranged the Pavilion, all the assembly mixed blood and took the oath of fidelity, when suddenly a man named So-Ang-Kong was announced. Kin-lam, seeing that the new-comer was a person of great ability, appointed him after casting lots, as the Sien Hong or Vanguard, to clear the way for the army by bridging over the rivers. As Kin-lam was making this appointment, a red light shone in the eastern heavens, and Kin-lam availing himself of the omen, and being filled with righteous intentions, changed the name of So-Kong to Thien-yu-hung or "Heaven will protect the "Hung." The brotherhood assumed the surname of "Hung" or "universal," and adopted the words "Obey Heaven and walk righteously" as their motto.

On the appointed day, having sacrificed to the standards, the army was set in motion, and the first day they marched to the "Ban-hun" Mountain in Chet-Kang. On this Mountain dwelt a man, Ban-hun-lung, whose native place was Hu-po, in the prefecture of Tai Chhang.

This man's original name was Tah-chung, but having retired from the world, and entered the priesthood, he had taken the name "Ho-buan."

At home, he had left three sons, Heng, Seng, and Phiu, and the reason he had abandoned his family was, because about the middle of the year, he had killed a man. Ban-lung was nine feet high, his face was like a large hand-basin; his head was as

large as a peck measure, and his hair and whiskers were red.—In his hands, Ban-lung carried a pair of dragon maces, and his strength was equal to that of 10,000 ordinary men,—he was irresistible. On the day in question, he was sitting at leisure on the mountain, and beholding a body of men and horses passing, he discerned amongst them, the banner of the Buddhist priests; being at a loss to make out the meaning of the procession, he descended to ask the reason of such an assemblage. On approaching the Army, Ban-lung became moved by a spirit of justice and righteousness, and was forced to cry out; “Oh Princes, if you do not undertake the fulfilment of Heaven’s decrees, and redress all the injustice that has been perpetrated against you, you are no true men. If you will not reject your young brother, I would follow in your train, and with you, rectify all the injustice under which you have suffered so long; I scarcely dare hope that you will deign to accept my poor assistance.” The brethren seeing Ban-lung to be a man of such powers, were rejoiced to enlist him, and at once agreed to appoint him as Generalissimo, and obey him as their “Toa-Ko,” or elder brother. Ban-lung accepted the post without hesitation, and conducted the Army to the “Phoenix Mountain,” where they pitched their camp. Ban-lung then went forward, and led the brethren against the “Chheng” army; the metallic drums of either army were beaten loudly, and the soldiers closed with each other; great was the slaughter on both sides, and after several engagements, the “Chheng” army was utterly defeated. Having gained the victory, our army returned joyfully to their camp, but the proverb says, “the planning of an affair is with men, but the carrying of it out is with Heaven.”† The Toa-ko, Ban-lung, again took out the army to battle, and before three encounters were over, his horse stumbling on the rocky ground, he fell, and uttering a single groan, died. The whole army, on seeing that Ban-lung had perished, exerted their utmost strength, and cutting their way through the enemy, carried away his body, and arriving at their camp, buried their general in peace. Truly this was a lamentable affair!

The Grand Master, Kin-lam, alone was aware by his powers of divination, that Ban-lung must perish about the middle of the 8th moon, and that it is impossible for a human being to escape his destiny; so going in front of the army, he exhorted them saying;

“It is impossible to elude the great account, and Ban-lung was fated to perish in this manner; our brethren must not give way to grief; it is next to impossible to restore the dead, the

best thing we can do, is to transform the body of our deceased General by cremation, and bury the ashes at the foot of this mountain. Let the place of burial be an octagonal plot of ground, facing the Jim and Sin points of the compass."—This was done, and in front of the grave was erected a nine storied Pagoda, behind was a twelve peaked hill. The whole army assisted as one man, and in a day the burial was accomplished properly.

The Sien-Seng, Kin Lam, erected a tomb-stone, and on this tablet were engraved six characters; to each character was added the character "Sui," or water.

After the funeral ceremonies were concluded, the Sien-seng Kin-Lam, addressed the army, saying; "Since Ban Lung's death, I have consulted the fates, and by divination, I perceive that the destiny of the "Chheng" dynasty is not yet fulfilled; if we from day to day contend with the Imperialists, we shall only be wasting our strength. The best thing to be done, is that the whole of our brethren disperse, each man to his own dwelling, and his own province, disguising his name and surname, and enlisting as many brave heroes as possible to join the good cause. We will remain quietly until the intentions of Heaven are changed, and then as easily as putting on a suit of armour, we will restore the "Beng" dynasty, and avenge our long standing grievances. The whole army agreed to this with acclamation, and all followed Kin-lam's advice; but before parting, they in public assembly, established the Thien-Te-Hui, and divided the Society into five banners or lodges, inventing verses, characters, and pass words, by which the members could be mutually recognised, until the day shall arrive when they will be able to overturn the Chheng dynasty, and fully restore the Beng to their rightful Empire.

* Sun Thien, heng To.

† Bo su, tsai Jin; Seng su, tsai Thien.

MALAY PROVERBS.*

BY W. E. MAXWELL.

Read at a Meeting of the Society held on the 3rd June, 1878.

SOME one has happily defined a proverb to be "the wisdom of many and the wit of one." As the embodiment, often in terse epigrammatic form, of certain shrewd bits of worldly wisdom, proverbs are generally popular with the peasantry of every nation; and to judge from the homely metaphors and illustrations to be found in many proverbs, it is from the peasantry that they have usually originated. They are the stock-in-trade of rustic *savans*, who, innocent of any book-knowledge, learn their wisdom from the sea, the sky and the heavenly bodies, from the habits of animals and the qualities of trees, fruits and flowers; or who gather lessons, it may be, of patience, thrift, or courage from incidents of their daily pursuits. To enable us to fully understand the national character of an Eastern people, who have no literature worthy of the name and who are divided from us by race, language, and religion, a study of their proverbs is almost indispensable. An insight is then obtained into their modes of thought, and their motives of action, and, from the principles inculcated, it is possible to form some estimate of what vices they condemn, and what virtues they admire.

In studying the manners and customs of a people, a knowledge of their proverbs is of great assistance. The genius of the Malay language is in favour of neat, pithy sentences, and it abounds, therefore, in these crystallisations, (if the expression can be permitted,) of primitive wisdom and humour, though in this respect it is said to be inferior to the Javanese. Some open up perfect pictures of certain phases of rural life, and indeed are scarcely intelligible except to those whose knowledge of the country and mode of life of the people enables them to appreciate the local colouring. As a proof of their popularity, I may instance the frequent quotation of proverbs in the Malay newspapers which were started in the Colony of last year, and of which no less than three in the native character are now published weekly in Singapore. One can seldom take up the

* Only a small portion of the Proverbs are published in this Number of the Journal. The remainder will appear in January.

“*Jawi Peránakan*” without finding an argument clenched, or an adversary answered by some well known “*ibárat*” (proverb), or “*perupamaan*” (similitude), a dictum of some forgotten sage from which there is no appeal.

To any one studying the language, Malay proverbs are extremely useful, not only because they contain many homely words and phrases not usually to be met with in books, but also as examples of the art of putting ideas into very few words, in which the Malays excel; but which the student, whose thoughts *will* run in a European mould, finds it so difficult to acquire. Newbold, in his “Political and Statistical account of the British Settlements in the Straits of Malacca,” which though published as long ago as 1839, is still by far the most valuable authority on Malay subjects in the English language, gives (vol. II, p. 335.) translations of a few Malay proverbs, but with this exception I am not aware that any collection in our language has hitherto been printed.

I began to collect Malay proverbs in 1874 while residing in Province Wellesley, where there is a large Malay population. The Malay and French dictionary of PAbbé Favre, which was published in 1875, fell into my hands early last year, and I then found that I had been anticipated in my researches, not only by the learned and reverend author, but also by M. Klinkert, a Dutch gentleman, who, as early as 1863, published a collection of 183 Malay proverbs with a preface and notes in the Dutch language. M. Favre, in his preface, acknowledges his obligations to M. Klinkert's work in the following passage: “C'est ainsi M. Klinkert qui, dans un ouvrage spécial, nous a servi a compléter notre collection de proverbes Malais, extraits partiellement de divers auteurs: nous lui devons aussi les énigmes.” The only copy of M. Klinkert's book which I have seen, a thin pamphlet of 51 pages, does not contain the enigmas mentioned in the foregoing quotation. It is probable therefore that later and more complete editions exist. In the very interesting and modest introduction which precedes M. Klinkert's collection of Malay proverbs, the author states that they are taken partly from the works of Abdullah bin Abdul Kadir Munshi, especially from his “*Hikayat Abdullah*” and his “*Pelayaran*,” and partly, but more rarely, from other “*Hikavat*,” from native “*pantun*,” and from the lips of Malays themselves. For many proverbs in the collection he acknowledges his indebtedness to the late Mr. Keasberry of Singapore, “a man who, from his youth until he became an old man, studied the Malays and their language, and who had the ad-

“vantage of having the above-mentioned Abdullah as his teacher and assistant.”

The author goes on to say that in publishing his small collection of proverbs, got together from these sources, he has a particular aim in view, namely, to encourage other students of the Malay language to complete the collection, by adding to it many proverbs which may exist unknown to him, “lest the study of Malay be neglected for the study of the Javanese language, to which the preference has been given rather too exclusively of late years (in the Dutch colonies).”

As far as Malay authors are concerned, the labours of the Abbé Favre and M. Klinkert in collecting Malay proverbs and aphorisms have, I think, been exhaustive. But there is a wide field left for the student who cares to amuse and instruct himself, and perhaps others, by picking up quaint sayings from the natives themselves. One difficulty, in making a collection of this sort, lies in deciding what to admit as a genuine proverb, and what to reject as a mere sententious remark or as a common metaphorical expression. M. Klinkert admits to a doubt as to whether “a mere phrase” may not here and there be found among the proverbs he publishes. M. Favre certainly gives several specimens in his dictionary which can hardly be considered proverbs, notably those quoted from a “livre de lectures” published in Singapore, which are in some instances mere moral maxims. I shall not pretend, however, in the collection now published, to confine myself to a more rigid rule than that adopted by previous collectors.

In this paper I propose only to supplement previous collections of Malay proverbs, and I shall not, therefore, include any of those which are to be found in Favre’s dictionary, (except perhaps in cases where my version of a phrase differs from his); though I am aware that this rule deprives me of some of the best known and most characteristic specimens. Those now printed have been collected at various times and places. Listening to the humble details of a rural law-suit, or the “simple annals” of a Malay village, I have occasionally picked up some saying alleged to have descended from the “*orang tua-tua*” (the ancestors of the speaker) or the “*orang dahulu kala*” (the ancients) deserving of a place here; others I have noted down in conversation with Malays of all grades, from the *raja* to the *ryot*, and have verified by subsequent enquiry; for others again I am indebted to the kindness of friends, Malays and others.

As it has been necessary, in order to avoid reprinting what

has already been published by others, to examine carefully the works of Favre and Klinkert, the compilation of the following pages has involved more labour than their number would suggest. That they have been put together during the very moderate leisure permitted by official occupations will perhaps be an excuse for errors which may be discovered by later students.

1. *Eggang lalu, ranting patah.*

"The hornbill flies past, and the branch breaks."

A saying often employed when circumstantial evidence seems to encourage suspicion against a person who is really innocent. The hornbill or rhinoceros-bird has a very peculiar flight, and the sound of its wings can be distinctly heard as it flies far overhead.

There are several kinds of hornbills in the Peninsula, and one variety with a very singular note is called by the Malay *tebang mentuak*, a nickname in justification of which the following story is told. A Malay, in order to be revenged on his mother-in-law, shouldered his axe and made his way to the poor woman's house and began to cut through the posts which supported it. After a few steady chops, the whole edifice came tumbling down, and he greeted its fall with a peal of laughter. To punish him for his unnatural conduct, he was turned into a bird and the *tebang mentuak* (feller of mother-in-law) may often be heard in the jungle uttering a series of sharp sounds like the chops of an axe on timber, followed by *Ha, Ha, Ha*.

2. *Ada bras, taroh didalam padi.*

"If you have rice put it away under the un-husked grain." An injunction to secrecy. An intention to injure any one should be kept secret, otherwise the person concerned may come to know of it and frustrate it.

3. *Ada hujan ada panas*

Ada hari boleh balas.

"Now it is wet and now it is fine,

A day will come for retaliation."

A proverb for the consolation of the vanquished. As sunshine and rain alternate, so the loser of to-day may be the conqueror of to-morrow. Quickness at resenting an injury has always been held to be a prevailing characteristic of the Malay nature. Newbold (vol. II, p. 186) says that he had seen Malay letters in which, in allusion to the desire of avenging an insult,

such expressions as the following occurred; "I ardently long for his blood to clean my face blackened with charcoal," the original Malay expression (a quotation from the *Sijara Malayu*) is "*membasoh-kan arang yang ter-chonting di-muka.*"

4. *Apa guna-nia merak mengigal di hutan?*

"What is the use of the peacock strutting in the jungle?"

The idea is that the beauty of the bird is thrown away when exhibited only in a lonely spot where there is no one to admire it. In Klinkert's collection there is a proverb conveying a somewhat similar idea, "*Apa-kah guna bulan terang dalam hutan, jikalau dalam negeri alangkah baiknya?*"

Why does the moon shine in the forest? Were it not well that her light should be bestowed on inhabited places?

5. *Ada-kah buaya itu menolak-kan bangkai?*

"Will the crocodile reject the carcass?"

Is it likely that a good offer will be refused?

6. *Ayam beraga itu kalau di biri makan di pinggan mas sekalipun ka-utan juga pergi-nia.*

"Though you may feed a jungle-fowl out of a gold plate it will make for the jungle nevertheless."

This is one of many proverbs illustrating the impossibility of eradicating natural habits. Another version is, *upama kijang di rantei dengan man, jikalau iya lepas, lari juga iya ka hutan makan rumput*, "like a deer secured with a gold chain, which if set free runs off to the forest to eat grass." (Favre). Compare the following which is too elaborate, I fear, for a genuine proverb. It is more like a successful metaphorical effort by some Malay scribe;

7. *Adapun buah pria itu kalau ditanam diatas batas sago dan baja dengan madu, lagi di siram dengan manisan, serta di letak-kan diatas tebu, sakali-pun apabila di masak pahit juga.*

"You may plant the bitter cucumber on a bed of sago, and manure it with honey, and water it with treacle, and train it over sugar canes, but when it is cooked it will still be bitter."

8. *Anak anjing itu bulih-kah jadi anak musang jebat?*

"Can the whelp of a dog become a civet cat?"

The translation, but not the original, is given in Newbold

(vol. II. p. 336.) He explains it to mean that no good is to be expected from persons naturally depraved.

9. *Itak ta'sudu ayam ta'patok.*

"The duck won't have it and the hen won't peck at it." A phrase for something that is utterly worthless, not worth "a brass farthing" or "a tinker's curse"!

10. *Ikut hati mati, ikut rasa binasa.*

"'Tis death to follow one's own will, 'tis destruction to give way to desire." A maxim shewing the folly and immorality of taking one's wishes and feelings as the sole guide of one's actions, irrespective of law and social obligations. This is a good specimen of the jingling effect caused by the juxta-position of words which rhyme, (an effect which is perhaps more common in Hindustani than in Malay) often met with in Eastern proverbs.

Compare the following Hindustani proverbs.

"*Jiski dey uski teg.*"

"Who has the pot has the sword," (a saying which shews a proper appreciation of the value of an efficient Commissariat), and.

"*Jiske kuth dòi, uske kuth sab koi.*"

"He who has the spoon has all under his hand."

11. *Adapun ikan yang diam didalam tujuh lantan sakalipun ter-masok didalam pukat juga.*

"Even the fish which inhabit the seventh depth of the sea come into the net sooner or later." Illustration of the inutility of attempting to evade fate.

"*Tujuh lantan*," which I have translated "the seventh depth of the sea," probably refers to the popular Mohamedan idea that "the earth and sea were formed each of seven tiers"—see Newbold, (Vol. II, 360.)

12. *Ada ayer adalah ikan.*

"Wherever there is water there are fish." A second line is sometimes aded to complete the rhyme, but it does not add much to the sense; *Ada rezeki bulih makan*, "if there is nourishment one can eat." The idea intended to be conveyed is one of faith in the bounty of God, who will provide for his creatures wherever they may find themselves.

13. *Ada padang ada bilalang.*

“Wherever there is a field, there are grass-hoppers.” Wherever there is a settlement there is of course population.

14. *Anjing dibri makan nasi, bila akunk iniung ?*

“Will a dog ever be satisfied however much rice you may give him?” Kindness is thrown away upon coarse, unmannerly people, who are never satisfied but are always expecting fresh favours.

15. *Ayer tawar sa'chawan di tuzng-kuu kudu-lum laut itu bulik-kuk menjadi tawar ayer laut itu ?*

“If a cup of fresh water be poured into the sea, will the salt-water become fresh?” A serious offence or a great sin cannot be condoned or wiped out by any trifling means.

16. *Ayam hitam terbang malam,
Hinggap di poko pandan ;
Berkernah ada rupa-nia tidak.*

“A black fowl which flies at night and settles in the *pandan* bush; there is a rustling but nothing is to be seen.”

Applied metaphorically to any mysterious case in a Malay court of justice, the details of which are wrapped in obscurity. When it is impossible to get to the bottom of such a case a Malay will remark sententiously that it is “a black fowl whose flight is by night.” On the other hand a case in which the facts are perfectly clear, and the guilt or innocence of the accused is proved to demonstration, is “a white fowl which flies by day,” or, to give the phrase at full length,

17. *Ayam putek terbang siyang,
Hinggap di halaman ;
Malah kapada mata orang yang banyak.*

“A white fowl which flies in broad day-light and alights in the court-yard, full in the sight of all the people.”

18. *Apa lagi sama iya berkahandak ayam lak.*

“Of course the boa-constrictor wants the fowl.” Applies to a certain class of persons who are contented enough as long as they get everything they require.

19. *Bukan tanah menjadi padi.*

“Earth does not become grain.” Another proverb illustrative of the hopelessness of attempting to elevate the worthless.

“You cannot make a silk purse out of a sow's ear.”

20. *Bongkokbharu betul, buta bharu chetik.*

"The hunchback has become straight, and the blind has recovered his sight." A very common proverb, used ironically of a man who has risen from obscurity to a good position, and in his prosperity turns his back on his old friends.

21. *Begimana bunyi gendang, begitulah tari-nyu.*

"As is the cadence of the tabor, so must the measure of the dance be." The idea intended to be conveyed is, I believe, that a man has to regulate his conduct according to the orders he gets from his superiors. As the step has to be adapted to the music, so the influence of those in power necessarily affects the conduct of their subordinates. Among the Malays, as among other Eastern nations, a small drum beaten by the hands is a prominent feature in all musical entertainments. Two kinds in common use are called *gendang* and *rabana*. Sometimes the time (in dancing) is marked by clapping the hands (*tepek*) or striking two pieces of bamboo together (*kerchap*).

A common version of this proverb is "*Begimana tepuk bugitu tari.*"

22. *Bunga dipetek, perdu ditendang.*

"The flower is plucked, the stalk trampled under foot." To take the sweet and leave the sour. Said of a man who ill-treats his mother-in-law.

23. *Bumi mana yang tiada kena hujan.*

"Were is the spot on the earth that does not get moistened by rain?"

There is no mortal who does not commit sin at some time or other. A common repartee of Malay wives scolded for some short-coming; it amounts to "I'm no worse than anybody else, "every one must do wrong sometimes."

24. *Burong terbang dipipis luda.*

"To grind pepper for a bird on the wing." One of the first processes of Malay cookery is to grind up the spices, etc. with which the dish is to be seasoned. The proverb ridicules making preparations for the disposal of something not yet in one's power. It is strongly suggestive of the old injunction "first catch your hare."

25. *Bergantung tiada bertali.*

"To hang without a rope." To be without visible means of support; e. g. a Malay woman, deserted but not divorced by her husband, who cannot remarry and has no one to support her.

26. *Berklahi didalam mimpi.*

"To fight in a dream." To take trouble for nothing.

27. *Bunga pun gugor, putek pun gugor, tuak pun gugor, masak pun gugor.*

"The flowers fall and so must all things fair, the old drop off and the fully ripe." Death is the common lot of everything.

28. *Buat baik ber-pada-pada, buat jahat jangan sakali.*

"Do good in moderation, do not do evil at all." Excessive goodness is apt to exasperate the rest of mankind. It is enough to be tolerably good, and to avoid doing anything actually wicked. Thus the Malay moralist.

29. *Bertitah lalu sembah ber laku.*

"The royal command is waived and the petition is allowed to prevail."

A common expression at the Court of a Malay raja, when the sovereign, allowing himself to be influenced by representations humbly made to him, recalls his words, and graciously suffers the suggestions of his chiefs, or the prayers of a suppliant, to prevail.

30. *Ber-tangga naik ber-jenjing turun.*

"To ascend by climbing a ladder and to come down with the hands full." The trouble and difficulty of climbing up to the notice of people in high places are repaid by the substantial favours to be got from them.

31. *Bapa-nya burik anak-nya tentu-lah ber-rintek.*

"If the father is spotted the son will certainly be speckled," "like father like son."

32. *Ber-kilat ikan didalam ayer aku sudah tshu jantan betina-nya.*

"As the lightning flashes on the fish in the water, I can tell the males from the females." Means "what is the use of attempting concealment? I can read your secret with the greatest ease."

33. *Berhakim kepada brok.*

"To make the monkey judge," or, to go to the monkey for justice." A fable is told by the Malays of two men one of whom planted bananas on the land of the other. When the fruit was ripe each claimed it, but not being able to come to any settlement they referred the matter to the arbitration of a monkey (of the large

kind called *brok*.) The judge decided that the fruit must be divided, but no sooner was this done than one of the suitors complained that the other's share was too large. To satisfy him the monkey reduced the share of the other by the requisite amount which he ate himself. Then the second suitor cried out that the share of the first was now too large. It had to be reduced to satisfy him, the subtracted portion going to the monkey as before. Thus they went on wrangling until the whole of the fruit was gone and there was nothing left to wrangle about. Malay judges, if they are not calumniated, have been known to protract proceedings until both sides have exhausted their means in bribes. In such cases the unfortunate suitors are said to *berhakim kapada brok*.

34. *Tanam tebu di bibir mulut.*

"To plant sugar cane on the lips." To cultivate a plausible manner concealing under it a false heart.

35. *Tiádu akan pisang berbuah dua kali.*

"The plantain does not bear fruit twice." A hint to importunate people, who, not satisfied with what has been given to them, ask for more.

36. *Tiádkah gajah yang begitu besar diam didalam hutan rimba itu dapat ka-tangan manusia?*

"Does not the elephant, whose size is so great and which inhabits the recesses of the forest, fall into the hands of mankind?" A sententious reflection on the superiority of mind to matter, intellect to brute force.

37. *Tanam lalang ta'kan tumbuh padi.*

"If you plant *lalang* grass you will not get a crop of rice." A man must expect to reap as he sows.

38. *Tangan menetak bahu memikul.*

"The hand is chopping (wood) while the shoulder is bearing a load." Said of a man who makes money in several ways or who has various employments.

39. *Tu-kan hariman makan anak-nya.*

"The tiger will not eat its own cubs."

The Raja will not order the death of one of his own children.

I do not know how to reconcile this proverb with a statement in Major McNair's book, "Sarong and Kris," (p. 124) that "the male tiger devours his own offspring whenever he

has an opportunity," except by presuming that the Malay author of the proverb alludes to the female tiger!

40. *Tidak hujan lagi bichak ini'kan pula hujan.*

"Muddy enough when there is no rain, but now it is raining."
Said of a thing difficult to perform at any time without the addition of an aggravating circumstance.

41. *Ta' tumbok ta' melata*

Ta' sungguh orang ta' kata.

"A plant must sprout before it climbs; if it were not true people would not say it." "No smoke without fire."

42. *Tiada bahan batu di galas.*

"For want of a load a stone is carried on the back." To give one's self needless trouble.

43. *Tolak tangga ber-ayun kaki.*

"Kick away the ladder and the legs are left swinging." To be in an unpleasant position in consequence of a blunder of one's own.

Sometimes another line is added.

Pelok tubuh mengajar diri.

"Then you fold your arms and think what a fool you're been" (*lit, to hug the body and lecture one's self*).

This phrase is common in Malay *pantun*, e. g. the following allusion to the bad management of a Malay lover who abandoned a dark beauty for a fair one and got neither;

"Itam lepas puteh ta' dapat.

Tolak tangga ber-ayun kaki."

Klinkert has this proverb in his collection but gives it as "*Tolak-kam tangga kaki berayun.*"

44. *Ta' sungguh salurang me-laut balik iya ka tepi juga.*

"The *salurang* fish does not really go out to sea, it always returns to the bank."

A hit at stay-at-home people who never leave their own villages.

The *salurang* is a small fresh-water fish, very common in the Perak river.

45. *Tu' ampang peluru di lalang.*

A bullet is not stopped by the *lalang* grass. The weak can oppose but the feeblest barriers to the attacks of the powerful.

46. *Tiada ter-kajang batu di pulau.*

"The rocks on an island are not to be covered over with *kajang* awnings." There must be a limit to benevolence; one man cannot feed a province. *Kajang*, a kind of mat or screen made of palm-leaves sewn together, often used as an awning or tarpaulin.

47. *Tu'kan srék luka makan ditajak, esok ka bindang juga kita.*

A cut with a *tajak* is not so serious but that we are able to go to the fields again next day. The *tajak* is an instrument with which the first process in *padi* cultivation, namely clearing the ground of the long grass and reeds which have grown up since the last crop was taken off, is performed. It consists of a heavy iron blade attached, at right angles nearly, to a wooden handle. Weight is necessary, as the grass is thick and strong and its roots are under water. A certain amount of dexterity is required, or the operator may cut his own feet. The proverb, which is common among Malay peasants in Perak, means something of this kind: "What is the use of being sulky because our Chief or Punghulu has punished or injured us? We have to till his fields for him all the same whether we like it or not."

Ter-klébat-klébat seperti lintah lapar.

"Waving about like a hungry leech." A simile applied to Malay damsels who shew a want of maidenly propriety.

48. *Tumaa hilang malu halóba dapat kabinasa-an.*

"Covetousness begets loss of shame, avarice results in destruction."

Favre, quoting *Hikayat Abdullah* gives *loba*, not *halóba*, as the Malay word for *covetousness*, (Dict. vol. 2. p. 537.) I give the word as I have been accustomed to hear it pronounced, after having consulted several Malays of education.

Another Malay word, signifying "miserly, avaricious" is *chikel*. I have not found this in any dictionary, though Favre (quoting Klinkert) gives *kikel*.

49. *Tiada bulik telinga, tandok di púlar-kan.*

"As he can't twist the ear he pulls at the horn." "By hook or by crook."

To illustrate the way in which this proverb is used I may mention that I once heard it quoted, in a country police court in Province Wellesley, by an old Malay who was asked for his defence to a certain charge. He declared it to be a second attempt on the part of his adversary to injure him, a former one having failed; and he wound up his speech with "*tebinga ta' dapat pulas dia handak pulas tandok*", (if he can't wring me by the ear he is determined to have me by the horn).

50. *Ter-tepas deri-pada mulut budya masuk mulut harimau.*

"Freed from the mouth of the crocodile only to fall into the jaws of the tiger."

This proverb and the next suggest at once the familiar English one "Out of the frying pan into the fire."

51. *Takut-kan hantu pelok-kan bangkei.*

"From fear of the ghost, to clasp the corpse."

52. *Jangan sangat pilih-nya takut tuan kena buku bulu.*

"Do not pick and choose too nicely or you may chance to get a bamboo knot." The knot or joint of the bamboo, or of the sugarcane, is a symbol among the Malays of anything that is quite worthless and can be turned to no good account. The proverb means that a man who is very hard to please may have to put up with an inferior article in the end.

53. *Jarun katania raga jarang.*

"The creel says that the basket is coarsely plaited." "Yet," as I have heard a Malay say, "*halnia jaras pun jarang juga*," "the creel, too, has wide interstices," a commentary which fully explains the proverb. It corresponds closely with the familiar English proverb about the pot which called the kettle black.

54. *Jangan kamu sangkakan kapal api besi itu pun masuk guri juga.*

"Do not imagine otherwise, even an iron steamer has to go into dock." A warning not to suppose that anything is so strong and solid as to be beyond the reach of injury or decay.

55. *Janganlah tuan-tuan pikir kalau tebu itu bengkok manisn itu pun bengkok juga.*

"Do not suppose, my masters, that because a sugar cane is crooked its sweet juice is equally crooked!" A good thing is none the worse for having come from a bad person; or, a repulsive exterior does not prove that there is nothing good within.

56. *Jong pechah yu sarat.*

"When the junk is wrecked the shark has his fill." It is an ill wind that blows no one any good.

57. *Chikil berhabis lapuk bertedok.*

"The last degree of stinginess is to leave the mould (mildew) undisturbed."

58. *Diam ubi lagi kintal*

Diam besi lagi sentil.

"The yam remains still and increases in bulk; iron lies quiet and wastes away the more." Another version of the same proverb is "*Diam ubi berisi, diam besi ber-karat-karat.*"

The meaning is easily gathered from the following passage from the *Hikayat Abdullah* (p. 245): "*Maka diom-lah iya (Tuun Raffles) bahwa bukan-nia diam penggali berkarat, melainkan diam ubi adania berisi.*" "Mr. Raffles remained silent, but his silence was not that of the spade which lies rusting, but that of the yam which is adding to its contents." Favre in his dictionary (tit. *guli*) seems to have somewhat misunderstood this passage.

59. *Di chobit paha kanan kiri pun sakit juga.*

"If the right thigh is pinched pain will also be felt in the left." A man may be made to suffer by something done to a near relation. In Malay countries it is common to influence a man by threats of injury to his family; absconding criminals and slaves are sometimes induced to return and surrender themselves by the knowledge that their wives and children or other near relations have been seized and are undergoing ill treatment.

60. *Di tepuk tangan kanan tiada akan membunyi.*

"To clap hands with the right hand only will not produce any sound." The combined action of both parties to an agreement is necessary, if it is to be carried out properly. If one is willing, and the other unwilling, no result will be produced.

ON THE OCCURRENCE OF

OPHIOPHAGUS ELAPS, THE SNAKE-EATING HAMADRYAD, IN SINGAPOE.

SHORTLY after my arrival in Singapore in May last I had the good fortune to make the acquaintance of Mr. Wm. Davidson, Curator of the "A. O. Hume" Museum at Simla and a naturalist of extensive information, who was here on a visit. He was greatly interested in the prospects of our infant Museum and in the course of several conversations with him, I mentioned my intention, when time permitted, of studying the Ophiology of the island and peninsula,—offering as it does a tempting field to naturalists, inasmuch as it appears to be as yet almost unworked. Amongst the encouraging remarks which he made was a careful injunction to keep a good look-out for any specimens of Günther's celebrated Hamadryad, the *Ophiophagus Elaps*, which had the reputation, not only of eating the formidable *Cobra di Capello*, but of being the fiercest Asiatic reptile known to exist; inasmuch as cases are on record of its having chased men for a distance of a mile or more, moderate-sized rivers even forming no impediment to its revengeful pursuit. I was therefore naturally led to make extensive enquiries both amongst the natives and those friends whom a similar interest in Natural History had led to study the occurrence and habits of our little known *Ophidia*, and these enquiries have been rewarded by a gratifying success. That I am not "telling a twice-told tale" in bringing this reptile to your notice may be shewn by a quotation from Dr. Oxley who compiled the best existing sketch of the Zoology of the island, and who says "Snakes are not numerous in Singapore, the most common is a dark cobra. I believe this, with a trigonocephalus, are the only well authenticated venomous species in the Island." Meanwhile a slight sketch of all that can be learned on the spot concerning the formidable reptile under notice may be of interest.

The Raffles Library, though fairly provided with popular works on Natural History does not of course pretend to furnish specialists with works bearing on the particular study in which they may be engaged; and I was fortunate in finding on its shelves even three works which gave me some information on the subject I had chosen for enquiry. Two of these—Figuier's "Reptiles and Birds" and Woods' "Reptiles" contain only

passing notices of the snake in question ; but Dr. Fayer's magnificent work on the *Thanatophidia* or poisonous snakes of the Indian peninsula furnishes the fullest information respecting the appearance, habits and powers of its Indian congener. Without this latter work, indeed, positive identification would have been almost impossible, so necessary are accurate engravings to all who would endeavour to satisfactorily determine the species or family of animals hitherto undescribed, as our "Fellow Colonists" in Singapore. Let me therefore summarize the accounts given in these books of the formidable serpent I am about to describe :—

Louis Figuier's works will be familiar to many hearers. Covering a vast extent of ground they are essentially "popular" and as such of value, though it is seldom that the specialist can, in these lively volumes, find much that will serve his purposes in the way of scientific accuracy. I was however glad to find (as a beginning,) that M. Figuier's English Editor (Mr. Gillmore) had added to the original volume an interesting paragraph respecting the Hamadryad under notice. He describes it as having a less developed hood than the true cobra, and having a single small tooth placed at some distance behind the fang. The only species he says, "attains to thirteen feet in length and is proportionably formidable being much less timid and retiring in its habits than the Cobras of the genus *Naja*. It preys habitually on other snakes and seems to be more plentiful eastward of the Bay of Bengal than it is in India." Mr. Gillmore then cites instances of its capture in Burmah &c., mentioning a case in which an elephant succumbed to its poison in three hours, and he concludes his brief notice by stating that "it appears not to be uncommon in the Andaman islands, while its range of distribution extends through the Malay countries to the Philippines and to New Guinea." This is in fact all that is said of the most deadly reptile inhabiting the Asiatic continent. The statement that it extended "through the Malay countries, however, justified me in believing that I should eventually come upon a more detailed description. Mr. David on informed me that museum specimens were rare from two causes ; one, that few natives acquainted with its terrible powers cared to attempt its capture ; the other that when a specimen was observed, such strenuous efforts were made to destroy the reptile, that its after preservation as a specimen was impossible. A headless or crushed snake presents but a sorry object, and the outward resemblance of the *Hamadryad* to innocuous species has, I doubt not, led before this to its rejection by these unacquainted with its (Museum) rarity.

The next authority I consulted was Mr. Woods' volume on Reptiles. This fascinating writer leaves few subjects wholly untouched, through he of course also sacrifices detail to suit the popular nature of his works. Taking his volume as we find it, however, I was glad to come across the following notice of our friend.

"The serpent-eating Hamadryad or *Hamadryas elaps*, is notable for the peculiarity from which it derives its name. It feeds almost wholly on reptiles, devouring the lizards that inhabit the same country, and also living largely on snakes. Dr. Cantor says of this Serpent that it cannot bear starvation nearly so well as most reptiles, requiring to be fed at least once a month. Two specimens in my possession were regularly fed by giving them a serpent, no matter whether venomous or not, every fortnight. As soon as this food is brought near, the serpent begins to hiss loudly, and expanding its hood, rises two or three feet, and retaining this attitude as if to take a sure aim, watching the movements of the prey, darts upon it in the same manner as the *Naga Tripudians* (*i. e.* the cobra) does. When the victim is killed by poison, and by degrees swallowed, the act is followed by a lethargic state, lasting for about twelve hours."

"The Hamadryad is fond of water, will drink, and likes to pass the tongue rapidly through water as if to moisten that member. It is a fierce and dangerous reptile, not only resisting when attacked, but even pursuing the foe should he retreat, a proceeding contrary to the general rule among serpents. The poison of this creature is virulent in action, a fowl dying in fourteen minutes, and a dog in less than three hours after receiving the fatal bite, although the experiments were made in the cold season, when the poison of venomous snakes is always rather inactive. The poisonous secretion reddens *litmus* paper very slightly, and, as is the case with most serpent poisons, loses its efficacy by being exposed to the air. The native Indian name of the Hamadryad is *Sunkr Choar*."

"The colour of this snake is generally of an olive hue, anburn and pale below, but there is a variety marked with cross-bands of white. It is large species, varying from four to six feet in length, while some specimens are said to reach ten feet."

As might have been expected Dr. Fayrer's work gives far more particular details, which I proceed to quote. They embody all that is known of the Indian species:—"This is probably the largest and most formidable venomous snake known. It grows

to the length of twelve or fourteen feet, and is not only very powerful, but also active and aggressive. It is hooded like the Cobra, and resembles it in its general configuration and characters.

Günther's definition of it is as follows:—"Body rather elongate; tail of proportionate length; head rather short, depressed, scarcely distinct from neck, which is dilatible. Occipitals surrounded by three pairs of large shields, the two anterior of which are temporals. Nostril between two nasals. Lareal none; one or two præ-three post-oculars. Scales smooth, much imbricated, in transverse rows, in fifteen series round the body, but it many more round the neck; those of the vertebral series ran rather larger than the others."

"Ventrals more than 200, anal entire; anterior sub-candals simple, posterior two rowed, sometimes all bifid. Maxillary with a large fang in front, which is perforated at the end, showing a longitudinal groove in front; a second, small, simple tooth at some distance behind the fang. The colour of this snake varies according to age and locality. The adult is some shade of olive green or brown. According to Günther it is:—

"Olive green above; the shields of the head, the scales of the neck, hinder part of the body and of the tail edged with black; trunk with numerous oblique, alternate black and white bands converging towards the head; lower parts marbled with blackish, or uniform pale greenish." This variety is found in Bengal, Assam, the Malayan Peninsula, and Southern India.

"Brownish olive, uniform anteriorly, with the scales black edged posteriorly; each scale of the tail with a very distinct white, black-edged ocellus; as in *Plyas mucosus*."

"This variety is not found in Bengal; Günther says it is found in the Philippine Islands, and perhaps in Burmah."

"Uniform brownish black, scales of the hinder part of the body and of the tail somewhat lighter in the centre; all the lower parts black, except the chin and throat, which are yellow." This variety is found in Borneo.

"Young specimens have a much more varied coloration; they are black, with numerous white, equidistant, narrow cross bands descending obliquely backwards; head with four white cross-bands; one occupies the extremity of the throat, the second across the posterior frontals, third across the crown of the head,

behind the orbit; the fourth across the occiput to the angle of the mouth; the two latter bands are composed of oval spots.

"In a specimen from the Anamallay Mountains the belly is black, and the white bands extend across, being wider than on the back; in a second specimen, of which the locality is unknown, the belly is white, each ventral having a blackish margin. The young *Ophiophagus* might well be mistaken for a snake of another genus.

"Major Beddome says the young *Ophiophagus* is very like the *Dipsas Dendrophila*, an innocent snake. The shields surrounding the occipitals are large, and give a distinctive character to the snake. There is one præ-orbital, seven upper labials, the third and fourth entering into the orbit, the third the largest, the seventh and eighth very low; temporals large, 2 by 2; ventrals 215-262; sub-caudals 80-100; the number of entire anterior sub-caudals varies much."

"The *Ophiophagus* is probably the largest and most deadly of the thanatophidia; fortunately, though widely distributed it is not very common. According to Günther it is found in almost every part of the Indian continent; in the Andaman and Philippine Islands, in Java, Sumatra, Borneo, and according to Dumeril in New Guinea. Major Beddome of Madras says he has killed one nearly fourteen feet in length near Cuttack in Bengal, where it is common. I had a living specimen of the dusky variety from Rangoon, nearly twelve feet in length."

"The *Hamadryas*, says Dr. Cantor, is very fierce, and is always ready not only to attack, but to pursue, when opposed; this too is a conspicuous trait in the Tenasserim serpent."

"As its name implies, it feeds upon other snakes, though probably when its usual food is not forthcoming, it is contented with birds, mammals, fish, frogs, &c.

"It resembles the Cobra, except that it is longer in proportion to its size, and its hood is relatively smaller; it is, however more graceful in its movements, and turns more rapidly. It is occasionally seen with the snake-charmers who prize it highly as a show; but they say it is exceedingly dangerous to catch, and difficult to handle before its fangs are removed."

It will be noted in the foregoing description that the "brownish olive vandy, uniform anteriorly with the scales black-edged posteriorly" is referred only to the Philippine Islands and Burmah.

The specimen before us, however, is undoubtedly that variety and as such is of considerable interest, though the black marks between the scales are less defined than in Dr. Fayers' admirable drawing.

Such being all the available information I was able to collect on the subject of the Hamadryad you will easily understand that I was pleased to make the acquaintance of two gentlemen of this place, who had for some years devoted themselves to collecting and preserving such objects of Natural History as the extensive grounds surrounding their house in Sirangoon Road allowed them to capture. I mentioned to them my desire to come across a veritable specimen of *O. Elaps* and in a very few days was informed that they had as they believed one of these snakes in their collection. I was invited to inspect it and at first sight we had no doubt of the correctness of the identification. A detailed comparison of their specimen with Dr. Fayers' plate in his "Thanatophidia of India" convinced me that the sought-for reptile was before us. I subjoin the narrative of its capture *verbatim* as furnished.

"My mandore "Manis" remembers the capture of the snake very well, as he had a very narrow escape of being bitten. The attack was quite unprovoked; in fact the first sign of the snake's presence was a loud hiss, and the sight of the snake's head raised in the air on a level with his (the mandore's) breast. By jumping smartly back he evaded the spring of the hamadryad and succeeded by means of bamboos close at hand, and with the aid of the other gardeners close by, in getting the snake held down to the ground until a noose was slipped round his head, in which state he was placed alive in a large bottle.

"I saw the snake alive in the bottle and it was only just dead from suffocation when I poured in the spirit to preserve it.

The mandore did not see the snake before, as it was coiled in a recess amongst the roots of a large soontal tree about 15 yards from our house, and he was approaching the house from the other side of the tree; the snake made his spring just as the man passed by. The man had been thirty years in Singapore at least (he is a Bawian,) but had never seen this sort of snake before. He knew however at once from descriptions given him by old Malays, and by men who lived in the jungle that it was a Tudong-korê kûning. He had often heard of this snake and knew it to be very deadly in its bite. He had heard that it was also called "Ular-muri" but does not think this last the correct name, as he says it is evidently allied to the Cobra;

he called it "Ular tudong-itam-kechil." The mandore states that he remembers seeing a snake something like this about six feet long, also hooded but black in color, shot by my father about twenty years ago; but thinks that was only a very large and old cobra. He says he has heard that formerly these hamadryads were not so rare as they are now, but they were always hard to get a sight of, as when men came across them they always smashed them up with their sticks, or whatever weapons they might have with them. He had also heard of deaths resulting from their bites. As I said before, I saw, in company with my mother and father, this snake alive, and my mother hearing the noise made by the natives, ran out of the house about 2 p. m. and saw the snake being noosed prior to being put in the bottle. Whilst in the bottle its ferocity remained unabated, and the sight of a finger or stick was enough to make it bite viciously at the object."

The reference to the similar snake, black in colour, may point to the existence of what is known as the dusky variety of the hamadryad in Singapore. I can only say that in such a case it will be extremely interesting to meet with a specimen, though its greater resemblance to the ordinary cobra deprives it of the claim to attention made by the variety under notice, which might be mistaken by the uninitiated for a harmless serpent—a proof of which is afforded by the fact that our best known local sportsman has himself twice seen the reptile without being aware of its deadly qualities.

N. B. DENNYS.

NOTES ON GUTTA AND CAOUTCHOUC IN THE MALAY PENINSULA.

BY MR. H. J. MURTON,

Supt. Botanical Gardens Singapore.

Having so recently as last December given the results of my investigations into the origin of Malay *Guttas* and *Rubbers* in a Report to the local Government, I may perhaps be accused of iteration in returning to the subject so soon; but as the matter is one of increasing importance, and as greater publicity will be ensured, and thereby discussion invited, through the pages of the Society's Journal, I have been induced to give the following resumé of what I have hitherto been able to learn about them.

First of all it is necessary to distinguish here between Gutta Percha and Caoutchouc—producing orders.

The trees producing Gutta Percha are all members of the order *Sapotaceæ*, a family which includes many species useful to man, the best known in the Straits being perhaps the Chiko (*Sapota Acras*.)

The Gutta-producing trees are confined to the genus *Isonandra*, which is limited to 6 species by the authors of the "Genera Plantarum." *Isonandra-Gutta* is the oldest known species and yields what is known in commerce as Gutta Percha in local parlance Gutta Taban.

This tree is occasionally met with in Singapore and in Johor in the Pulai hills, and I have met with it in Perak on Gunong Meru, Gunong Sayong, Gunong Panjang, Gunong Bubo, Gunong Hijau and Bujang Malacca, where large trees of 80 to 120 feet are met with, but owing to the reckless way in which the Gutta is collected, it is fast disappearing, and every succeeding year the collectors are obliged to go further from their kampongs in search of it.

The mode of collecting the milk is as follows. A tree not less than 3 feet in circumference at three feet from the ground is selected, the larger the tree the greater the quantity of Gutta obtainable, it is then cut down at 5 or 6 feet from the ground, and as soon as it is felled the top is taken off where the principal stem is about 3 or 4 inches in diameter; this the natives say causes the trunk to yield a larger quantity of milk; it is then ringed at intervals of 5 to 15 inches with *golo's*, and the milk collected in co-

coconut shells, palm leaves or any thing available, and then boiled for an hour, otherwise it becomes brittle and useless. Its average price per pikul (133 lb.) is from \$15 to \$50, according to quality.

The only other Gutta Percha that I have seen is *Gutta Puteh* the product of *I. macrophylla*; the tree differs from *I. Gutta* in the shape and colour of its leaves, and is readily recognized at a distance by the Perak collectors.

This Gutta is obtained in the same way as the former, but is worth only about \$15 per pikul. It differs in appearance from *G. taban* in being white, more spongy and less plastic; but it is often found adulterated with *G. jelutong*, which causes it to be brittle and almost useless. The trees of each species yield about 23 catties of Gutta each. They appear to be very slow-growing trees, and one 3 ft. in circumference at 3 ft. from the ground would doubtless prove on minute examination to be 30 years old. Sides of hills, on granite formations, in well drained spots, appear best suited to their requirements; and if their cultivation is attempted the best plan to adopt is certainly to procure ripe seeds and sow them singly in pots, made of a joint and one internode of a bamboo, and when ready for planting in permanent plantations, the bamboo should be split down on two sides and planted also; thus preventing any injury to the tap-root, of which they are very impatient. Large quantities of small plants are met with in the jungle, but they require very careful lifting on account of their long tap-root; any injury to which, even if they survive, they take a long time to recover. Of the Indian Rubbers, or Caoutchoucs, I have met with two varieties in the Straits, *viz.*, Gutta Rambong and Gutta Singgarip.

In my report to the local Government, I mentioned my belief that *G. Rambong* was procured from *Ficus elastica* and since then Mr. Low has written to me that I was correct in the supposition, as he had seen branches and young trees of the species in question; so that nothing more need be said here about *G. Rambong*, but the origin of Gutta-Singgarip is still uncertain. A large plant has been found in the jungle bordering the Botanical Gardens which yields Gutta exactly alike *G. Singgarip*, but both Dr. Beccari and myself failed to find a perfect flower as they had all been punctured by a minute insect, which in its attempts to get at the nectar destroyed the reproductive organs. Mr. Strettell of the Forest Dept. of British Burmah has discovered a new Caoutchouc producing tree in Pegu, which yields a product equal to the best Borneo Rubber and which Mr. Kurz determined to be *Charanessia (Urceola) esculenta*.

G. Jelutong, which is often used to adulterate Gutta Taban and *G. Puteh*, is obtained from a species of *Alyxia*.

MISCELLANEOUS NOTICES.

THE WILD TRIBES OF THE MALAY PENINSULA AND ARCHIPELAGO.

The Council of the Royal Asiatic Society of the Straits Branch have resolved to invite the assistance of persons residing or travelling in the Peninsula, in Sumatra, or in the adjacent countries, with a view to the collection of fuller and more varied information than has been hitherto obtained in regard to the wild tribes of these regions.

The interest such investigations possess for Ethnology, Philology &c., and the importance of prosecuting them without delay, are sufficiently obvious. The following passage from Mr. Logan's writings (I. A. Journal 1850 vol. IV p. 264-5) will instruct those to whom the subject is new as to the precise objects to be aimed at, and the best methods of enquiry to be followed. "For the Ethnology, of any given region the first requirement is a full and accurate description of each tribe in it, and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the Physical Geography of its locations, and its relations of all kinds to intermixed, surrounding, and more distant tribes. The environments of the race thus ascertained, the individual man must be described in his Physiological and Mental Characteristics and in his language. The Family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements, must next be studied. The agglomeration of families into communities, united socially but not politically, is also to be considered. Lastly, the Clan, Society, Tribe or Nation as a political unity, either isolated, confederate, or subordinate, must be investigated in all its institutions, customs and relations

"When we attempt to enquire into the cause or origin of any of the facts presented by our ethnic Monograph of the kind we have indicated, we find that very little light is to be obtained in the history of the particular tribe. It suggests numerous enquiries, but can answer only a few. If we confine our attention to it, the great mass of its characteristics are soon lost in a dark and seemingly impenetrable antiquity. But although each race, when thus taken by itself, vanishes

“along its separate path, it assumes an entirely new aspect when we compare it with other races.”

To assist in the collection of dialects the following Vocabulary, consisting of one hundred words and fifteen numerals, has been compiled and printed by the Society; and will it is hoped prove of use, particularly in regard to the various Semang, Saker and Jakun dialects in the interior of the Peninsula.

In collecting Vocabularies the following points should be borne in mind, in order to facilitate the comparison of one dialect with another.

1. In all cases to ascertain the exact name and locality (or nomadic district) of the tribe, as described by itself.

2. In taking down such generic words as “tree” and “bird” to distinguish carefully the general name (if there is one) from the names of particular kinds of tree and birds. This rule has a very wide application among uncivilized Tribes, which commonly possess but one word for *arm*, *hand* and for *leg*, *foot* &c., &c.

3. To give all the synonymous or nearly synonymous words in use in each case, with easy distinction of their meaning as far as possible. Undeveloped dialects usually possess a very redundant Vocabulary in respect of objects.

4. To observe carefully whether or not a word be of one syllable: and if of more than one syllable whether or not it be a compound word. This is particularly important where the words begin or end, as they frequently do in such dialects, with a double consonant like “Kn,” or “Np.”

5. To observe and represent the sound of each word as fully and exactly as possible, and for this purpose to adhere to the system of spelling recommended in the report published at page 45 of this Journal. The following is a List of words, the equivalents for which it is desired, for the purpose of comparison, to obtain in as many of the Wild-Tribe Dialects as possible.

LIST OF WORDS FOR FORMING COMPARATIVE VOCABULARIES.

Man	Tongue	Flower
Woman	Tooth	Fruit
Husband	—	Leaf
Wife	Bird	Root
Father	Egg	Seed
Mother	Feather	Wood
Child	—	—
—	Female	Banana
Belly	Male	Cocoa-nut
Blood	—	Rice
Body	Aligator	—
Bone	Ant	Honey
Ear	Deer	Oil
Eye	Dog	Salt
Face	Elephant	Wax
Finger	Fish	—
Foot	Fowl	Gold
Hair	Mosquito	Iron
Hand	Pig	Silver
Head	Rat	Tin
Mouth	Rhinoceros	—
Nail	Snake	Arrow
Nose	—	Boat
Skin	Tree	Mat
Spear	Alive	Paddle
Sumpitan	Dead	—
Waist-Cloth	Cold	Oze
—	Hot	Two
Jungle	Large	Three
Mountain	Small	Four
River	—	Five
Sea	Black	Six
Earth	White	Seven
Sky	—	Eight
Sun	Come	Nine
Moon	Go	Ten
Star	Eat	Eleven
Thunder	Dr'nk	Twelve
Lightning	Sleep	Twenty
Wind	—	Thirty
Rain	—	One hundred
Fire	—	—
Water	—	—
Day	—	—
Night	—	—
To-day	—	—
To-morrow	—	—
Yesterday	—	—

THE SEMANG AND SAKAI TRIBES OF THE DISTRICTS OF KEDAH
AND PERAK BORDERING ON PROVINCE WELLESLEY.

The following interesting particulars relating to the Semang and Sakei Tribes of the little known region lying behind Province Wellesley were recently published in the *Field Newspaper* (April the 23rd 1878.) It is not difficult to identify the signature as that of a gentleman lately in charge of the Province Police, who spent some time in the neighbouring jungle.

“The Semang and Sakei, as they are termed by themselves, claim by tradition to be the aborigines of the Malay Peninsula, and to have settled down in their present locality after years of travel in an endeavour to reach the end of the land. The inroads of the Malays have driven them from the borders near the sea to the centre of the country, where still exist the primeval forests in which they can remain unmolested by their fellow men, whom they fear more than the wild beasts with whom they live.”

“The features of the Sakei, or “plains” men, are those of the Negro, and it is a matter for students of the dispersion of races to decide how and from whence come the dark skin, woolly hair, flat noses, and thick lips so prevalent amongst the Sakei of the Malay Peninsula.

“The true Semang, on the other hand, has a complexion of a light copper colour, brown straight hair, and a clear skin.

“The two tribes speak different languages, but follow the same mode of life, and are on amicable terms. The Semangs keep almost entirely to their mountain jungle, while the Sakei occasionally issue from their plain retreats to hold communication with the Malays.

The first occasion in which I had a view of these interesting specimens of humanity was in the year 1864 while on a tour of inspection at the head of the Selama river, a branch of the Krian, which latter was the boundary, prior to the Perak war, between that country and the British possessions near its mouth. On arriving at a Malay kampong close to Gunung Inas, a high peak of the centre mountain range I learnt that there were a number of Sakei in the neighbourhood, and of course at once expressed a wish to see them, and accordingly sent a mutual Malay friend to ask the Chief if he would come to see the *orang putih* or white man.

“The chief, who gloried in the name of Tuboo, or sugar-cane, was about 5 ft. 3 in. high, of a dark brown complexion, with very flat features, and grizzly hair which would vie with a negro's in twist.

“His frame was spare to a degree, but hard; his muscles knotted and visible in every portion of his light figure, which still retained the the elasticity of manhood, notwithstanding his age, which must have been about fifty-five or sixty. His eyes small and piercing, moved about in a restless, suspicious manner, which nothing could prevent, and in this feature the Malays are wont to recognise a wild man.

“I was told that when a man wanted to marry he first of all spoke to the girl; if she agreed, he then went to the father and mother, taking some jungle produce as a gift. The terms of purchase were then arranged—usually a piece of iron, some roots and flowers; and when these were forthcoming a day was fixed for the ceremony, which consisted simply of a feast in the neighbourhood of an ant-hill (where the Malays suppose that spirits reside), after which the couple leave and proceed to some favourable spot for their honey moon, returning at leisure to the tribe. It is a most peculiar feature with these people that the marriage law exists at all; and further, the stringency which attaches to it is astounding. Polygamy is allowed, but is seldom practised; while the punishment for adultery is death—usually carried out by a relative, who invites his victim to a hunting excursion, and, after tiring him out, beats his brains out with a club while he is asleep, and leaves him to rot on the earth denying to his remains the rough sepulture given to those who die in an honourable way, whose remains are laid on a log of wood, in a sitting posture, and buried a foot or two under the ground. I made strict enquiries as to their belief, naturally concluding there would exist some idea of a Supreme Being; but, to my surprise these people had no idea of a God; they had no representative caves or sacred spots; nothing was looked upon as supernatural; they did not bother themselves to imagine a cause for thunder or lightning, or sun or moon, or any of the phenomena which one and all give rise in other savages to poetical ideas of dragons, combats, and destroying spirits. The Sakei were born, lived as best they could, died, rotted, and there ended. They build no houses, seldom stop more than two days in one spot, and pursue a thoroughly nomadic life, having no flocks or herds, existing from hand to month, but free and this they prize to a wonderful degree. Nothing will induce a

Sakei to become civilized, even so much as the Malay of the interior; he is never happy except while roaming in his native forest, and, although he will eat rice and smoke tobacco, which he can only get from the Malays, he rushes off after satisfying his craving for the weed (of which he is inordinately fond) and does not appear again for months.

“The second occasion of meeting these people was at the head of the Baling river, a branch of the Muda, near Patani, where I had the good fortune to come across a tribe under the protection of the Raja of Kedah, by whose orders they roamed unmolested through his country. I received a visit from the chief and a party of his people, men, women, and children numbering in all a dozen, and for a week had daily intercourse with them. The members of this tribe differed greatly from those near the Selama river, for they were of the Semang race for the most part. The chief himself, who had received the title of “datu” or chief from the raja was a man of no common intelligence; besides his own language, which is different from any I have ever read of, he spoke Malay and Siamese. Dressed in the *sarong* of the Malays, at a distance it was impossible to detect that he was not one of that race; but on close inspection he bore all the evidences of his extraction, and especially that restlessness of the eye which, as I said before, is so sure a sign of the denizen of the forest. Amongst his followers were two Brothers, named Gadiug (or Joory) and Buloo (Bamboo) whose appearance struck me very much. About twenty-three and twenty-five years of age respectively, these men were perfect specimens of manhood. Five feet ten or eleven in height, their limbs were symmetrical to a degree; their features, finely cut and intelligent, were positively good; their bodies, perfectly formed, rendered their movements particularly graceful, and I must admit to being envious of their fine proportions and “general air of robust health. They were a kind of body guard of their Datu, “and he was evidently proud of them, and justly so.”

Some interesting particulars, though with fewer details, have also been published in the Official Reports of Mr. Swettenham (April 1875), who encountered some tribes of the Sakei in Ulu Slim; Mr. Daly who came across them in the upper part of the Ulu Perak (June 1875); and Captain Speedy who encountered other tribes shortly afterwards in the Bidor district, nearly 100 miles off.

ANTIQUITIES OF PROVINCE WELLESLEY.

Col. James Low, who was for many years Superintendent in charge of Province Wellesley, makes the following reference to this subject in his "Dissertation on the soil and agriculture of Penang and Province Wellesley," published in Singapore in 1836.

"While employed several years ago in exploring the ruins of an ancient Boudhist temple in Province Wellesley,—an account of which I have promised to the Asiatic Society of Calcutta—I obtained a small coffee-pot which had been carefully built up with bricks at the depth of four or five feet. The lid was firmly baked, but on being handled, the vessel crumbled, nearly to pieces—within it was found the figure of a fowl constructed of thin silver wire, which also fell to pieces on being handled. But the bill and feet were perfect, being made of an alloyed metal, chiefly gold."

The writer gives no clue as to the whereabouts of this ancient Buddhist temple, but I imagine it to have been one of those singular mounds of shells which are to be met with in the north of Province Wellesley not far from the Muda river. They are composed of sea-shells of the kind called *kepah* and *karang* (cockles) by the Malays, though they are situated at some distance from the sea. No other shells of the kind are to be found near the place, I believe. I have been told by Malays in Province Wellesley that one of these mounds was opened and explored by Col. Low. If the others, left perfect by him, have escaped destruction at the hands of Chinese limeburners, they will probably be worth examination and description. "Goa kepah" (shell-cave), a place in the neighbourhood, no doubt takes its name from these mounds. I do not know if Col. Low carried out his intention of describing the results of his exploration. I have searched through the only volumes of the proceedings of the Asiatic Society of Calcutta to which I have access (vols. I, II and III.), but I have found no paper on the subject.

At the foot of Bukit Mertajam, on the South side, there is a block of granite on which some rude characters have been traced. The Malays call it *batu surat*, the rock of the writing. I believe that the inscription has never been deciphered and that the character has not been identified. When I saw it last (in 1874), it was difficult in places to detect the ancient inscription on the rugged face of the rock, its faint lines contrasting strangely with the deeply-cut initials of Col. Low on the same boulder.

W. E. M.

TOBA,—SUMATRA.

From a detailed description of High Toba, in the Batak Country, appearing in the *Sumatra Courant* of the 4th April, the following particulars were recently translated in the *Straits Times*. Since the Military operations of the Dutch from Singkel, some accurate information has, for the first time, been obtained regarding these interesting districts, hitherto a *terra incognita* even to the Dutch themselves.

“High Toba, which is at present so much talked of on the coasts, is a table land, situated between the 2nd and 3rd degrees of North Latitude and between the 98th and 99th degrees of East Longitude from Greenwich. It is generally an extensive steppe country covered almost every where with thickly growing lallang and intersected by clefts from 200 to 300 rhine-land feet deep. In the plain the Tobanese cultivates dry rice and ubi. In tilling, he makes use of an efficient plough drawn by one or two buffaloes. In the clefts which usually abound in water, many promising Sawah fields are met with. Excepting maize, gambier, pisang, and some other fruits, no produce is, however, found, even fire wood is very scarce. Notwithstanding this scarcity the soil cannot be termed unfruitful, it being almost every where covered with a thick layer of *humus*. But mutual divisions among the people and mutual hatred prevent joint efforts to irrigate the land by canals from the Batang Taro river which rises there. High Toba being about 3000 feet above the sea level, the temperature is very moderate and may sometimes be even termed cold. In the shade the thermometer barely rises to 20° Reaumur, and early in the morning it falls to 12° R. The populations of High Toba, who in manners, customs, several of their general laws, and certain peculiarities of character form a whole, may be divided amongst inhabited places lying 1 to 2 hours from each other; or if preferable, amongst districts containing 20, 30, or 40 villages close together. On the other hand, on the shores of the Toba lake, 1,000 villages containing 300,000 souls at least can be seen at a glance. A traveller coming from the south can see the lake lying 1,500 to 2,000 feet below him, the panorama being an impressive one, assuredly too grand for cannibals like the Bataks. Even Switzerland with its abundance of lakes need not be ashamed to include that blue mirror in its landscapes. The Toba lake is fed by a great number of streams which flow into it from all sides, chiefly from the north. It has a considerable outlet on the east. It lies from east to north west, being about 10 hours long and 4 broad, with a breath of 6 hours to the north west. In the middle there is, however, a

large and thickly peopled island. The *prahu's* of the natives are made of long hollowed-out tree stems, provided on both sides with outriggers to keep the equilibrium. With there very heavy and unwieldy *prahus* manned by 200 to 300 men naval battles are sometimes fought. On the shores of the lake, which are as it were covered with villages, there are splendid terraces laid out into rice fields lying one above another. The villages are mostly well fortified and impregnable to a Batak enemy, but in constructing them, *cartouche*, shot and shells have naturally not been thought of several are surrounded by walls 10 to 20 feet high which are often protected by ditches 20, 30, and even 40 feet deep. These ditches are flushed by the help of conduits, and, when the village is besieged, can again be filled with water. One village, so fortified, once held out against an enemy 10,000 strong. For greater security bastions are also built, surrounded by concealed pitfalls, *ranju's*, and such like. Notwithstanding the great scarcity of wood, the houses and *lann's* (assembly houses) are very strongly and elegantly built, the honour and riches of the natives consisting in them. We have already often mentioned that Toba is thickly peopled. Almost all the Batak-tribes hold that Toba is the cradle of their race. In the character of the people there is, however, something savage, something unbridled; yes, something of the animal. To those however, who can deal with them they are accessible, and suffer themselves to be led by them. Yet, in consequence of other circumstances, missionary work will be somewhat difficult there. In no case however will it be hopeless labour. Besides great riches and deep poverty, the most intense cunning, and credible narrow mindedness, we find there also the most disgusting deformities by the side of many slim muscular and well built forms. These contrasts are caused by the complete freedom of the one and the complete dependence and slavery of the other.

“ Let us look upon a genuine Tobanese. There he stands before you with regular, large and well built figure, usually with significant and defiant looks. His clothing gives one at once a high opinion of his prosperity and princely descent. A durable garment, either black and white, or black and red, of the value of 4 to 6 Spanish dollars, is bound round the trips by a white girdle, and hangs down to his feet. Another garment as costly hangs over the shoulder. Both his ears are adorned with gold rings, and on his head he wears a white or red turban. At feasts the latter is of silk, or he wears an ornamental string of pearls through his hair, which he allows to hang down in long plaits in war time; besides a copper pipe, worth 30 Spanish dollars. In Toba a tael of gold is worth 8 Spanish dollars.

"In terrible contrast with the dress of the well-to-do, is the deep misery of the slaves. When these unfortunates become enslaved by usury and deceit, every measure is, generally speaking, taken to keep them in the lowest stage of poverty and want. In the possession of a great number of slaves consist, properly speaking, the wealth and the pride of a prosperous Tobanese. It is no rarity to find notables or headmen each possessing from 100 to 200 slaves, there being even families who possess as many as ten villages, all inhabited by slaves, who till the fields, build the villages, and serve as soldiers in the wars of their masters. We have still to name one pitiable class of men, namely the eunuchs who, however, save in Toba, are no longer found in the Batak country. Luckily they are few; they are used to accompany and attend upon women. For free people and headmen wives are very dear in Toba. In Silindong and Pangaloan, people pay 10 and more buffaloes for a young woman. In Toba the figure rises to 20 and 30, besides horses, gold, slaves, &c. In Toba alone the custom still prevails of keeping the skulls of deceased fathers and grandfathers. The dead man remains several years in a *sopo*, in a coffin closed with rosin, until the skull can at length be taken away without difficulty. On a suitable day the eldest son takes the skull of his father to the market place, shews it to the headmen present, while he gives away a cow for public use saying "Our father wished once more to visit the market." After this there follows a series of festivities in honour of the deceased, for which the whole family bring together 20 to 30 buffaloes to be slaughtered. During the festivities the skull is adorned with a silk turban and gold rings. The skull at length finds a resting place in the grave. On domestic occurrences, and in war time, the skull plays an important part, together with the spirit of the deceased. Should a skull be made away with, it is considered as foreboding ill-luck, and as being the greatest disgrace that can befall a family."

SIAMESE TITLES.

The following note is appended to Capt. Burney's map of the Siamese Provinces (referred to at p. 57) and is no doubt in Capt. Burney's handwriting. It was probably written in 1826, when the first Treaty with Siam was framed.

It is of course as difficult to define the exact meaning of Siamese Titles, as that of many English Titles and degrees of rank.

"*Choc* is Lord and Master, and *Chow Mooung* Lord or Gover-

nor of a country. The Governor General of India is styled *Chow Mooung Bengala*; *Khun* is love and gratitude, and a Chief in conversation is styled, "Chow Khun." *Than* is just, so *Chow Than* is a title generally given to a chief. *Pya*, when added to the name of a country or town, signifies Governor, thus the Governor of Penang is styled *Pya Ko Mak*, or the King of Kedah *Pya Mooung Serai*. The Siamese name of Kedah, *Mooung Serai*, is taken from Kedah Peak, which they call "Khas Serai," and the Malays "Gunong Jerai" or "Cherai." "Chow Pya" may be translated into Governor General, but it is a title also annexed to high offices near the sovereign, and particularly to chiefs nearly related to the Royal Family; thus the "Kalahom" or commander in chief, and the "Chakri," or Prime Minister are called "Chow Pya." The former superintends the affairs of all Provinces to the South of Bangkok, and the latter, of all to the North of that city; and to their affairs respectively the most minute reports are transmitted from every Province, from Singora to Cheung Mai or Zemce. The present Minister for Foreign Affairs is a Pya, "Pya Klang," and being related to the Royal Family is often styled "Chow Pya." He is said to be very friendly to the English: Prak, when annexed to a form or country, may be translated into Lieutenant Governor; "Luang" or "Chrom" to a Resident, and "Mom" or "Khom" to an officer in charge; much lower in rank "Pya," "Prak," &c., are also conferred as honorary titles on other public officers, and when annexed to a man's name appear to correspond to Baronets, Knights &c. The late Mr. Light is said to have been made a "Prak" by the King of Siam.

"Punahua," Loubere translates into "Hua" (the head) of "Phan" (Thousands); but I am told the title is derived from "Phoh," father, "No" on, "Hua" head, meaning "I bear you as my father on my head" denoting the highest respect according to the custom of oriental nations. The Siamese generally affix the word "Phoh," father, to the names of their chiefs. The three sons of the Chow Pya of Ligor styled "Phoh Kloom," "Phoh-Pho" and "Phoh-Sing," the last of which resembled so nearly the Malayan word "Poosing" deceitful, that the father on establishing that son at Kedah directed him to be always called by the Malayan title "Baginda Muda," or young Prince. The Siamese name for Singapore is "Ko-mai" new Island."

ANNUAL ABSTRACT OF METEO

Barometrical Readings Corrected and Reduced to 32° F.									
MONTHS.					Diurnal range.	Means.	9. A. M. 3		
	9 A. M. 3 P. M. 9 P. M.								
	Inches	Inches	Inches	Inches	Inches		°F	°F	°F
January ...	29.984	29.904	29.967	.081	29.952	80.7	75.4	83.	
February ...	.981	.884	.946	.089	.937	81.1	75.9	83.
March ...	.952	.843	.915	.109	.903	82.3	76.3	84.
April ...	.915	.806	.896	.109	.869	84.9	78.6	87.
May ...	.898	.800	.875	.096	.856	84.7	79.2	86.
June ...	.938	.849	.913	.090	.900	81.9	77.6	84.
July ...	.936	.859	.913	.078	.903	82.0	77.8	83.
August ...	.951	.855	.914	.086	.917	83.3	77.9	86.
September ...	.958	.854	.934	.106	.915	84.1	78.1	85.
October ...	.959	.855	.937	.104	.917	84.9	78.3	85.
November ...	.940	.835	.928	.108	.901	83.9	78.1	84.
December ...	.912	.869	.890	.103	.870	83.2	77.9	83.
Means ...	29.943	29.846	29.918	.097	29.903	83.1	77.6	84.	

Highest reading of Barometer during the year 80
 Lowest do. do. do. 29
 Highest Temperature Observed 92.5°
 Lowest do. do. 66.

Singapore, 1st January, 1878.



COMPARATIVE ANNUAL ABSTRACT OF RAINFALL FROM THE YEARS 1869 TO 1877.

Months.	MAY REGISTERED RAINFALL.									REMARKS.	
	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.		Mean of 9 years.
January.....	2.98	18.25	11.06	2.27	7.16	2.88	2.91	3.97	2.89	6.37	Rainfall was Registered—at
February.....	2.53	7.80	7.69	7.72	9.57	2.34	7.02	1.84	5.74	5.88	During the year 1869 1 Station
March.....	2.37	3.15	12.36	3.43	9.74	3.50	16.32	4.80	5.01	6.38	do
April.....	9.23	8.81	4.86	4.15	10.54	6.54	6.47	7.23	1.37	6.58	do
May.....	9.19	5.01	3.98	5.12	5.80	5.78	4.09	7.86	4.05	5.62	do
June.....	6.81	11.51	4.89	4.89	4.81	6.37	3.53	10.58	11.47	7.34	do
July.....	5.42	3.11	12.42	6.48	2.15	6.22	4.26	4.46	5.70	8.42	do
August.....	12.21	11.26	6.69	7.12	6.08	10.56	8.26	9.22	4.00	7.52	do
September.....	8.13	12.62	8.37	10.79	3.00	11.01	8.24	7.19	2.74	7.52	do
October.....	5.11	9.99	12.26	5.74	7.92	7.09	11.27	10.67	2.09	7.70	do
November.....	8.24	11.50	11.26	11.54	12.66	16.27	11.37	12.08	5.24	11.14	do
December.....	20.66	18.12	12.56	6.00	5.16	7.56	6.50	10.13	8.07	10.58	do
Total.....	90.63	122.24	100.45	72.20	96.60	97.05	98.96	89.91	59.37	90.39	



No. 2.

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JOURNAL

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STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1878

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE "MISSION PRESS," BY A. B. JOHNSON.

1878.



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CORRIGENDA.

In the second paper in this number (Malay Proverbs) the following corrections have to be made.

No. 88	for <i>peniajap</i>	read	<i>penjajah.</i>
„ 134	„ <i>bebulang</i>	„	<i>belulang.</i>
„ 182	„ <i>meriap-riap</i>	„	<i>merit-rit.</i>
„ 182	„ <i>Convolvulus raptans</i>	„	<i>convolvulus repens.</i>
„ 190	„ <i>ber-jungki-jungki</i>	„	<i>ber-jengkik-jengkik.</i>
„ 190	„ <i>chichap</i>	„	<i>chichah.</i>

In the sixth paper (Perak Manuscripts) the following corrections have to be made:—

No. 183	note 3 for Grawfurd	read	Grawfurd.
„ 189	line 27 „ truthful	„	youthful.
„ 191	„ 28 „ form	„	poem.
„ 191	„ 36 „ <i>kamhar-allah</i>	„	<i>kahar-allah.</i>
„ 191	„ 38 „ if	„	is.
„ 192	„ 13 „ his	„	how.
„ 192	„ 34 „ shad	„	shah.
„ 192	„ 35 „ whom	„	when.
„ 193	„ 4 „ crowd	„	craved.
„ 193	„ 5 after invasion	„	of.
„ 193	„ 17 „ these	„	manuscripts.

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OF THE

ROYAL ASIATIC SOCIETY.

His Excellency Sir W. C. F. Robinson, K. C. M. G. (Patron.)

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	{ A. M. Skinner, Esq. <i>Hon'ry. Secretary.</i>

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N. B. Dennys, Esq. Ph. D. D. F. A. Hervey, Esq.
R. W. Hullett, Esq. M. A.

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 Wheatley, Mr. J. J. L ;
 Woodford, Mr. H. B ;
 Wyncken, Mr. R ;
 Zemke, Mr. P ;

PROCEEDINGS

ANNUAL MEETING, 13TH JANUARY.

MINUTES.

The Annual General Meeting of the Straits Branch of the Royal Asiatic Society was held at the Raffles Library at 8.30 p.m. on Monday the 13th January, 1879.

Present.

Ven. Arch. G. F. Hose, M. A.—*President.*
A. M. Skinner, Esq., Hon. Secy.
The Hon. C. J. Irving, Hon. Treasurer.
E. Bieber, Esq., L. L. D.
N. B. Dennys, Esq., Ph. D.
J. Miller, Esq.
D. F. A. Hervey, Esq.
E. Koek, Esq.

and numerous members and visitors.

Mr. Geo. Mansfield is elected a member as proposed by the Council.

The Honorary Secretary reads the Council's Annual Report.

It is agreed by the Meeting that the Report be adopted and published.

The Honorary Treasurer reads the Council's Financial Report.

It is agreed by the Meeting that the Report be adopted and published.

The President then addresses the Meeting and concludes by resigning, on behalf of himself and the other members of the Council, the offices which they have discharged during the past year.

The Council then proceeds to ballot for the Officers and Council during 1879, Messrs. Dennys and Koek acting as scrutineers of the ballot.

The following Officers and Councillors are elected :—

President, Ven. Arch. G. F. Hose, M. A.
 Vice-President { Penang, Hon. C. J. Irving,
 { Singapore, Major S. Dunlop.
 Honorary Secretary, A. M. Skinner, Esq.
 Honorary Treasurer, J. Miller Esq.

COUNCILLORS.

E. Bieber, Esq., L. L. D.
 N. B. Dennys, Esq., Ph D.
 E. Koek, Esq.
 D. F. A. Hervey, Esq.
 R. W. Hullett, Esq., M. A.

A vote of thanks to the Honorary Secretary for his services during the year having been put and carried, the Meeting separates.

THE COUNCIL'S ANNUAL REPORT FOR 1878.

Read at the Annual Meeting held on the 13th January, 1879.

In presenting to the Straits Asiatic Society their first Annual Report, the Council are glad of the opportunity to review briefly the steps which have been made to consolidate and extend the work of the Society, since the first General Meeting of January 21st.

It is satisfactory to record that the accession of new members has steadily continued, and at the present time the Society may congratulate itself upon numbering in all 158 Members, viz :—

The Patron (an office H. E. the Governor was pleased to accept last August.)

4 Honorary Members (the Raja of Sarawak. Messrs. Maclay, Favre and J. Perham.)

153 Ordinary Members (including the Officers and Councillors.)

In March, the Royal Asiatic Society, the parent of many branches, communicated its willingness to allow the Society to be affiliated to it in the usual manner.

Thanks to the permission accorded by the Committee of Raffles' Library and Museum to make use of the Library reading-room, no difficulty has been experienced with regard to the place of meeting. Nine "General Meetings" have taken place, and 22 Papers have been read; comprising, amongst others, original accounts of:—

"Breeding Pearls," "The Chinese in Singapore, their Triad Societies, and their Immigration to the Straits," "The Wild Tribes in the Peninsula and their Dialects," "The Proverbs of the Malays," "The Snake-eating Serpent," "The Dyak Mengap," "A Malay Nautch at Pahang," "Agriculture in the Straits," "The Metalliferous Formation of the Peninsula," "Rambau," "Pidgin English," and "Suggestions regarding a new Malay Dictionary."

The first number of the Journal (nominally for July) was actually published in September, owing to delay in the printing; and the 500 bound copies delivered have been dealt with as follows:—

Distributed to Members	...	...	160
Do. to Councillors (extra)	...	...	12
Do. to Contributors	...	...	12
Do. to the Press	...	...	8
Do. to Learned Societies	...	...	12
On sale at Singapore, Bangkok, Hongkong, and Penang			95
About 200 copies remain on hand, as well as about 100 copies of each paper unbound.			

The numbers actually sold are not accurately known yet. It is believed they are not large. In the meantime, the Society has escaped from any difficulty with regard to funds through the cordial support it has met with from all classes of the community.

As yet only slight progress has been made towards the formation of a library, and none whatever towards the collection of Malay Books and MSS.; but there is at any rate some prospect of a steady growth in the number of journals and records exchanged for our own journal with kindred Societies elsewhere. For example, a complete set of the Records of the Indian Geographical Survey has been furnished to us from India (12 vols.) and a communication has been received from the President of the *Ecole des Langues Vivantes*, accompanied with three rare publications regarding

the Malay and Javanese languages. The Batavian Society of Arts and Sciences has also offered its hearty support; and in all these cases our correspondents have volunteered their assistance. It is our Society which has been sought; and this may be regarded as a recognition of the useful position it is calculated to fill in relation to other Scientific Associations.

The Council would here more particularly acknowledge the co-operation they have met with from the Foreign Consuls in Singapore, through whose aid they look to obtain a wider basis for their proceedings, and the great advantage of exchanging publications with Foreign as well as with English "learned Societies."

In addition to the General Meetings, the publication of the Society's Journals, and the formation of the Society's Library, the Council has addressed itself to certain questions of a more practical character, such as the preparation of a new map of the Peninsula, the recommendation to Government to purchase the late Mr. Logan's Philological Library, the indexing of the 12 vols. of that distinguished man's Journals of the Archipelago, the publication of a new Dictionary, and the preparation and distribution of a serviceable Vocabulary to assist in collecting the Dialects of Wild Tribes.

With regard to the new Map, and to the purchase of Mr. Logan's Philological Collection, though neither of these matters has yet been definitely settled, the Council wishes here to acknowledge the powerful support afforded by Government to the objects which this Society has been formed to promote: and it may be mentioned that one of the difficulties in the way of publishing an improved map—the want of funds—has been to a great extent removed by the Government's undertaking to distribute among the Native States 200 copies at the price of \$2 each.

As to the still more serious difficulty, the want of exact information regarding the countries that form the Peninsula—most of which is still unexplored—something has already been done by the Society. The River Triang, connecting Jelébu with the main stream of the River Pahang, was descended by a traveller from S. Ujong last June, thus clearing up a large portion of the water-system of the Pahang, and incidentally explaining the hitherto mysterious connection between Jelei and the Nègri Sèmbilan. The prosecution

of this journey was, it is believed, entirely due to the Society. Other explorations of equal consequence have been made in the interior of the Kinta District (Pêrak) by Mr. Leech, and across the watershed that separates Pahang and Kélan-tan by Mr. M. Maclay. These journeys, though executed under other influences, have been made more generally useful, and have been brought to serve our purpose, by obtaining compass bearings and itineraries of the newly explored districts for publication and record.

With regard to the question of publishing either a new or a supplementary Dictionary, a paper has recently been read before the Society, which will be found in the ensuing number of the Journal. Other communications on the subject have also been under the Council's consideration from two independent sources.

As to the forthcoming number of the Society's Journal (December 1878), the material is already in the printer's hands, and the printing of it is well advanced, and should be completed in a few weeks.

It only remains for the Council to take this opportunity of thanking the numerous contributors who have responded to their invitation; and to express their acknowledgements to the local and other journals for their ready co-operation in bringing the Society's proceedings to the notice of the public.

THE HON. TREASURER'S REPORT.

THE list of Members of the Society, handed to me for the collection of the subscriptions, included 155 names, exclusive of those of four Honorary Members; but of these, two were subsequently withdrawn as having been entered through some misapprehension, the number of the subscribing members being thus reduced to 153.

On the 31st December, the whole of the subscriptions had been paid with the exception of 16, of which four have since been paid; eight are likely to be paid shortly; and four may be considered as withdrawn.

Annexed is an abstract of the cash account of the year, from which it will be seen that the Receipts amounted to \$827.50 and the payments to \$517.98, the transactions resulting in a balance to the credit of the Society of \$309.52. The subscriptions for 1878, to be received in 1879, amounted to \$72; but on the other hand one subscription, \$6, was paid in 1878 in advance for 1879; and there were bills for 1878 outstanding at the end of the year to the amount of \$41.60.

The general result is shewn by the annexed statement of Assets and Liabilities, from which it will be seen that the net balance to the credit of the Society at the close of the year was \$333.92.

This appears to be as satisfactory a position as could have been anticipated, but it must be borne in mind that it results from the fact that the Society, while it has received the subscriptions for the entire year, has only issued one number of the Journal, instead of the two numbers, which it is proposed to issue yearly in future.

The cost of the publication of the number of the Journal for July did not much fall short of \$400; and though the cost of the subsequent numbers is likely to be less considerable, the publication of the two numbers must be expected to absorb a very considerable proportion of the income of the Society, which does not appear likely much to exceed \$900 a year.

STRAITS ASIATIC SOCIETY.

Cash account 1878.

		\$ C.			\$ C.
Sub'tions for 1878	...	817 50	Publication of Journal	...	358
do. .. 1879	...	6	Photographs	...	12 50
Sale of Journal	...	4	Lithographs	...	6 ..
			Printing Notices &c.	...	26 ..
			Advertisements	...	10 52
			Allowance to Clerk	...	60
			Gas	...	7
			Postage	...	28 59
			Stationery	...	6 62
			Miscellaneous	...	6 75
					<hr/> 517 98
			Balance	...	309 52
		<hr/> 827 50			<hr/> 827 50

ASSETS AND LIABILITIES.

1st January, 1879.

		\$ C.			\$ C.
Balance Chartered Mercantile	...	297 52	Bills outstanding Pub. of	...	25
Bank	...	12 00	Journal (final)	...	6
Balance Cash	...	72	Sundries for December	...	16 60
Subscriptions 1878	...		Subscription for 1879	...	47.60
outstanding	...		in advance	...	333.92
			Balance to credit	...	<hr/> 333.92
		<hr/> \$381.52			<hr/> \$381.52

THE PRESIDENT'S ADDRESS.

Gentlemen, if it had not been announced to you, both in the notices convening this meeting and in the public prints, that the President would address the Society this evening, I should only too gladly remain silent; being satisfied that in the two Reports to which you have just listened all that need be said of the past year has been said. For the subject, as it seems to me, of an address from the President of such a Society as this, at the end of his year of office, should be a review of the history of the Society during that year. But when I saw the exhaustive Report which the Hon. Secretary had drawn up for the Council, and which has just been presented to this meeting, I felt, like "the needy knife-grinder," that I had no story to tell. Very little remains for me to say except to congratulate the Society upon its present position. It is about a year old. I am not quite sure whether the day of the first preliminary meeting, the 4th of November 1877, or January 21st in 1878, the meeting at which Rules were made and Officers appointed, should be called the birthday of the Society: probably the latter; and in that case it has not yet quite reached its first anniversary. But the baby is alive and well. It has survived some of the dangers of infancy: it has not been smothered by kindness, nor left to perish from neglect; it has not been starved, as the Treasurer's report shews; and it has shewn itself capable of performing most of the functions which were expected of it.

We must all feel that the Report of the Council gives sufficient ground for the opinion that the Society is vigorous. Nine meetings held in the year:—twenty-two papers read:—one number of the Journal published, and a second almost ready for publication:—a library commenced:—160 members enrolled:—and last, though not least, a balance at the Bank: all these are healthy signs, and give us reason to hope that the Society is well established, and has a long and useful career before it.

Some of the papers that have been read are of very great value. I may mention as an instance Mr. Maclay's account of his long wanderings among the wild tribes of the Peninsula. He has fixed with a precision which only personal investigation on the spot could secure, both the *habitat* of each division of these scattered tribes, and the relation in which they stand to one another, and to other races. Every one who reads his most interesting paper must, I think, come to the same conclusions as Mr. Maclay himself, that, though

In Dyak life the sense of the invisible is constantly present and active. Spirits and goblins are to them as real as themselves. And this is specially true of these ceremonial feasts. In the feasts for the dead the spirits of Hades are invoked; in those connected with farming Pulang Gana, who is supposed to reside somewhere under the ground, is called upon; and in the Head-feast it is Singalang Burong who is invoked to be present. He may be described as the Mars of Sea Dyak mythology, and is put far away above the skies. But the invocation is not made by the human performer in the manner of a prayer direct to this great being; it takes the form of a story setting forth how the mythical hero Kling or Klieng made a Head-feast and fetched Singalang Burong to it. This Kling about whom there are many fables is a spirit, and is supposed to live somewhere or other not far from mankind, and to be able to confer benefits upon them. The Dyak performer or performers then, as they walk up and down the long verandah of the house singing the Mengap, in reality describe Kling's Gawè Pala, and how Singalang Burong was invited and came. In thought the Dyaks identify themselves with Kling, and the resultant signification is that the recitation of this story is an invocation to Singalang Burong, who is supposed to come not to Kling's house only, but to the actual Dyak house where the feast is celebrated; and he is received by a particular ceremony, and is offered food or sacrifice.

The performer begins by describing how the people in Kling's house contemplate the heavens in their various characters:—

“They see to the end of heaven like a well-joined box.”

“They see the speckled evening clouds like a menagu jar
‘in fullness of beauty.’”

“They see the sun already descending to the twinkling
‘expanse of ocean.’”

They see “the threatening clouds like an expanse of black cloth;” “the brightly shining moon”; “the stars and milky way;” and then the house with its inmates, the “crowned young men”; and “hiding women” in high glee, and grave old men sitting on the verandah—all preparing for high festival. The women are described decorating the house with native cloths; one is compared to a dove, another to an argus pheasant, another to a minah bird—all laughing with pleasure. All the ancient Dyak chiefs and Malay

chiefs are called upon in the song to attend, and even the spirits in Hades; and last of all Singalang Burong. To him henceforward the song is almost entirely confined.

We must suppose the scene to be laid in Kling's house. Kumang, Kling's wife, the ideal of Dyak feminine beauty, comes out of the room and sits down on the verandah beside her husband, and complains that the festival preparations make slow progress. She declares she has no comfort either in standing, sitting or lying down on account of this slackness; and by way of rousing her spouse to activity, says the festival preparations had better be put a stop to altogether. But Kling will never have it said that he began but could not finish.

Indah keba aku nunggu.
Nda kala aku pulai lebu,
Makau benong tajau bujang.

Indah keba aku ngaiyau,
Nda kala aku pulai sabau,
Makau slabit ladong penyariang.

Indah keba aku meti,
Nda kala aku nda mai,
Bulih kalimpai babi blang.

Indah keba aku manjok,
Nda kala aku pulai luehok,
Bulih sa-langgai ruai lalang.

Kitè bisi tegar nda besampiar untak tulang.
Kitè bisi laju ari peluru leka bangkong,
Kitè bisi lasit ari sumpit betibong punggang,
Sampurè nya kitè asoh betuboh ngambi ngabang.

“ When I have gone to fine people,
“ Never did I return empty handed
“ Bringing jars with me.

“ When I have gone on the war-path,
“ Never did I return unsuccessful
“ Bringing a basketful of heads.

“ When I have gone to lay pig-traps,
“ Never did I return without
“ Obtaining a boar's tusk.

“ When I have set bird snares,
“ Never did I return unfruitful
“ Getting an argus pheasant.

- " We have a strong one, the marrow of whose bones
never wastes.
" We have one swifter than a bullet of molten lead.
" We have one more piercing than the sumpitan with
ringed endings.
" Sampurè we will order to gather companions and
fetch the guests to the feast."

So Sampurè is ordered to fetch Singalang Burong who lives on the top of a hill called "Sandong Tenyalang." But Sampurè begs to be excused on account of illness; upon which *Kasulai* (the moth) and *Laiang* (the swallow) offer themselves for the work, with much boasting of their activity and swiftness. With one bound they can clear the space between the earth and the "clouds crossing the skies." So they speed on their way. Midway to the skies they come to the house of "Ini Manang," (Grandmother Doctor) who asks the meaning of their hurried arrival covered with dirt and perspiration. "Who is sick of the fever? Who is at the point of death? I have no time to go down to doctor them."

Agi lelak aku uchu
Baru pulai ari tuchong langgong Sanyandang
Di-injau Umang
Betebang batang pisang raia.

- " I am still weary, O grandchild,
" Am just come back from plain-topped Sanyandang;
" Having been borrowed by Umang
" To cut down the grand plantain tree."*

They answer that they are not come to ask her to exercise her medical skill, but simply to inquire how far it is to the country of Salulut Antu Ribut, (the spirit of the winds.) Ini Manang joking gives them this mystifying direction. "If you start early in the dark morning you will be a night on the way. If you start this evening you will get there at once." Whether this reply helped them or not they get to their destination at last; and the Wind Spirit accosts them.

- Nama siduai agi bepetang, agi malam?
Bangat bepagi belam-lam?
Dini bala bisi ngunja menoa?
Dini antu ti begugu nda jena baka?
" Why come you while it is still dark, still night?
" So very early in the dawn of morning?
" Where is there a hostile army invading the country?
" Where are there! thundering spirits in countless
numbers?"

* This refers to a particular performance of the Dyak Manangs, i. e. Medicine men.

They assure her they bring no evil tidings; and they tell her they have been sent to fetch Singalang Burong, and desire her assistance in the matter. Here I may give a specimen of the verbosity of these recitations. Kasulai and Laiang wish to borrow Antu Ribut to,

Nyingkau Lang Tabunau
 Ka Turau baroh remang.
 Nempalong Singalang Burong
 Di tuchong Sandong Tenyalang.
 Nyeru aki Menaui Jugu
 Ka munggu Nempurong Balang
 Nanya ka Aki Lang Rimba
 Ka Lembaba langit Lemengang.
 Mesan ka aki Lang Buban
 Di dan Kara Kijang.

“ Reach up to Lang Tabunau
 “ At Turau below the clouds.
 “ Strike out to Singalang Burong.
 “ On the top of Sandong Tenyalang.
 “ Call to grandfather Menaui Jugu
 “ On Nempurong Balang hill.
 “ Ask for grandfather Lang Rimba
 “ At Lembaba in the mysterious heavens.
 “ Send for grandfather Lang Buban
 “ On the branch of the Kara Kijang.”

These, five beings described as living at five different places all refer to Singalang Burong, who is thus called by many names in order to magnify his greatness, to lengthen the story and fill up time. This is a general feature of all “ Mengap.” But to go on with the story: Kasulai and Laiang desire Antu Ribut to take the message on because they would not be able to get through “ pintu langit ” (the door of heaven), whereas she, being wind, would have no difficulty. She could get through the smallest of cracks. At first she objects on the plea of being busy. “ She is busy blowing through the steep valleys cut out like boats, blowing the leaves and scattering the dust.” However at length they prevail upon her, they return and she goes forward: but first she goes up a high tree where she changes her form, drops her personality as a spirit, and becomes natural wind. Upon this everywhere throughout the jungle there arises the sound of mighty rushing wind “ like the thunder of a moon-mad waterfall.” Everywhere is the sound of driving wind and of falling leaves. She blows in all quarters.

Muput ka langit ngilah bulan
 Muput ka ili ngilah Suntan.
 Muput ka dalam ai ngilah kurangan,

Muput ka tanah ngilah sabaian,
 Muput ka langit ntilang remang,
 Nyelipak remang rarat,
 Baka singkap krang kapaiyang,
 Nyelepak pintu remang burak,
 Baka pantak peti bejuang,
 Menselit pintu langit,
 Baka tambit peti tetukang.
 Nelian lobang ujan
 Teman gren laja pematang.
 Mampul lobang guntor
 Ti mupur inggar betinggang.
 Nyelapat lobang kilat
 Jampat nyelambai petang.

The above describes how Antu Ribut blew everywhere,

- .. She blows to heavenward beyond the moon.
- .. She blows to seaward beyond the Coconut isle.
- .. She blows in the waters beyond the pebbly bottom.
- .. She blows to earthward beyond Hades.
- .. She blows to the skies below the clouds.
- .. She creeps between the drifting clouds,
- .. Which are like pieces of sliced kapaiyang,†
- .. She pushes through the door of the white flocked clouds,
- .. Marked as with nails of a cross-beamed box.
- .. She edges her passage through the door of heaven,
- .. Closed up like a box with opening cover.
- .. She slips through the rain holes,
- .. No bigger than the size of a sumpitan arrow.
- .. She enters the openings of the thunders,
- .. With roarings loud rushing one upon another.
- .. She shoots through the way of the lightning
- .. Which swiftly darts at night."

And moreover she blows upon all the fruit trees in succession making them to bear unwonted fruit. And so with sounds of thunder and tempest she speeds on her errand to the furthest heaven.

Now amongst Singalang Burong's slaves is a certain Bujang Pedang (Young Sword) who happens to be clearing and weeding the "*sebang*" bushes as Antu Ribut passes, and he is utterly astounded at the noise. He looks heavenward and earthward and seaward but can see nothing to account for it. On comes the tempest; he is confounded, loses heart and runs away, leaving half his things behind him. He falls against the stumps and the buttresses of the trees and against the logs in the way, and comes tumbling, trembling, and bruised to the house of his mistress.

Sudan Berinjan Bungkong
 Dara Tiang Menyelong,

† Δ kind of fruit.

which is the poetical name of Singalang Burong's wife. He falls down exhausted on the verandah and faints away. His mistress laments over her faithful slave; but after a time he revives, and they ask him what frightened him so dreadfully, suggesting it may have been the rush of the flood tide, or the waves of the sea. No, he says, he has fought with enemies at sea, and striven with waves, but never heard anything so awesome before. Singalang Burong himself now appears on the scene, and being at a loss to account for the fright simply calls Bujang Pedang a liar, and a prating coward. Whilst they are engaged in discussion Antu Ribut arrives, and striking violently against the house shakes it to its foundations. Bujang Pedang recognizes the sound and tells them it was that he heard under the "*sebang*" bushes. The trees of the jungle bend to the tempest, cocoa-nut and sago trees are broken in two, pinang trees fall, and various fruit trees die by the stroke of the wind; but it makes other fruit trees suddenly put forth abundant fruit.

Muput Antu Ribut unggai badu badu.
Mangka ka buah unggai leju leju.

"The Wind Spirit blows and will not cease, cease,
"Strikes against the fruit trees and will not weary, weary."

Everybody becomes suddenly cold and great consternation prevails. Singalang Burong himself is roused, and demands in loud and angry tones who has broken any "*pemali*" (taboo), and so brought a plague of wind and rain upon the country. He declares he will sell them, or fight them, or punish them whoever they may be. He then resorts to certain charms to charm away the evil, such as burning some tuba root and other things. In the meantime Antu Ribut herself goes up to the house, but at the top of the ladder she stops short. She is afraid of Singalang Burong whom she sees in full war-costume, with arms complete and his war-charms tied round his waist; and going down the ladder again she goes round to the back of the house, and slips through the window in the roof into the room where Singalang Burong's wife sits at her weaving. Suddenly all her weaving materials are seen flying in all directions, she herself is frightened and takes refuge behind a post; but when she has recovered her presence of mind and collected her scattered articles, it dawns upon her (how does not appear) that this Wind is a messenger from the lower world, bringing an announcement that "men are killing the white spotted pig." Now she entertains Antu Ribut in the style of a great chief, and calls to her husband; but he heeds not,

Nda nyaut sa-leka mukut.

Nda nimbas sa-leka bras.

“ Does not answer a grain of bran,

“ Does not reply a grain of rice,”

(that is to the extent of a grain, &c.) The lady is displeased and declares she would rather be divorced from him than be treated in that way. This brings Singalang Burong into the room which is described as

Bilik baik baka tasik ledong lelinang.

“ A room rich like the wide expanse of glistening sea.”

It appears that Antu Ribut does not speak and tell the purport of her message, for they still have to find it out for themselves, which they do by taking a “*tropong*,”* (telescope) to see what is going on in the lower regions. They see the festival preparations there, the drums and gongs, and thus they understand that they are invited to the feast.

Before Singalang Burong can start he must call from the jungle his sons-in-law, who are the sacred birds which the Dyaks use as omens. These are considered both as spirits and as actual birds, for they speak like men and fly like birds. Here will be observed the reason why the festival is called Gawè Burong (Bird feast). Singalang Burong the war-spirit is also the chief of the omen birds. The hawk with brown body and white head and breast, very common in this country, is supposed to be a kind of outward personification of him, and probably the king of birds in Dyak estimation. The story of the feast centres in him and the inferior birds who all come to it; hence the title Gawè Burong. To call these feathered sons-in-law of Singalang Burong together the big old gong of the ancients is beaten, at the sound of which all the birds immediately repair to the house of their father-in-law, where they are told that Antu Ribut has brought an invitation to a feast in the lower world. So they all get ready and are about to start, when it comes out that Dara Inchin Temaga, one of Singalang Burongs' daughters and the wife of the bird Katupong, refuses to go with them. On being questioned why she refuses, she declares that unless she obtains a certain precious ornament she will remain at home. She is afraid that at the feast she will appear less splendidly attired than the ladies Kumang, and Lulong, and Indai Abang.

* This must be a later addition to the story.

Aku unggai alah bandong laban Lulong siduai Kumang.
 Aku unggai alah telah laban Kalinah ti disebut Indai Abang.

"I wont be beaten compared with Lulong and Kumang.
 "I wont be less spoken of than Kalinah who is called Indai Abang."

This precious ornament is variously described as a "lump of gold," a "lump of silver" and compared in the way of praise to various jungle fruits. A great consultation is held and inquiries made as to where this may be found. The old men are asked and they know not. The King of the Sea gives a like answer, neither do the birds above mentioned know where it is to be obtained. At length the grandfather of the bird Katupong recollects that he has seen it "afar off" in Nising's house. Nising is the grandfather of the Burong Malam* (night bird.) All the sons-in-law set out at once for Nising's house. Arriving there they approach warily and listen clandestinely to what is going on inside; and they hear Nising's wife trying to sing a child to sleep. She carries it up and down the house, points out the fowls and pigs, &c. yet the child refuses to stop crying much to the mother's anger. "How can I but cry," the child says, "I have had a bad dream, wherein I thought I was bitten by a snake which struck me in the side, and I was cut through below the heart." "If so," answers the mother, "it signifies your life will not be a long one."

"Soon will your neck be stuck in the mud bank.

"Soon will your head be inclosed in *rotan-sega*.

"Soon will your mouth eat the cotton threads. †

"For this shadows forth that you are to be the spouse of Beragai's‡ spear;" and much more in the same strain, but I will return to this again. After hearing this singing they go up into the house and make their request. Nising refuses to give them any of the ornaments, upon which they resort to stratagem. They get him to drink "*tuak*" until he becomes insensible when they snatch this precious jewel from his turban. Soon after Nising recovers, and finding out what has been done he blusters and strikes about wishing to kill right and left; but at length they pacify him telling him the precious ornament is wanted to take to a Gawè in the lower world, upon which he assents to their taking it away,

* This is not a bird at all, but an insect which is often heard at night, and being used as an omen comes under the designation "Burong" as do also the deer and other creatures besides birds.

† This refers to cotton which in the feast is tied round the head.

‡ The name of a bird.

saying that he has many more where that came from. They start off homewards and come to their waiting father-in-law and deliver the "precious jewel" into the hands of his daughter, Dara Inchin Temaga.

Now this ornament, on account of which so much trouble and delay is undergone, is nothing else than a *human head*, either a mass of putrifying flesh, or a blackened charred skull. The high price and value of this ghastly trophy in Dyak estimation is marked by the many epithets which describe it, the trouble of obtaining it, and the being for whom it was sought, no less a person than the daughter of the great Singalang Burong. It shows how a Dyak woman of quality esteems the possession of it. This is that which shall make Dara Inchin more splendidly attired than her compeers Lulong and Kumang, themselves the ideal of Dyak feminine beauty. And moreover the story is a distinct assertion of that which has been often said, viz. that the women are at the bottom, the prime movers of head-taking in many instances; and how should they not be with the example of this story before them?

The meaning and application of the woman singing a child to sleep in Nising's house is the imprecation of a fearful curse on their enemies. The child which is carried up and down the house is simply metaphorical for a human head, which in the Gawè is carried about the house, and through it the curse of death is invoked upon its surviving associates. In the words I have quoted above their life is prayed to be short, their necks to rot in the mud, their mouths to be triumphed over and mocked, and their heads to be hung up in the conquerors' houses as trophies of victory. And this is but a very small part of the whole curse. It is this part of the song which is listened to with the greatest keenness and enjoyment, especially by the young who crowd round the performer at this part.

With this "ornament" in possession Singalang Burong and his followers set out for the lower world. On the way they pass through several mythical countries the names of which are given, and come to "*pintu laigit*", of which "Grandmother Doctor" is the guardian, and see no way of getting through, it is so tight and firmly shut. The young men try their strength and the edge of their weapons to force a passage through, but to no purpose. In the midst of the noise the old "grandmother" herself appears and chides

her grandchildren for their unseemly conduct. She then with a turn of a porcupine quill opens the door and they pass through. Downward they go until they come to a certain projecting rock somewhere in the lower skies where they rest a while. Dara Inchin Temaga in wandering about sees the human world, the land and sea and the islands; upon which she describes the mouths of the various rivers of Sarawak.

The following may be given as specimens:—

Utè ti ludas ludas,
Nya nonga Tebas;
Ndor kitè rari ka bias,
glombang nyadh.

Utè ti renjong renjong,
Nya pulau Burong,
Massin di tigong
kapal api.

Utè ti ganjar ganjar,
Nya nonga Lajar,
Di pandang pijar,
mata aru matu.

Utè ti linga linga,
Nya nonga Kalaka,
Menoa Malana
ti maio bini.

Which may be rendered as follows:

“That which is like a widening expanse
“ Is the mouth of Tebas; (Moratebas)
“ Whither we run to escape the pattering waves.

“That which is high peaked,
“ Is the island of Burong;
“ Ever being passed by the fire ships.

“That which glistens white
“ Is the mouth of the Lajar. Saribu,
“ Lit up by the setting sun

“That which heaves and rolls,
“ Is the mouth of Kalaka;
“ The country of Malana with many wives.”

Soon after this they come to the path which leads them to the house of Kling. As the whole of the performance is directed to the fetching and coming of Singalang Burong, naturally great effects follow upon his arrival, and such are described. As soon as he enters the house the paddy chests suddenly become filled, and any holes in wall or roof close themselves up, for he brings with him no lack of medicines and charms. His power over the sick and old is miraculous. "Old men having spoken with grandfather Lang become young again:—The dumb begin to stammer out speech. The blind see, the lame walk limpingly. Women with child are delivered of children as big as frogs." At a certain point the performer goes to the doorway of the house, and pretends to receive him with great honour, waving the sacrificial fowl over him. Singalang Burong is said to have the white hair of old age, but the face of a youth.

Now follows the closing scene of the ceremony called "*bedenjung*." The performer goes along the house beginning with the head man, touches each person in it, and pronounces an invocation upon him. In this he is supposed to personate Singalang Burong and his sons-in-law, who are believed to be the real actors. Singalang Burong himself "*nenjung*" the headmen, and his sons-in-law the birds bless the rest. The touch of the human performer and the accompanying invocation are thought to effect a communication between these bird spirits from the skies, and each individual being. The great bird-chief and his dependents come from above to give men their charms and their blessings. Upon the men the performer invokes physical strength and bravery in war; and upon the women luck with paddy, cleverness in Dyak feminine accomplishments, and beauty in form and complexion.

This ceremony being over, the women go to Singalang Burong (in the house of Kling according to the Mengap) with "*tuak*" and make him drunk. When in a state of insensibility his turban drops off, and out of it falls the head which was procured as above related. Its appearance creates a great stir in the house, and Lulong and Kumang come out of the room and take it. After leaving charms and medicines behind him and asking for things in return, Singalang Burong and his company go back to the skies.

At the feast they make certain erections at regular intervals along the verandah of the house called "*puudong*" on which are hung their war-charms, and swords and spears, &c.

In singing the performer goes round these and along the "*ruai*." The recitation takes a whole night to complete; it begins about 6 p. m. in the evening and ends about 9 or 10 a. m. in the morning. The killing of a pig and examining the liver is the last act of the ceremony.

In Balau Dyak the word "Mengap" is equivalent to "Singing" or reciting in any distinctive tone, and is applied to Dyak song or Christian worship: but in Saribus dialect it is applied to certain kinds of ceremonial songs only.

MALAY PROVERBS.

BY W. E. MAXWELL.

Continued from page 98.

61. *Di ludah naik ka langit, timpa ka muka sendiri juga.*
To spit in the air and get it back in one's own face.

To speak evil of his own family or relations is an injury which recoils upon the speaker himself. "To wash one's dirty linen in public."

62. *Dimana semit mati kalau tidak dalam gula?*
Where is it that ants die if not in sugar?

Ruin is commonly the result when everything is abandoned for the sake of pleasure.

The justness of the illustration will be apparent to every one who has lived in the East. How to keep sugar free from ants is one of the problems that puzzles every Anglo-Indian.

63. *Deri jauh orang angkat telunjuk, kalau dekat dia angkat mata.*

From afar men point the finger at him; if he is close by they make grimaces (*lit.* lift the eyes).

A man who has disgraced himself, and who is an object of contempt to his neighbours.

64. *Diminta kepada yang ada,
Berkaul pada Kramat,
Merajuk pada yang kasih.*

Ask from one who has something to bestow,
Make vows at a shrine,
Snik with some one who is fond of you.

There is a refined cynicism about this piece of wisdom, hardly to be expected from Perak Malays, from whom nevertheless I got it. The third line which recommends a display of temper being reserved for those who love us best is especially admirable. The idea of the whole is "apply where you are most likely to succeed."

65. *Retak menanti pecah.*

The cracked will break.

Ready to part company at any moment, and waiting only for a decent excuse. Said of two companions, or of a chief and adherent, one of whom wants to break with the other, and only awaits an opportunity.

66. *Ringan tulang, brat prut.*

Light bones, full stomach.

The active man will always have enough to eat.

Ringan tulang signifies energy, activity.

67. *Ringan sama menjinjing, brat sama menikul.*

Alike to carry (in the hand) light burdens: alike to shoulder heavy loads.

To share together whatever befalls, whether good or evil fortune. To stand or fall together. Used in allusion to the treatment of children of one family, who ought to be treated with impartiality by their parents. One should not have all the light loads, and another all the heavy ones.

68. *Rumah sudah, pahat berbunyi.*

The sound of the chisel is heard after the house is completed.

Means: the re-opening of a matter which ought to be considered finally settled. To start an objection too late.

69. *Seperti ayam patok anaknya.*

As a hen pecks her chickens.

A rule to decide the degree of punishment allowable in Malay nurseries. Maternal correction should not be too severe. The hen does not kill her chickens outright, but merely gives an occasional peck to those which misbehave.

70. *Seperti kain didalam lipat.*

Like a "sarong" not yet unfolded.

Bright and fresh in its even folds, with its clean, new smell, attractive colours, etc. A simile applied to a young girl, a bride, etc.

71. *Seperti ambun di hujung rumput.*

Like the dew on a blade of grass.

When the sun is up the dew-drop falls from the leaf to the ground (*kumbang panas gugor ke bumi*): the Malays use the illustration familiarly in speaking of that kind of love which comes from the mouth, but not from the heart, and which melts away on the appearance of adversity.

72. *Seperti ponggok merindu bulan.*

"As the owl sighs longingly to the moon."

A figure often used by Malays in describing the longing of a lover for his mistress. It recalls a line in Gray's *Elegy*:

"The moping owl doth to the moon complain."

73. *Seperti kwang mekik dipuchuk gunung.*

"Like the argus-pheasant calling on the mountain-peak."

Another poetical simile for a complaining lover. Here he is compared to a lonely bird sounding its note far from all companions.

74. *Seperti api makan sekam.*

Smouldering like burning chaff.

Nursing resentment, though shewing no outward signs of heat or passion.

Paddy chaff when burned does not blaze, but a large heap, if ignited, will smoulder away slowly till the whole is reduced to ashes.

75. *Seperti kaduk kena ayer tahi.*

Like the *kaduk* plant when manured.

The plant alluded to grows like a weed and requires no cultivation. The meaning intended to be conveyed is exactly that of the English proverb. "Ill weeds grow apace."

76. *Seperti talam dua muka.*

Like a tray which has two faces.

A simile applied to a false friend.

77. *Seperti tulis diatas ayer.*

Like writing on water.

An act by which no impression is made.

78. *Seperti kra kena belachan.*

Like a monkey smeared with *belachan*.

Belachan is a favourite condiment among Malays, of which it is enough to say that shrimps and small fish dried in the sun and pounded in a mortar are the principal ingredient. Monkeys have a peculiar horror of its very strong smell. The Malay phrase here given is applied to any wild or extravagant conduct, which seems as absurd as the antics of a monkey frantically endeavouring to get the *belachan* off his paws.

79. *Seperti burung gagak pulang ka benua.*

As the crow returns to his country.

To go back as one came, no richer no poorer. When the crows immigrate, as the Malays say they do, they fly back as they came (*itam pergi itam balik*), taking nothing from the country where they have sojourned so long.

80. *Seperti anjing kepala busok.*

Like a dog with a sore head.

A contemptuous expression applied to an outcast without friends, shelter, food or money.

81. *Seperti gergaji dua mata.*

Like a saw with a double edge.

Which cuts both ways (*tarik makan sorong makan*;) as it is drawn up or down. See No. 76.

82. *Seperti ya kipa-kiya.*

Like the shark of the kind called *kiya-kiya*.

A person with a character for sponging shamelessly on his neighbours.

83. *Seperti ular kena palu.*

Like a snake which has received a blow.

Used in speaking of a lazy, dilatory person. The Malays compare the slow, listless motions of a man who unwillingly gets up to perform some duty on which he is sent, to the contortions of a wounded snake. The verb *mengglihat* signifies to writhe as a wounded reptile, or to turn and twist as a man yawning and stretching.

The Perak version of the proverb is '*Nggliong bagei ular di pukul.*'

'Nggliong=menggliong=mengglihat.

84. *Seperti tabuan di dalam tukil.*

Like a swarm of bees.

The mumbling or muttering of a person who speaks incoherently is here compared with the buzzing of bees in a cluster.

85. *Siapa makan chabie igalah berasa pedas.*

He who eats chilies will burn his mouth.

Everyone must be ready to bear the consequences of his own act.

86. *Sebab mulut badan binasa.*

It is by the mouth that the body is ruined.

A single word at a critical time may make or mar a man's fortune.

Sa'patah chakap terhutang, sa'patah chakap me-lepas-kan hutang.

87. *Sudah ludah lalu di jilat.*

Licked up after having been ejected from the mouth.

Said of a donor, who repents of his generosity and asks for his gift back again; or of a Mohamedan husband who after divorcing his wife would like to take her back.

88. "*Seperti peniap berpaling handak ilir.*"

Like a boat starting down-stream and turning (as it leaves the bank.)

A Malay beauty dressed and decked out on the occasion of a festival is compared to a boat equipped for a voyage, at the moment when she heads round to the current.

89. *Seperti isi dengan kuku.*

Like the quick and the nail.

A figure to express the closest degree of friendship. As inseparable as the nail (of a man's finger) and the flesh underneath it.

90. *Sa'manis-manis gula ada pasir didalamnya, dan sa'pahit pahit mambu ada klatnia menjadi ubat.*

However sweet sugar may be, there is always some sand in it, and however bitter the *mambu* may be, its astringent qualities are useful in medicine.

Nothing is altogether good or bad. The leaves of the *mambu* are a native remedy in cases of small-pox. A bunch of them is tied over the door of the house where the sick person lies. When the disease is in its last stage, the leaves are bruised on a stone with rice, and the paste so procured is applied to the surface of the skin to allay irritation.

91. *Seperti bebut pulang ka lumpur.*

Like the eel which goes back to the mud.

The return of a person to his own country or house after having been abroad to seek his fortune. The next proverb has a similar meaning.

92. *Seperti ikan pulang ka lubang.*

Like the fish which returns to the pool.

93. *Seperti tetegok di rumah tinggal.*

Like the night-jar at a deserted house.

The *tegok* or *tetegok* is a bird, common in the Malay Peninsula, whose habits are nocturnal and solitary. It has a peculiar, liquid, monotonous call. The phrase is used to signify the solitude and loneliness of a stranger (*orang dagang*) in a Malay kampong.

94. *Semat di pijak ta'mati, gajah harung berkalapangan.*

Without killing the ants on which he treads, the elephant passes by making a wide passage through the jungle.

Said of a person who is particular in his conduct regarding certain observances, ignoring the fact that his open breach of others is patent to everyone.

95. *Seperti anak ayam kehilangan ibunya.*

"Like a chicken which has lost its mother."

Description of a state of mental confusion and anxiety.

96. *Sedap dahulu sakit kemudian.*

"Pleasant at first but followed by pain."

Indulgence in vicious pleasure results in grief and sorrow in the end, "a sugarcane is sweet," say the Malays, "as long as the stem lasts, but when you get to the top (puchuk) you will find it insipid!"

97. *Seperti rusa kena tambat.*

Like a deer tethered to a post.

Stupid and helpless. A domestic animal under the same circumstances would be quite at home, but the deer tied up is out of its element.

98. *Seperti anjing beroleh bangkei.*

Like a dog which has found a dead animal.

Applied to persons who want to keep for themselves something which has fallen in their way, and who grudge others a share, (as dogs growl and snap at each other over a carcase.)

99. *Seperti gajah masuk kampung.*

Like an elephant's incursion into a village.

Refers to the damage done to the crops and gardens of villagers by the arrival of a troop of persons, e. g. the followers of some raja on his travels. Everything eatable is carried off, and the peasant compares the raid to the havoc caused by wild elephants.

100. *Seperti penyapu di ikat benang sutera.*

Like a broom bound with silk thread.

A contemptuous expression for a common person dressed more finely than becomes his position. The broom is the most base of all domestic utensils among Malays, and this adds bitterness to the comparison.

101. *Seperti lemukut di tepi gantang.*

Like the rice-dust (broken grains of rice) on the sides of the measure.

Something of which the presence or absence is equally inappreciable, *masuk pun ta'penuh, terbit pun ta'buah.* The fifth wheel to the coach.

102. *Seperti sayur dengan rambut.*

Like vegetables (compared) with hair.

The difference between an undertaking which promises a reasonable prospect of support and one which does not.

103. *Sayangkan kain buangkan baju.*

Out of concern for the *Sarong*, to throw away the jacket.

A second line, which is sometimes added,

Sayangkan lain buangkan aku.

(if you are fond of another, cast me off,) explains the application.

The proverb refers to the dilemma in which a Malay husband is placed, when he proposes to take a second wife, and finds that each lady wishes to be the sole object of his affections.

104. *Sepuluh jong masuk pun anjing ber-charwat ekor juga.*

Ten junks may come in, but the dogs still tuck their tails between their legs.

Ruler may succeed ruler, or other important changes in the government of a country may take place, but the condition of the lower classes will remain the same.

This proverb is to be found in Klinkert's collection and in Favre's dictionary, but the former gives no explanation and that given by Favre is hardly satisfactory. It is best exemplified by another Malay saying, "*Siapa jadi raja pun tangan aku ka dahi juga.*"

“Whoever may be *raja* my hand goes up to my forehead all the same (in allusion to the mode of saluting).”

“*The arrival of ten junks even,*” here used metaphorically for any important or astonishing event, is rather a characteristic figure; in Malay villages on the coasts of the Peninsula there are few events in the quiet lives of the people so important as the arrival of the periodical trading boats.

105. *Sudah ter-lalu hilir malam apa handak dikatakan pagi.*

(The *prahu*) has gone too far down-stream in the night; what more is to be said?

To have overshot the mark or to have done more than was intended and to repent when too late.

In travelling in boats on the rapid rivers of the Peninsula, if the polers, on the way upstream, go past their destination in the darkness, it matters very little, because the boat can come down again with the stream; but it is otherwise if the mistake is made when descending a river, and to go back involves a laborious journey against the current.

106. *Sesat di hujung jalan balik kapangkal jalan.*

If you miss your way go back to the beginning of the road.
If a thing is not likely to succeed it is best to commence *de novo*.

107. *Sirih naik junjong patah.*

As the sirih vine is growing up the prop breaks.

Said of the ruin or misfortune which befalls a family, when its support is suddenly removed by death or otherwise.

108. *Seperti janda belum berlaki.*

Like a widow who has not been married.

109. *Seperti gadis sudah berlaki.*

Like a maiden who has been married.

Compare the following lines from a Malay poem, of which it is enough to explain that earrings *subang* are among the Malays the token of virginity:—

Sungguh bersubang tidak berdarah

Bagei mumbang di tebuk tupei.

110. *Sudah ter-kachak-kan beutung arang hitamlah tapak.*

After having trodden on a charcoal line, the soles of the feet are of course black.

Said of a person who wilfully breaks a well known regulation and whose guilt is therefore clear.

The charcoal thread mentioned is the black line used by carpenters in marking timber for sawing.

111. *Sesak ber-undur-undur lari ta'mala menghambat ta'lugu.*

To retreat when hard-pressed, not ashamed to fly and not satisfied when pursuing.

A maxim illustrating Malay tactics in war or piracy. Malay warfare is generally a series of desultory attacks and retreats. Confronted by a superior force the attacking party does not disdain a retrograde movement, and when it is his turn to pursue he does not follow up his advantage.

112. *Seperti kumbang putus tali.*

Like a cockchafer whose string has broken.

Said of a person who has recovered his freedom.

Kumbang is the carpenter-bee, which Malay children spin, by means of a tread (tied to one of the insect's legs), to amuse themselves with the buzzing sound which it makes.

113. *Seperti bujuk lepas deri bubu.*

Like a fish (of the kind called *Bujuk*) which has escaped from the trap.

This proverb has much the same meaning as the last.

Bujuk, is a fresh water fish found in muddy places. *Bubu*, is a fish-trap made of split bamboo tied with rattan. It has a circular opening which narrows as the end of the passage is reached, and is constructed on the same principle as the eel-pot or lobster-pot. One of the highest mountains in Perak is called *Bubu*. It is supposed to be the fish-trap of a mythological personage named *Sang Katembai*, and the rocks in the bed of the Perak river at Pachat are pointed out as his *Sawar*, (stakes which are put down to obstruct a stream and thus to force the fish to take the opening which leads to the trap.)

114. *Seperti ayam kuwis pagi makan pagi kuwis petang makan petang.*

Like a hen, what it scratches up in the morning it eats in the morning, and what it scratches up in the evening it eats in the evening.

A Malay peasant will use this phrase in speaking of his own means of livelihood, if he wants to explain that he makes just enough by his daily labour to support himself from day to day.

“To live from hand to mouth.”

115. *Pagar makan padi, telunjuk merusuk mata.*

The fence eats the corn, the forefinger pierces the eye.

Klinkert's version gives “*menyuchuk*” instead of *merusuk*; but this latter word is in use in Perak and seems to mean the same as *sigi*, (to poke with the finger,) and to be less strong than *merunjang* which means “to thrust upwards,” as with a spear.

The saying is sometimes quoted in a rhythmical form,

*Takar minyak sapi
Di bawah dibawah geta
Pagar makan padi
Telunjuk merusuk mata.*

A measure of *ghi* put underneath the sleeping platform; the fence devours the rice; the finger thrusts at the eye.

The meaning is, to suffer injury at the hands of a person from whom protection was naturally to be expected. If the measure of *ghi* disappears, the owner of the house must blame the members of his own family, whose conduct in taking it is as unnatural as that of the hedge in the proverb, which eats up what it was put to protect, or of a man's finger, which injures instead of guarding his eye. Favre quotes *Hang Tiah* as the work from which he took this proverb.

116. *Pelabor habis Palembang takalah.*

The supplies were exhausted but Palembang did not fall.

This refers to an ancient siege of the town of Palembang in Sumatra by the Dutch. According to Malay tradition

the troops of the Hollanders raised the siege after great expense had been incurred in the expedition. The failure of this particular enterprise has ever since been quoted in the above form to signify failures in general.

117. *Pelakat api diatas bumbung.*

To light a fire on the roof.

To destroy a thing on purpose, pretending all the time to be of use.

It is a common thing to light a fire on the ground in front of a Malay house to keep away mosquitoes. The proverb supposes the case of a man professing to light such a fire, but really setting fire to the house.

118. *Peti yang berisi mas perak itu tiada di-lilik-kan orang.*

People do not pour out the contents of the box in which they keep their gold and silver.

Men do not give away their best for nothing, whether, literally, their most valuable possessions, or figuratively, their wisdom, experience, discoveries. etc.

119. *Putus benang dapat di ubong,
Patah arang sudah sakali.*

The thread severed may be joined again ;
If a piece of charcoal be broken, it is all over.

Near relations or intimate friends do not quarrel irreconcilably, but between strangers or mere acquaintances a collision may end fatally.

120. *Pipit tuli makan ber hujan,
Ta halau padi habis
Handak halau kain basah.*

The deaf *pipit* is feeding in the rain,
If it is not driven away the *padi* will all be finished,
To drive it away one must wet one's clothes.

Said of a person in a dilemma ; each course open to him presents difficulties.

There are two kinds of *pipit*, small birds which infest the *padi* fields when the grain is ripening. The *pipit tuli* will not move when shouted at, though it will take to flight if an arm is waved or other gesticulations made. The other kind *pipit uban*, or *cheah uban*, so called from its white head, is more easily frightened away.

121. *Pepat di luar ranchong didalam.*
Flat outside and sharp within.

Said of a person whose professions are fair but whose feelings are hostile.

122. *Pachat handak menjadi ular.*
The leech wants to become a snake.

Said in ridicule of unreasonable aspirations.

123. *Puchuk di chita ulam akan datang.*
To be wishing for young shoots just as the fruit arrives.

To receive something much better than what one is wishing for or expecting. *Ulam* is the word applied by Malays to the various kinds of fruit which they eat with *sambal*; e. g. *ulam puteh machang*, *ulam petai*, *ulam jering*, etc. When no fruit is to be obtained, *puchuk*, the young shoots of various trees, are used instead.

124. *Padang prahu di lantan,*
Padang hati di fikiran.
The field for a ship is the ocean,
The field of the heart is reflection.

125. *Kalau telan mah mati kalau ludah lupa mati,*
"Swallow it and your mother dies reject it and your father dies."

An awkward alternative quoted proverbially in any case where choice has to be made between two courses each open to objection. Another version is.

Handak di telan termangkalan, handak di bulak tiada kabuar.

"Would you swallow it, it sticks in your throat: would you spit it out, it will not go forth."

126. *Kachang lupakan kulit.*

“The bean forgets its pod.”

Ingratitude. The successful adventurer declines to remember his humble origin.

127. *Kecil-kecil-tak anak, kalau sudah besar menjadi anak.*

“While small, children; grown big, thorns.”

Youth is the time for education; it is too late to commence tuition when the pupil is capable of resistance.

(It is impossible to reproduce in a translation the play on the words *anak* and *anak*.)

128. *Kalau tiada kulit berchereilah tulang.*

“If it were not for the skin the bones would separate.”

If there were not some important functionary to keep a Government or Society together it would fall to pieces; if the father or mother dies the family is likely to be broken up.

129. *Kamana handak pergi layang-layang itu tali ada di tangan kita.*

“How can the kite get away while the cord is in our hands?”

The sense is, there is no fear of a debtor absconding when his debt is secured by some substantial pledge or deposit in the hands of the creditor. The kite without a string is a very common figure among Malays when describing an uncertain condition. See Crawford, History Indian Archipelago, Vol. II. p. 14.

130. *Kecil tangan ngiru sahya tadahkan.*

“If my hands are too small I will hold out a tray.”

Expression of the willingness of a poor man to take all that he can get from the rich or great.

131. *Kecil-kecil anak hariman.*

“Though small, a tiger-cub all the same.”

Even the young of a dangerous animal are not to be trifled with. The Malay ryot must not imagine that he can take a liberty with a raja's son because he happens to be a child.

132. *Kalau sudah untong sa'chupah tiada bulih jadi sa'-gantang.*

"If a *chupah* is gained, there is no chance of its becoming a *gantang*."

Said of one who is just able to support himself, whose daily earnings enable him to live but not to save. The *chupah* and the *gantang* are measures corresponding roughly with the quart and gallon.

133. *Kena pukul di pantat gigi habis tanggal.*

"Struck on the back all its teeth drop out."

An expression used of a fruit-tree laden with fruit which falls off when the stem is shaken?

134. *Kikir pari bebulang kring
Rendam tujuh hari ta basah.*

"A skate-skin grater, a dry hide,

Soaked for seven days is not moistened."

A phrase used in speaking of any instance of excessive avarice or parsimony; *kikir* means literally "a file" but also signifies "avarice." The proverb illustrates the grasping, hoarding qualities of a miser and the difficulty of getting anything out of him.

135. *Kilat didalam kilau, guruh mengandong hujan.*

"Lightning lurks within brightness, thunder is big with rain."

Some hidden purpose may be concealed under a man's ordinary conduct or demeanour, just as a dangerous flash may be unsuspected amid the general brilliancy of a summer's day, and the first growl of thunder gives notice of an approaching storm though no rain has fallen.

136. *Kundur tiada melata pergi, labu tiada melata mari.*

"If the gourd-plant does not creep forward, the pumpkin-*vine* will not creep to meet it."

Advances must be made by both sides if two parties are to meet each other half-way. Mutual concessions are likely to bring about an understanding.

137. *Kandur berleting-leting tegang ber-jala-jala.*

"The loose vibrates with a twang, the tight hangs loose like a fringe."

("Black is white and white is black.")

An ironical expression, common in Perak, illustrative of the habitual falsehood and untrustworthy character of the Malays of that state. There is another saying of the same kind, with much the same meaning.

"*Anpat gasal lima genap.*" "Four is odd and five is even."

"*Ber-leting-leting*" signifies to make a twanging sound like that produced by the vibration of a taut string. I have not succeeded in finding the word in any dictionary.

138. *Krus kring seperti bayang*
Siapa pun tiada menaruh sayang.

"Thin and dry as a shadow.

There is no one to care about him."

A rhyme used by children making fun of a companion who has the misfortune to be thin.

139. *Kulai-balai bagei sendok di dukong.*

"Swinging about carelessly, like a ladle carried in a bundle."

"Said in ridicule of the gait affected by "fast" Malays, male and female, a swaying movement of the body from the hips while walking.

Kulai-balai like a common word *halai balai* (neglectful, careless, *Crawford*), is one of those untranslatable compound words the sound of which is intended to assist the meaning, like the similar English word "hurly-burly," or the Hindustani word *ulta-pulta* (topsy-turvy, higgledy-piggledy.)

Dukong, according to Marsden, means to carry on the back or under the arm. *Crawford* translates it "to carry on the hip;" *Favre*, "on the back or hip." In this proverb di-

dukong, no doubt, means "carried in a bundle on the back." Malays moving from one place to another usually carry their cooking utensils and a few days provisions on their backs. The load is bundled up in a *sarong* or other cloth, one end of which is brought over one shoulder, and the other end under the other arm, both ends being tied together across the chest. A native spoon for culinary purposes, (a wooden handle lashed with rattan to a cocoanut shell), is an awkward article to carry in such a bundle. It sticks out inconveniently and sways about with the motion of the bearer.

140. *Kalis bagei ayer di daun kladi.*

"Rolling off, like water on a *Caladium* leaf."

A simile used in speaking of one who will pay no attention to advice. Good counsel has as little effect on him as water on a *kladi* leaf, "runs off like water off a duck's back."

Klinkert (and Favre following him) gives *kalis* (peeled, pared,) the secondary meaning to be "unwilling to listen to remonstrance." They do not seem to have known this proverb, though it seems to explain satisfactorily the secondary meaning of the word.

141. *Kamudi deri hahuwan.*

"Steered from the bow."

An expression used of a home in which the wife rules and where the husband is "henpecked."

142. *Kail sa'buntoh umpannia sa'ekor.*

Sahari putus sa'hari berhanyut.

"A single hook and one piece of bait.

Once broken off you may drift for a day."

Don't run the risk of having your business stopped by failing to provide the apparatus in sufficient quantity.

143. *Kata tidak dipegangnia janji tidak ditepatnia.*

"He neither holds to his word nor carries out his promises."

A general description of an untrustworthy person.

144. *Kreja raja itu junjung, kreja kita di kilik.*

"The *raja's* business is borne on the head, our own may (at the same time) be carried under the arm."

A common phrase in Malay States where the ryots are liable to forced labour at the order of the raja. It means "while obeying the royal commands let us also keep an eye on our own affairs."

145. *Kasih-kan anak; tangis-tangis-kan
Kasih-kan bini tinggal-tinggal-kan.*

"To love one's children one must weep for them sometimes; to love one's wife one must leave her now and then."

The second proposition in this sentence recalls the fact that with the Malays, who are Mohamedans, polygamy is an institution.

146. *Karam dilaut bulih ditimba karam dihati sudah sa-
kali.*

"The boat which is swamped at sea may be baled out, but a shipwreck of the affections is final."

147. *Kain sa'lei peminggang habis.*
"One cloth round the waist is all."

A figurative mode of expressing that a person is extremely poor.

148. *Kurban sa'karan lalu di kandang, manusia sa'orang
tiada terkawal.*

"A whole herd of buffaloes may be shut up in a pen, but there is one being who is not to be guarded."

A woman, of course, is meant. I think that the Abbe Favre has missed the point in translating this proverb, of which he gives a slightly different version:—

*Kalau kurban sa'karan dapat di-kawal-kan manusia sa'-
orang tiada dapat di-malam-kan.*

The French translation runs, "it est plus facile de garder une stable pleine de buffles que de ramener un seul homme à la raison," but I should prefer to render it, "Though a herd of buffaloes may be guarded, a single human being (a woman) is not to be understood."

149. *Gigi dengan lidah ada kala bergigit juga.*

"The teeth sometimes bite the tongue."

The best of friends fall out sometimes.

150. *Getik-kan puru di bibir.*

“To be impatient with a sore on one’s lip.”

To hate one’s own child because it is deformed or ugly.

151. *Gerniut-gerniut bagei kambing ber-ulat.*

“As thick as maggots in a (dead) goat.”

A simile to express the number and movement of a crowd of persons *e. g.* an assemblage of persons in a Malay house.

Gerniut is not to be found in the dictionaries, but I believe it to signify the creeping motion of worms, etc.

152. *Gaya sahja rasanial Wallah.*

“A project only; the result God knoweth.”

“L’ homme propose mais Dieu dispose.”

“*Man proposes, God disposes*” is one of the proverbs mentioned by Archbishop Trench (Proverbs and their lessons, p. 63) as probably common to every nation in Europe. It has probably found its way into Malay through the Arabs. *Wallah* means literally “By God” though I have translated it as if *Wallahu alam* had been written.

153. *Gelagah borah rambutan jantan.*

Orang berbunga dia berbunga.

Orang berbuaah dia tidak.

“Like a barren tree; others flower, he too puts forth flowers; others bear fruit, he does not.”

Said of a pretentious or ostentatious person, who wishes to imitate every one who has or does anything that he admires. He takes in hand many projects but none of them reach completion. I have been unable to identify the plant here called “*gelagah borah*.” In Favre’s dictionary *gelegah* is explained to mean “a kind of reed (*saccharum spontaneum*).”

154. *Gajah lalu de beli krusa tidak terbeli.*

“He could buy the elephant, but not the goad.”

A taunt directed against a person who does not take any trouble about minor details when the main thing is secured, *e. g.* who, having a large house, neglects to provide a carpet or lamp.

155. *Luka itu sumboh parutnia tinggal juga.*

“The wound is healed, but the scar of it remains.”

A feud may seem to be forgotten but the sense of injury remains and may take an active form at any time.

156. *Lembu tandok panjang, tiada menandok pun dikata orang juga iya menandok.*

“Cows have long horns and so, though they injure no one, people say they are vicious.”

A man of a family, tribe or race which bears a bad character may be an excellent person, but he will be distrusted all the same.

“Give a dog a bad name and hang him.”

157. *Lepas deripadu mulut buaya, masok ka mulut hariman.*

“To fall into the jaws of the tiger after escaping from the mouth of the alligator.”

“Out of the frying pan into the fire.”

158. *Lagi tongkat lagi senjata.*

“Weapons to boot, besides staves.”

To have every advantage *e. g.* to be good and wise and fortunate besides being rich.

159. *Lampau serei masok gulei tentu maung.*

“If there is too much lemon-grass in the curry, it is certain to be nasty.”

Said of an unsuitable match, *e. g.* the marriage of an old man with a young girl. Here one element, *age* preponderates in the transaction, and the result is not likely to be satisfactory.

160. *Lagi lauk lagi nasi.*

“The more meat the more rice.”

The more rajas the greater the number of followers.

Lauk, is anything substantial eaten with rice, such as meat, fish, vegetables, whether curried or not.

161. *Lenggok-lenggang bagei chupah hanyut.*

“Rocking to and fro, like a floating cocoanut shell.”

A simile used of a woman of openly wanton conduct.

Lenggang is the Malay equivalent for “swagger.” See No. 139.

162. *Lagi terang lagi bersuluh.*

“Though it is already light be carries a torch.”

Said of an upright judge, or other virtuous person, whose conduct will bear the closest scrutiny.

163. *Langit runtuh bumi chayer.*

“If the sky falls the earth melts.”

The downfall of an important personage involves the destruction of those immediately beneath and dependent on him.

164. *Lang punggok lang ber-ikan
Tidor siang berjaga malam.*

“The tail-less kite that preys on fish sleeps all day and is astir at night.”

Said of a noted thief or other bad character.

Lang punggok is probably some kind of owl, but I have not identified the species.

165. *Muka berpandang budi kadapatan.*

“To look on the face after having found out the character.”

Good manners do not permit Malays to betray open distrust of one another and, while the rules of courtesy are observed, it is difficult to discover from a man's demeanour what his professions may be worth. But “fore-warned is fore-armed” and a Malay, who meets in a bargain or in any domestic negotiation some-one regarding whose unfriendly disposition he has received private information, goes to the interview prepared “to look on the face with a knowledge of the character.”

166. *Minyak dengan ayer adakah berchampur?*

“Will oil mix with water”?

Distinctions in rank should be observed and upheld.

167. *Mati-mati berminyak biar léchuk.*

If you use oil let the hair be thoroughly greased.”

Do a thing thoroughly whether it be a good or bad action.

Similar proverbs are given by Klinkert in his collection ;

Mati-mati mandi biar basah; mati-mati berdarat biarlah hitam.

The idea seems to be similar to that expressed by the familiar saying “One may as well be hanged for a sheep as for a lamb.” The Perak Malays say “*Pala-pala aku handak mati biarlah aku mati ber-kapan chindei.*” “Supposing that I must suffer death let it, at all events, be for a silk robe.” In other words, let me have the satisfaction of attaining notoriety by having killed some important personage and let me not be slain as a punishment for a vulgar or common offence.

168. *Malu berdayong prahu hanyut.*

“ (He is) ashamed to row, (so) the boat drifts.”

The man who is ashamed to put his own hand to his work will make nothing of it.

169. *Mati segun hidup ta'mahu.*

“Disinclined to die but get not willing to live.”

Said of a person who is a burden on his family and is too lazy to do anything for his own support.

Sometimes the phrase is inverted, *Hidup segun mati ta'mau*; but the meaning is much the same.

170. *Mahukah orang mengkujankan garamnya.*

“Will a man put his salt out in the rain?”

Will a man publish his own dishonour, or put himself to open shame and discredit by exposing the faults of his own household?

171. *Matahari itu bulikkah ditutop dengan nyiru?*
 "Can the sun be covered up with a winnowing sieve?"

It is impossible to conceal what is patent to all. A great crime will almost certainly be discovered.

Another version (given by Klinkert) has *bangkei gajah*, the carcass of an elephant, instead of *mata hari*, the sun.

172. *Melepaskan anjing tersepit.*
 "To extricate a dog caught (in a hedge)."

To meet with an ill return for doing an act of kindness, the chances bring, that the dog will bite its rescuer.

173. *Merájuk ayer di ruwang.*
 "To be out of temper with water in the hold." To sulk and do nothing when the boat has sprung a leak.

The ryot cannot afford to shew temper with his chief, on whom he depends for support. His means of livelihood disappear if he does.

174. *Minum ayer sa'rasa duri,*
Makan sa'rasa lilin,
Tidor ta'léna, mandi ta'basah.

"To taste thorns in water,
 To taste wax in food,
 To take rest without sleep and to bathe without being wetted."

Describes the restless and uneasy condition of a man whose mind is preoccupied with some plan or project which he does not see how to put into execution. The first line will be found in Klinkert's collection and in Favre's dictionary, *sub voce* "*minum*," but the meaning there given is hardly satisfactory.

175. *Musang terjun lantei terjongket.*
 "When the wild cat jumps down the flooring laths (split bamboo) stick up."

The evil reputation of a criminal will cling about the scene of his misdeeds long after he has disappeared.

176. *Mengwak-mengwak bagei hidong gajah.*

“Bellowing as if he had the snout of an elephant.”

An uncomplimentary simile used regarding a person who breathes loud.

177. *Menguap bagei orany ombak.*

“Gaspng like a man at the point of death.”

A Perak phrase used of a person to whom every movement seems to be an exertion.

178. *Masam bagei nikah ta'suka.*

“As cross as an unwilling bride.”

179. *Melabuh-labuh bagei buntal di-tiup.*

“Swelling and swelling, like the *buntal* fish blown out.”

180. *Menchonga rupa kerbau jantan kemandian.*

“Staring right and left like a buffalo bull which walks last of the herd.”

Said of a man in attendance upon Mohamedan women when they walk abroad.

181. *Mengleting-leting bagei chaching kapanusan,*

Turning round and round, like a worm in the heat (of the sun).”

Said of a person wandering about in an undefined and purposeless manner. Favre has (*sub voce* “*chaching*”) “*Seperti chaching kena ayer panas,*” like a worm touched by hot water, which he explains to mean a person writhing under misfortune. *Mengleting* (Perak) *me-leting*, wriggling about.

182. *Meriap-riap seperti kangkong di olak jamban.*

“Flourishing like the *kangkong* beside a cess-pool.”

Said disparagingly of a person who seems to be doing well in the world. “Ill weeds grow apace.”

Kangkong. (*nom d'une plante potagère, convolvulus raptans; Favre*.) is a very common and rather despised vegetable which grows freely without cultivation.

Riap, joyous, mirthful, means also luxuriant as applied to vegetation.

183. *Minum chuka pagi hari.*

“To drink vinegar in the morning.”

Something that “goes against the grain” *e. g.* polygamy, from the point of view of the wives. Malay women are extremely jealous, and one of several wives of one husband (*perampuan bermadu*) will describe her lot by this phrase, “*minum chuka, etc.*”

184. *Mengalis kain payah juga ka-cherok;*
Mengalis chakap dimata-mata sahja.

“To change a garment there is the trouble of going into a corner, but to change words (break promises) is the simplest thing in the world.”

185. *Meniaga buluh kasap.*

Hujung hilang pangkal lesap.

“If you trade in the rough bamboo, you lose the top and the bottom disappears.”

To lose one's capital besides forfeiting all the anticipated profit, by a foolish investment.

Buluh kasap is a kind of bamboo, (also called *buluh telor* and *buluh telang*), which is of no use for building purposes, the wood being extremely thin and the bore large. The Rawah Malays boil *putut* rice in lengths of it to give to their friends on feast days, and the custom prevails also in some parts of Perak.

Goldsmith's “gross of green spectacles” is just the kind of transaction to which this proverb would apply.

186. *Menahan jerat ditempat genting.*

“To set a snare in a narrow place.”

To take advantage of another's difficulties, *e. g.* to purchase (property for a quarter of its value) from a man in distressed circumstances, (by tempting him with ready money.)

187. *Menulong kerbau ditangkap hariman.*

To go to the rescue of a buffalo which has been seized by a tiger.”

To make professions of assistance, but really to take advantage of the misfortunes of the person in want of it.

Malays who follow up a tiger which has carried off a buffalo, cut the throat of the latter, if it is still alive, in order to be able to eat the meat.

188. *Manis mulutnia berchakap,
Seperti santan manisan, didalamniya pahit bagei ham-
pedu.*

“The mouth speaks sweet things, like sweetmeats made with cocoanut, but inside there is bitterness as of gall.”

Hypocrisy. “Lingua susurronis est pejor felle draconis.”

189. *Membuat baik tiada dipuji,
Membuat jahat tiada dikeji.*

“If he does well no one praises him,
If he does wrong no one despises him.”

Said of the condition of a slave in the household of a Malay raja or chief.

190. *Menyaladang bagei panas dipadang.*
“Stretching away like a plain lit up by the sun.”

An illustration of the even justice which should be the measure of a man's dealings with his neighbour. To run over your neighbour's rice field and to pick your way over your own (say the Perak Malays) is like the unequal light in a thicket, not like the broad blaze of sunlight in the plain,

(*Ladang orang berlari-lari, ladang kita ber-jangkei-jangkei.*)

Not a bad illustration of the Christian maxim “Do as you would be done by.”

191. *Nafsu-nafsi Raja dimata Sultan dihati.*
“The desires are a raja in the eyes and a Sultan in the heart.”

Compare No. 10, “Ikut hati mati, ikut rasa binassa.”

192. *Handak masak langsung hangus.*
“Intending to cook food, to go and burn it.”
To spoil any undertaking by excessive zeal.

193. *Hujan jatuh kapasir.*

“Rain that falls on the sand.”

Clean thrown away, like favours bestowed on a man who shews no appreciation of them.

194. *Harap hati handak memeluk gunung, apa daya? tangan ta' sampei.*

The desire of the heart may be to grasp a mountain, but what is the use? the arm will not reach round it.”

Said of a person desirous of marrying above his or her station.

195. *Hangus tiada berapi, karam tiada berayer.*

“Burnt without fire, foundered without water.”

A catastrophe, the cause of which is not apparent and for which it is difficult to impute blame to any one.

196. *Handak sombong berbini baniak, handak megah berlawan lebih.*

“To shew arrogance marry a number of wives, to attain celebrity be forward in fighting.”

A maxim of Malay chiefs.

197. *Hati gajah sama dilapah.*

Hati kuman sama dichechap.

“Together we have sliced the heart of the elephant,
Together we have dipped the heart of the mite.”

To share good and evil fortune, plenty and want, together

Said of tried friends and comrades.

Chichap or *chchap* is to dip e. g. food into gravy or sauce, bread into sugar, *kulam* into *sambal*, etc. etc.

Another common proverb conveying a similar idea, namely the readiness of sworn comrades to face together whatever may befall them, is “*Changkat sama didaki, lurah sama diturun.*” “Together we climb the hill, together we descend into the valley.

A MALAY NAUTCH.

BY

FRANK A. SWETTENHAM.

Read at a Meeting of the Society held on the 5th August 1878.

It was in the early part of 1875 that, being sent on a Mission to the Bandahara of Pahang, I witnessed, what I have never seen elsewhere in the Malay Peninsula or the Straits Settlements, a Malay Nautch.

I have of course, like most other people here I suppose, repeatedly witnessed Malays dancing and singing during the Muharam, especially in Penang; I have several times also been present at a Malay "Mayung," a kind of theatrical performance, with some dancing and much so-called singing:—the performers, as a rule, being a travelling company of three or four men and perhaps one woman, who make their living by their performances, and play either at the invitation of a Raja in his own house, or before the public on a stage erected in the middle of the Street.

Had the performance I now describe nearly resembled any of those commonly seen here, or in the Peninsula, there could be little interest in this description, but in the belief that the sight as I saw it is a rare one, seldom witnessed by Europeans, and so far undescribed, I have ventured to offer it, as it may, to some, be interesting.

The journey to Pahang and what occurred there I shall not speak of, for they have no bearing on the nautch. It will be sufficient to say that this was not my first visit to that state, that the Bandahara Ahmed and his chiefs were well known to me, and that whilst awaiting the Bandahara's decision in an important matter, for which I had already been delayed several days, we (for I had a companion) were invited to *attend a Nautch at the Bandahara's Balei*.

The invitation came at 2 a. m., and we at once responded to it.

Our temporary lodging had been the upper story of the Captain China's house, a not-too clean loft, gained by means of an almost perpendicular ladder, and furnished for the most part with the accessories of Chinese Processions, and a plentiful supply of musquitoes.

It was not therefore matter of regret to leave this, even at 2 a. m., for the Bandahara's Balei, a spacious Hall, the Entrance side of which was open and approached by steps, whilst the opposite side led through one small door into the 'penetralia' of the Bandahara's private dwelling.

The nautch had been going on since 10 p. m. There were assembled about 200 spectators, all or nearly all of them men,—squatting on the floor, on a higher or lower level according to their rank. We were accommodated with chairs and there was one also placed for the Bandahara.

When we entered, we saw seated on a large carpet in the middle of the Hall, four girls, two of them about 18 and two about 11 years old, all beautifully dressed in silk and cloth of gold.

On their heads they each wore a large and curious but very pretty ornament, made principally of gold—a sort of square flower garden where all the flowers were gold, but of delicate workmanship, trembling and glittering with every movement of the wearer.

Their hair, cut in a perfect oval round their foreheads, was very becomingly dressed behind, the head dress being tied on with silver and golden cords.

The bodies of their dresses were made of tight fitting silk, the neck, bosom and arms bare, whilst a white band round the neck came down in front in the form of a V joining the body of the dress in the centre, and there fastened by a golden flower.

Round their waists they had belts, fastened with very large and curiously worked "pinding" or buckles, so large that they reached quite across the waist. The dress was a skirt of cloth of gold, (not at all like the Sarong) reaching to the ankles, and the dancers wore also a scarf of the same material fastened in its centre to the waist buckle, and hanging *down on each side to the hem of the skirts.*

All four dancers were dressed alike, except that in the elder girls, the body of the dress, tight fitting and shewing the figure to the greatest advantage, was white, with a cloth of gold handkerchief tied round it under the arms and fastened in front, whilst in the case of the two younger, the body was of the same stuff as the rest of the dress. Their feet of course were bare.

We had ample time to minutely observe these particulars before the dance commenced, for when we came into the Hall the four girls were sitting down in the usual Eastern fashion, on the carpet, bending forward, their elbows resting on their thighs, and hiding the sides of their faces which were towards the audience with fans, made I think of crimson and gilt paper which sparkled in the light.

On their arms they wore numbers of gold bangles and their fingers were covered with diamond rings. In their ears also they had fastened the small but pretty diamond buttons so much affected by Malays, and indeed now, by Western ladies.

On our entrance the Band struck up, and our especial attention was called to the orchestra as the instruments were Javanese and seldom seen in the Malay Peninsula.

There were two chief performers, one playing on a sort of wooden piano - the wooden keys being the only resemblance, for with them the machinery of the instrument began and ended—knocking the notes with pieces of stick which he held in each hand. The other, with similar pieces of wood, played on inverted bowls of metal.

Both these performers seemed to have sufficiently hard work, but they played with the greatest spirit from 10 p. m. till 5 a. m.

The other members of the Band consisted of, a very small boy who played, with a very large and thick stick, on a gigantic gong - a very old woman who beat a drum with two sticks, and several other boys who played on instruments like triangles.

All these performers, we were told with much solemnity, were artists of the first order, *masters* and a *mistress* in their craft, and I think they proved the justice of the praise.

I said the Band stuck up as we entered and I have tried to describe the principal figures in the scene which greeted us, and which impressed me, with much interest as a sight to which I was unaccustomed.

The Orchestra was on the left of the entrance, that is rather to the side and rather in the back ground, and I was glad of it. The position had evidently been chosen with due regard to the feelings of the audience.

From the elaborate and vehement execution of the players, and the want of regular time in the music, I judged, and rightly, that we had entered as the overture began. During its performance, the dancers sat leaning forward and hiding their faces as I have described, but when it concluded, and without any break, the music changed into the regular time for dancing, the four girls dropped their fans, raised their hands in the act of "Sambah" or homage, and then began the nautch by swaying their bodies and slowly waving their arms and hands in the most graceful movements, making much and effective use all the while of the scarf hanging from their belts.

Gradually raising themselves from a sitting to a kneeling posture, acting in perfect accord in every motion, then rising to their feet, they began a series of figures hardly to be exceeded in grace and difficulty, considering that the movements are essentially slow, the arms hands and body being the real performers whilst the feet are scarcely noticed and for half the time not visible.

They danced 5 or 6 dances, each lasting quite half an hour, with materially different figures and time in the music. All these dances I was told were symbolical, one, of agriculture, with the tilling of the soil, the sowing of the seed, the reaping and winnowing of the grain, might easily have been guessed from the dancers movements. But those of the audience whom I was near enough to question were, Malay like, unable to give me much information. Attendants stood or sat near the dancers and from time to time, as the girls tossed one thing on the floor, handed them another. Sometimes it was a fan or a glass they held, sometimes a flower or small vessel, but oftener their hands were empty, as it is in the movement of the fingers that the chief art of Malay nautches consists.

The last dance, symbolical of war, was perhaps the best, *the music being much faster almost inspiring, and the move-*

ments of the dancers more free and even abandoned. For the latter half of the dance they each had a wand, to represent a sword, bound with three rings of burnished gold which glittered in the light like precious stones.

This nautch, which began soberly, like the others, grew to a Bacchaute revel until the dancers were, or pretended to be, possessed by the Spirit of Dancing "hantu menari" as they called it, and leaving the Hall for a moment to smear their fingers and faces with a fragrant oil, they returned, and the two eldest, striking at each other with their wands seemed inclined to turn the symbolical into a real battle. They were however, after some trouble, caught by four or five women, who felt what the magic wands could be made to do, and carried forcibly out of the Hall. The two younger girls, who looked as if they too would like to be possessed but did not know how to do it, were easily caught and removed.

The Band, whose strains had been increasing in wildness and in time, ceased playing on the removal of the dancers, and the nautch was over. This was after 5 a. m.

The Bandahara who had appeared about 4 a. m. told me that one of the girls, when she became "properly" possessed, ate nothing for months but flowers, a pretty and poetic conceit.

In saying good bye we asked if we might, as I understood was customary, leave a present for the performers, who I should have mentioned were part of the Bandahara's own household.

He consented seemingly with pleasure, and we left him for our boat just as the day was beginning to break.

By the time we had got our traps together the sun had risen and was driving the night fog from the numbers of lovely islands which stud the river near the town.

We got into our boat, shoved off, and thoroughly tired lay down on the thwarts and in 10 minutes were fast asleep: only waking when we reached the "Pluto" at 7.15 a. m.

“PIDGIN” ENGLISH.

BY N. B. DENNYS PH. D.

Read at a Meeting of the Society held on the 9th Dec. 1878.

Most visitors to the Far East have heard of Pidgin English, though its use is principally confined to Hongkong and the “Treaty” or open ports of China. How and when it took its origin is an unsolved mystery. The oldest living foreign resident in China recollects it as the standard means of communication, not merely between foreign masters and their domestic servants, but between the once fabulously rich members of the Congsee or “Thirteen Hongs,” who, up to 1859, were alone permitted to transact business at Canton with “outside barbarians.” But we fail to find any authentic record as to when it first assumed the dignity of a language or when proficiency in its phraseology was an object of ambition to dapper young Chinese clerks to enable them to fill the posts of interpreters and squeeze-collectors. It appears to have been in common use when Dr. Morrison was achieving the herculean task of compiling the first Anglo-Chinese dictionary, some sixty or more years ago, and was probably current shortly after the East India Company’s factory was first established at the City of Rams. I propose to occupy a few minutes of your time in briefly describing this latest addition to the philological family, and, it may be, to vindicate its claims to passing attention as illustrating under our own eyes a process which many tongues now ranking as important must have undergone in their earlier stages. There is a strong flavour of “Pidgin” in a good deal of the Law Latin and French of the 11th and 12th centuries. Pidgin English therefore, uncouth as it is, aids us in recalling how linguistic changes were brought about in our own and kindred languages.

Speculation, however, as I have said, is woefully adrift in tracing its origin, and even its name has puzzled the brains of *clever etymologists*. The most popular and probably the *most correct derivation* is from the word “business” which

on the lips of a Chinaman utterly ignorant of English *does* sound something like "pidgin." But I must confess that this seems to me a rather far fetched origin though I cannot suggest anything better: nor, so far as I am aware, can any one else.

As regards the formation of this queer dialect we find less difficulty in arriving at a conclusion.

Of the natural tendency of language to assimilate words from sources foreign to its own origin we have numerous examples in everyday life. Hindostanee words have become a part and parcel of the English spoken in Great Britain, while numerous Spanish expressions are current in the United States. Spanish itself, again, has in Uruguay and Paraguay admitted a large admixture of Guarani, and the conservative Chinese have with equal facility adopted many words from Manchu and Mongolian. In all these cases the intruding vocables have at first passed as "slang" until custom has stamped them with the mint-mark of respectability. No visible effect is produced upon the languages in question by the presence of these strangers. Yet dialects are to be found which, beginning under similar circumstances, have so lost their original identity in the process as to have become veritable philological "bastards." Such are the *lingua franca* of the Mediterranean, and the *gitano* or gypsey language of that vast tribe, of Hindoo origin, which still exists in every European country, its members, like Ishmael of old, having "their hand against every man, and every man's hand against them." The most recent of these bastard dialects, and necessarily less perfect in its individuality than those above-mentioned, is the Pidgin English under notice, which at the present day is spoken by some hundreds of thousands of Chinese upon the seaboard of their empire, and even threatens to extend to the coasts of Japan.

There was also, singularly enough, a native Chinese dialect in process of formation, which was to the colloquial of the district in which it existed what "pidgin" is to pure English. One effect of the Taiping rebellion, which caused an influx of natives from the districts of Central China to Shanghai, was to cause the formation of a fused dialect, consisting of words indifferently taken from those spoken at Shanghai, Canton, and Nanking. No great growth of this speech has been noticeable since the rebellion was crushed; but it bade fair at one time to contribute another to the already numerous *varieties spoken in different parts of the empire.*

It is not impossible that events will some day bring about this result, in which case it will probably attract considerable attention on the part of sinologues, as the tonal rules hitherto in force will be subjected to new and curious violations.

Still, with all this granted, none of the dialects or languages I have mentioned are precisely analogous to "pidgin English" which, broadly speaking, chiefly consists of the words of one language more or less mutilated, put together according to the idiom of another. Moreover there is, I fancy, no record of any dialect however *nucouth* having sprung up in so mushroom-like yet complete a manner. A member of our Council who very kindly took the trouble to send me some notes for this paper writes: "A great difficulty presents itself to my mind at once. How could a system of speech have got itself established so soon as pidgin English must have done, under the common view of its origin? Internal evidence appears to me to point to another source than the first English factory at Canton and a necessity not explained by the difficulties found by English in speaking Chinese or by Chinese in speaking English;" and he points out that there is no pidgin Portuguese at Macao where the same difficulties should have led to the same results. I do not however quite agree with him. I should be inclined to say that the immense difficulty experienced by average Europeans in becoming fluent in Chinese is quite sufficient to account for any alternative being gladly adopted: while as regards Portuguese, though that spoken at Macao is not exactly "Pidgin" it is much deteriorated in Chinese mouths; moreover it is far easier for a Chinaman to learn than English, which is I imagine the most difficult of all European languages for the Chinese to master.

Let us turn to the principal rules which govern "pidgin English," and if possible, arrive at some conclusion as to its probable future. Although only dating back to the early days of the East India Company, a sufficient time has elapsed since its origin to fix its formation within regular limits. Take, for instance, to begin with, the pronoun. This occurs only in the forms *my*, *he*, and *you*, which do duty both as personals and possessives "he" doing duty for "she" and it. "We" and "they" are rendered by *thisee man*, *that man*, the context implying when they are used in a personal rather than a demonstrative sense. The sentence "I saw him" thus becomes "my have see he;" while "we went out" would be rendered "Allo thisee man go out." There is *not here any analogy* between the Chinese forms (resem-

bling our own) and the rude substitutes adopted. All native dialects have I, he, we, you, and they, the possessives (in Mandarin) being regularly formed by the addition of *ti*, of: thus, *wo*, I; *wo ti*, mine. The article and conjunction are entirely dispensed with in "pidgin" as they are colloquially in Chinese, the word "together" being used as a copulative only in extreme cases. Verbs are in "pidgin English" conjugated by the use of such words as *hab*, *by me-by* &c. Thus "I saw him" becomes "my hab looksee he"; "I shall get it" is "my by me-by catchee he." The infinitives of most words are made to end in *ee*: *likee*, *wantsee*, *walkce*. The word *belong* or *b'long* also does duty as an auxiliary "I am a Chinaman" being "my b'long Chinee." The subjunctive also is formed by adding this word *belong*: "you should go" being expressed as "you b'long go." "If I go" is "sposee my go;" and beyond this there are no means of expressing the other tenses except by clumsy combinations. "If I had gone" is "sposee my have go." *B'long*, of course, stands for "it belongs to your business to."

The comparison of adjectives is effected by prefixing the words "more" and "too muchee," though the ordinary comparative form is often used in conjunction with the first-named: thus, good, more better (pronounced *bettah*), too muchee good; largee (also pronounced *lahgee*), more largee, too muchee big. The Chinese form is simple enough: "I am better than he is" being "I, than he, good;" or, in the superlative, "that is the best," "that, than all, exceeding good." Pidgin English uses our own handy "yes" and "no" in place of the awkward "it is," "it is not," of Chinese. These examples show that, as regards grammatical structure, "pidgin" is in the main an imperfect adaptation of our own rules. But the general construction of sentences is essentially Chinese. "Go to the post-office and bring me a letter" would be rendered just as it would be translated in a native dialect: "You sayee that post-office: go looksee have got one chi: b'long my; sposee have got you makee bling." The absence of a relative form necessitates the cutting up of all long phrases into short sentences both in Chinese and pidgin English.

Such being, in short, some of the most important grammatical peculiarities of this dialect, let us turn to its pronunciation. There are certain sounds which the Chinaman has from custom an inherent difficulty in pronouncing. Thus, he cannot sound the final *ge* of "large" except as a separate syllable, so he adds an *e* and makes it largee. A similar dis-

ability exists to pronounce under certain circumstances, dependent on the initial sound following them, words ending in *f*, *t*, *k*, *th*, *m*, *n*, *s*, and *v*, which in like manner have *ee* or *o* added to them; *t* and *k* frequently take *see*, "want" becoming "wantsee." There is no apparent reason for this latter peculiarity, unless it may be referred to habit, arising from the constant recurrence of the *ts* sound in all Chinese dialects. Custom gives the final *ee* to many words ending in *b* and *l*, but they present no difficulty to the native speaker as pure finals. The letter *r* is absolutely unpronounceable either as initial or medial to the Southern Chinaman, and is avoided as a final when possible—in striking contradistinction to the mandarin-speaking portion of the empire. In Peking, almost every word is capable of taking a final *r* sound by adding to or eliding its primitive terminal; thus, *jen* becomes *jerh*; *nā*, *nārh*, etc. When pronounced in the south the *r* closely resembles the Hindoo letter *r*, which is between an *r* and a *d*.

The results of these rules—if they can be so called—are somewhat odd, the more so as, in addition to disguising the words, the native compilers of pidgin vocabularies often make up the quaintest combinations to express very simple words. As specimens of merely adulterated English I may mention *allo* for all, *chilo* for child, *facey* for face or character, *Ink-e-lee* for English, *kumpat-o* for Compradore, and so on. But one becomes puzzled at such renderings at *pūt-lūt-ta* for brother *ha-ssū-man* for husband or *sha-man* for servant. Of compound words I may quote *bull-chilo* and *cow-chilo* for boy and girl: *Allo plopa* for quite right *Joss pidgin man* or *Heaven pidgin man* for missionary, and *looksee pidgin* for ostentation or hypocrisy; while anybody reputed to be cracked is described as one who *hab got water top side!*

It will be readily understood that, thus "transmogrified," English as spoken by natives at the China ports becomes a jargon, rescued only from contempt by the fixed rules under which it is constructed, and the illustration it affords of Chinese idioms. Many words in common use are of Portuguese or Malay origin, while a certain number of pure Chinese phrases add to its polyglot character. Some words, again, are neither English, Chinese, nor anything else but "pidgin," and their derivation cannot be ascertained. Such are *m-skee*, which signifies "never mind," *chin-chin*, for "how do you do," or "good bye," "to compliment," etc. *This latter phrase* is not, as commonly supposed, Chinese. *There is a phrase, Tsing Tsing*, meaning "if you please;"

but it is never used in the sense of the modern *Chin-Chin*, and the natives believe the latter to be pure English. One of the most curious "pidgin" words is an excrecence pronounced *ga-lah*. It has no signification, and is simply added to a word or sentence to round it off. A Chinaman will thus say, "my wantsee go topside *ga-lah*" for "I shall be going upstairs" or "up town." The origin of this queer word is found in Chinese colloquial. Each dialect has certain "empty sounds," as the syllables are appropriately named, which are affixed to the ends of sentences to satisfy certain laws of rhythm, and the commonest of these is *ko-lo* or *ko-la*, which has easily changed into *ga-lah*. I must not omit to mention a word which is of constant use and without which a Chinaman quite breaks down in the simplest phrases—the word *piecay*. This represents what is termed the "classifier" which in Chinese colloquial precedes most substantives and to which a close analogy is shewn by such words as *orang*, *buah*, *biji* &c. in Malay. As Chinese however possesses some 75 of these useful words there is no need to look beyond it for the derivation of their pidgin equivalent.

Although pidgin English seems, when first heard by an unaccustomed stranger, to be as difficult as a veritable foreign language, its inverted construction and curious mispronunciation are very easily acquired, and it therefore continues in extensive use. A colloquy committed to writing looks curious. Suppose, for instance, a foreigner to have called about some business on a native merchant:

Chinaman. Ai yah! chin-chin; how you do?

Foreigner. Chin-chin; any piecee news have got?

Ch. No got news; thisee day b'long too muchee hot?

For. Yes; too muchee hot; you pidgin numba one?

Ch. Pidgin no b'long good jus' now; you got any pidgin for my?

For. My got littee smallo piecee; my wantsee buytee one lole (roll) sillik (silk.)

Ch. Ah! my got plenty. What fashion coloh you wantsee? Allo fashion have got. That Guvnoah missisee (Governor's wife) any time come thisee shop makee buytee (always deals at this shop); etc., etc.

It does not appear that pidgin English will die out. Numbers of Chinese, indeed, thanks to emigration to the United States, and the increased facilities available in the British

Government schools at Hongkong, now learn to talk English with fluency and correctness; and the number of foreigners who acquire one or other of the Chinese dialects is increasing, the latest estimate, counting all nationalities, being somewhat over five hundred. But there is always a large fluctuating population of foreign soldiers, sailors, and visitors, to whom the acquisition of Chinese would involve a toil quite disproportioned to its use. To these a means of communication with the natives, based on a European vocabulary, is too serviceable to be dispensed with, and for them pidgin English will hold its ground. So far from dying out, it seems rather probable that in the course of years it will take rank as a dialect beside the *lingua franca* of the Mediterranean Sea. Those who are curious to see how pidgin English looks when printed may be referred to Mr. Leland's little book of Pidgin English Sing-Song in the Raffles Library. Although some of its phrases are rather far fetched it will give any one a tolerably fair idea of this singular dialect.

THE FOUNDING OF SINGAPORE.

THIS INTERESTING LETTER OF SIR T. S. RAFFLES HAS BEEN KINDLY PLACED AT THE DISPOSAL OF THE STRAITS ASIATIC SOCIETY BY THE CHAIRMAN OF THE RAFFLES LIBRARY AND MUSEUM COMMITTEE, WITH THE FOLLOWING EXPLANATION.

Singapore, 3rd December, 1878.

Sir,

I was requested when leaving England, by my friend Mr. T. Dunstan, formerly Commissioner of Police, Straits Settlements, to take charge of the enclosed most interesting letter from Sir Stamford Raffles to Colonel Aldenbrooke, dated Singapore the 10th June 1879, and to offer it to the Raffles Museum here in the name of T. H. Scholefield Esq. of Bournemouth, Devonshire, to whom it belongs.

I have no doubt you will consider the letter, containing as it does the views of the Founder of the Settlement at the time of his taking possession, of sufficient value and interest to provide for its safe-keeping in the Raffles Museum.

I have &c.,

Signed W. W. WILLIAMS.

*The Chairman of
The Committee of Management
of the Raffles Museum.*

Singapore, 10th June, 1819.

My dear Colonel,

You will probably have to consult the Map in order to ascertain from what part of the world this letter is dated. Refer to the extremity of the Malay Peninsula where you will observe several small Islands forming the Straits of Singapore. On one of these are the ruins of the ancient Capital of "Singapura," or "City of the Lion" as it is called by the Malays. Here I have just planted the British Flag, and a more commanding and promising Station for the pro-

tection and improvement of all our interests in this quarter cannot well be conceived. Since my return to this Country my public attention has been chiefly directed to the proceedings of the Hollanders, who, not satisfied with receiving from us the fertile and important Islands of Java and the Moluccas, have attempted to exercise a supremacy over the whole of Borneo and Sumatra, and to exclude our nation from all intercourse with the other States of the Archipelago. They have been very particular in the means, and they seem to have considered the degradation of the English character as necessary to their own Establishment. You may easily conceive how much annoyance this has given to me, and prepared as I was to remain a quiet spectator of all their actions, I have not found it possible to continue entirely neutral. While they confined their proceedings to the Countries in which European authority was established, we had no right to interfere; these we had by Treaty agreed to transfer to them, and they were of course at liberty to act in them as they thought proper without reference to our interests; but they no sooner found themselves possessed of these than they conceived the idea of driving us from the Archipelago altogether, and when I made my re-appearance in these Seas they had actually hardly left us an inch of ground to stand upon. Even our right to the spot on which I write this, though yesterday a wilderness and without inhabitant, is disputed; and, in return for our unparalleled generosity, we are left almost without a resting place in the Archipelago.

But it is not *our* interests alone that have suffered by this unexpected return; those of humanity and civilization suffer more deeply. To comprehend the question justly you must consider that it has always been an object of the first importance to our Indian interests to preserve a free and uninterrupted commerce with these Islands as well on account of this commerce itself, as the safety of our more extensive commerce with China, which lies beyond them; and that for the last century, owing to the defects and radical weakness of the Dutch, we have been able to effect this without serious molestation from them. The consequence of this constant and friendly intercourse has been the establishment of numerous independent States throughout the Archipelago. These have advanced considerably in civilization; and as their knowledge increased so did their wants; and their advancement in civilization might be estimated in the ratio of their commerce. The latter is suddenly arrested by *the withering grasp* of the Hollander; the first article he *insists upon is the exclusion of the English and the mono-*

poly on account of his own Government of whatever may be the principal produce of the place; the private merchant is thrust out altogether; or condemned to put up with vexations and impositions but above all the unhealthy climate of Batavia; at which Port alone the Dutch seem determined that all the trade of these Islands shall centre. Surely after the millions that have been sacrificed to this hateful and destructive policy, they ought to have had some common feeling for humanity, some object in view beyond the cold calculations of profit and loss. Let them do what they please with Java and the Moluccas, and these contain a population of at least five millions; but with the population of Borneo, Sumatra and the other Islands, which is at least equal in amount, they can have no right to interfere by restrictive regulation. Let them turn their own lawful subjects to what account they please, but let them not involve our allies, and the British character, in the general vortex of the ruin they are working for themselves.

I must beg your pardon for troubling you with politics, but it is necessary I should give you some account of them to explain the cause of my movements, which have been various and rapid. I had not been six weeks in Bencoolen before it was necessary to penetrate into the interior of the Southern Districts of Sumatra. I had hardly accomplished this when my attention was directed to the Central districts; and the original seat of Malayan Empire*; on my return from there I had to send a party across the Island from Bencoolen; being the first attempt of the kind ever made by Europeans, and finally I had to proceed to Bengal to report my proceedings and to confer with the Governor General as to what was best to be done to check the further progress of the Dutch. Here I fortunately met with every attention; the subject was fairly and deliberately considered, and to use the emphatic words of Lord Hastings "there was but one opinion as to the moral turpitude of the means employed by our rivals and their determination to degrade and injure the British. In this crisis it remained to be considered what was best to be done in this country without exciting actual hostilities; and what should be recommended to the authorities in Europe. It was clear that the object of the Dutch was not only to command for themselves all the trade of the Eastern Islands, but to possess the power in the event of future war of preventing our regular intercourse with China.

* *Menangkaban*; an interesting account of this visit is to be found in *Crawford's Descriptive Dictionary* p. 273.

By possessing the only passes to this Empire, namely the Straits of Sunda and Malacca, they had it in their power at all times to impede that trade; and of their disposition to exert this power, even in time of peace, there was no doubt. It was therefore determined that we should lose no time in securing, if practicable, the command of one of these Straits; and the Straits of Malacca on account of their proximity to our other Settlements appeared the most eligible. I was accordingly authorized to provide for the establishment of the British interests at Acheen, (the most Northern Kingdom of Sumatra and which commands the Northern entrance of these Straits) and to fix upon some Station that might equally command the southern entrance. My negotiations occupied a period of several months, but they ended successfully, and the predominance of the British influence in that quarter has been duly provided for. The same has been effected at this end of the Straits and the intermediate station of Malacca although occupied by the Dutch, has been completely nullified.

This decisive though moderate policy on the part of the British Government has paralysed the further efforts of the Dutch, and we have reason to hope that every thing will remain *in statu quo* pending the references which are necessarily made to Europe by both parties. Our eventual object is of course to secure the independence of the Bornean, Sumatran and other States with which we have been in alliance for the last twenty years; and further, if practicable to regain the Settlements of Malacca, Padang and Banca. These ought never to have been transferred to the Dutch, but as they are indebted to us in nearly a Million Sterling on the adjustment of their Java accounts, it is to be hoped we may yet make a compromise for their return.

I shall say nothing of the importance which I attach to the permanence of the position I have taken up at Singapore: it is a child of my own. But for my Malay studies I should hardly have known that such a place existed: not only the European but the Indian world also was ignorant of it. It is impossible to conceive a place combining more advantages: it is within a week's sail of China, still closer to Siam, Cochinchina, &c. in the very heart of the Archipelago, or as the Malays call it, it is "the Navel of the Malay countries": already a population of above five thousand souls has collected under our flag, the number is daily increasing, the harbour, in every way superior, is filled with Shipping from *all quarters*; and although our Settlement has not been

established more than four months every one is comfortably housed, provisions are in abundance, the Troops healthy, and every thing bears the appearance of content and abundance. I am sure you will wish me success, and I will therefore only add that if my plans are confirmed at home, it is my intention to make this my principal residence, and to devote the remaining years of my residence in the East, to the advancement of a Colony which in every way in which it can be viewed bids fair to be one of the most important, and at the same time one of the least expensive and troublesome, that we possess. Our object is not territory but trade, a great commercial Emporium, and a *julcrum* whence we may extend our influence politically, as circumstances may hereafter require. By taking immediate possession we put a negative to the Dutch claim of exclusion, and at the same time revive the drooping confidence of our allies and friends; one Free Port in these Seas must eventually destroy the spell of Dutch monopoly; and what Malta is in the West, that may Singapore become in the East.

I shall leave this for Bencoolen in a few days, where I hope to remain quietly until we hear decidedly from Europe, at all events I am not likely to quit Sumatra again for some months and then only for a short period to revisit my new Settlement. You may judge of our anxiety to return to Bencoolen when I tell you that we left our little girl there in August last, and have not since seen her. Lady Raffles, who accompanied me to Bengal and is now with me, has since presented me with a son; the circumstances preceding his birth were not very propitious: I was obliged to quit her only four days before the event, we were almost amongst strangers, no nurse in whom to confide, no experienced medical aid, for we had expected to reach Bencoolen in time, and yet all went on well, and a finer babe or one with more promise of intelligence never was beheld. You will recollect that our little girl was born on the waves, under circumstances not more promising, and yet no mother and no children could have suffered less. What strange and uncertain dispensations of Providence! Good God when I think of Claremont and all the prospects which were there anticipated, -but I must check my pen.

I thank you most sincerely for your letters of the 8th December 1817 and 29th April, 1819; the former I could never acknowledge till now; the latter is before me and I cannot express how much I feel indebted to you for your kind and affectionate attention. The engravings I have

duly received; one of them in particular is dear to me from many associations; it is from the Painting which I so often admired in the Drawing-room.

Your account of our amiable and invaluable Prince has given me the greatest satisfaction. He has indeed had his trials, but that he is himself again proves him to be of a higher being than our ordinary natures. Volumes would not do justice to his merits or his virtues, my heart overflows when I think of him and of his sufferings, and though far removed and separated from the passing scene, be assured I listen with no common interest to all that is said of and about him.

I have told you that Lady Raffles has presented me with a son and a daughter; from the circumstance of the latter having been born on the voyage, the Javanese who are a poetic people, wished her to be named Tunjung Segâra, meaning 'Lotos of the Sea,' and a more appropriate name for purity or innocence could not have been conceived. I gratified their wish, but at the same time my own, by prefixing a more Christian and a more consecrated name "Charlotte"; my son has been christened "Leopold"; and thus will "Leopold and Charlotte" be commemorated in my domestic circle, as names ever dear and ever respected; and that of my daughter will be associated with the emblem of purity, handed down in remembrance of one whose virtues and interests will never be forgotten.

I must not close this letter without giving you some account of my occupations and views as far as they are of a personal nature; I am vain enough to hope that these will interest you more than all I could write of a public or political nature.

Notwithstanding the serious demands on my time arising out of my public station, and the discussion I have naturally had with the Dutch Authorities, I have been able to advance very considerably in my collections in Natural History. Sumatra does not afford any of those interesting remains of former civilisation, and of the arts, which abound in Java. Here man is far behind-hand, perhaps a thousand years even behind his neighbour the Javanese; but we have more originality, and the great volume of Nature has hardly been opened. I was extremely unfortunate in the death of Dr. Arnold, who accompanied me as a Naturalist from England, he fell a sacrifice to his zealous and indefatigable exertions *on the first journey he made into the interior*; but not until

he immortalized his name by the discovery of one of the greatest prodigies in nature that has been yet met with, a flower of great beauty but more remarkable for its dimensions; it measures a full yard across, weighs fifteen pounds, and contains in the Nectary no less than eight pints, each petal being 11 inches in breadth and there being five of them. I sent a short description of this plant, with a drawing and part of the flower itself, to Sir Joseph Banks; from whom, or some of the members of the Royal Society, you may probably have heard more particulars. I have now with me as a Botanist Dr. Jaik, a gentleman highly qualified, and we are daily making very important additions to our Herbarium. We have recently discovered at this place some very beautiful species of the *Nepenthes* or Pitcher Plant, which in elegance and brilliancy far surpass any thing I have yet seen in this quarter—the plant is very remarkable, and though the genus has been generally described but little is known of the different species. We are now engaged in making drawings of them, with a few other of the most remarkable and splendid productions of the vegetable world which we have met with, and propose forming them into a volume to be engraved in Europe. This will be an earnest of what we propose to do hereafter, and you will oblige me much by informing me whether His Serene Highness would have any objection to the first result of our labours being dedicated to him; there will not be above six or eight engravings, but they will be on a large scale.

Besides our Botanical pursuits I have in my family two French naturalists, one of them step-son to the celebrated Cuvier; their attention is principally directed to Zoology, but we include in our researches every thing that is interesting in the mineral kingdom; our collection of Birds is already very extensive, and in the course of two or three years we hope to complete our more important researches in Sumatra. We shall endeavour to include the Malay Peninsula, Borneo and elsewhere, wherever the Dutch, who are the Vandals of the East, do not establish themselves to our exclusion. I hope the plants &c. by Dr. Horsfield reached Claremont in safety and tolerable preservation.

On the West Coast of Sumatra abound great varieties of Asallims and Madrepores; but few of these are known in England, and collections are rare. I am preparing a few for Claremont and shall be happy to hear from you if they are likely to be acceptable, or what would be more so. I beg of

you to present my respects to Prince Leopold with every assurance of deep regard, affection, and esteem which it may be respectful for me to offer.

To the Duke of Kent, (although I have not the honor of his acquaintance I am personally known to his Royal Highness) I will thank you also to present my respects, and my congratulations, as well on his marriage as his appointment of Commander-in-Chief, which we learn by the Public Prints has recently taken place.

Allow me to add my kindest remembrances to Sir Robert Gardiner, the Baron Dr. Stockmar, and other members of the family or visitors to whom I may have the honor of bring known and who are kind enough to take an interest in my welfare; and to assure you, my dear friend, that I am with sincerity and truth,

Your obliged and

very faithfully attached friend,

(Signed) T. S. RAFFLES.

NOTES ON TWO PERAK MANUSCRIPTS.

BY W. E. MAXWELL.

Malay history is very little more advanced than it was when Crawford remarked on the meagre and unsatisfactory nature of the notices which we possess on "this curious and interesting subject." (1) The *Sijara Malaya*, or history of the Malacca kings, is the work of a Mohamedan who grafted events which were recent in his time upon legends whose real place is in Hindoo mythology. It possesses little value as a historical document, except as regards the reigns of the later kings of Malacca.

The "*Marong Mahawangsa*," or "Kedah Annals," professes to treat of the early history of the State of Kedah, and though not justifying, as a historical document, the credit attached to it by its translator, Col. Low, it hardly merits, perhaps, the sweeping condemnation of Mr. Crawford, who described it as "a dateless tissue of rank fable from which not a grain of reliable knowledge can be gathered." (2) If, as there seems good reason for believing, the Hindoo legends in these works are traceable to the Brahminical scriptures of India, their value from an ethnological point of view may perhaps some day be better appreciated. The *Hikayat Hang Tuah* fares no better at Mr. Crawford's hands than the work of the Kedah historian. It is described as "a most absurd and puerile production. It contains no historical fact upon which the slightest reliance can be placed: no date whatever, and, if we except the faithful picture of native mind and manners which it unconsciously affords, is utterly worthless and contemptible." (3)

Leyden in his Essay on the Languages and Literature of the Indo-Chinese nations (4) gives the following account of Malay historical manuscripts:

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- 1 Descriptive Dictionary, *sub voce* Queda.
 - 2 Crawford, Hist. Ind. Arch. Vol. II. p. 371.
 - 3 Crawford Hist. Ind. Arch. vol. II. p. 371.
 - 4 Asiatic Researches. Vol. X. p. 180.

“ There are many *Malayu* compositions of a historical nature, though they are not so common as the classes that have been enumerated; such as the *Hikayat Rajah bongsu*, which I have not seen, but which has been described to me as a genealogical history of the Malay Rajahs. The *Hikayat Malaka*, which relates the founding of that city by a *Javanese* adventurer, the arrival of the Portuguese and the combats of the Malays with Albuquerque and the other Portuguese commanders. The *Hikayat Pitrajaya-Putti*, or history of an ancient Raja of Malacca, the *Hikayat Achi*, or history of Achi or Achin in Sumatra and the *Hikayat Hang Tuha*, or the adventures of a Malay Chief during the reign of the last Raja of Malacca, and the account of a Malay Embassy sent to Mekka and Constantinople to request assistance against the Portuguese. Such historical narrations are extremely numerous, indeed there is reason to believe that there is one of every state or tribe; and though occasionally embellished by fiction, it is only from them that we can obtain an outline of the Malay history and of the progress of the nation.”

Leyden wrote seventy years ago, but, owing probably to the limited intercourse of Europeans with the native States of the Peninsula, little has been discovered since his time to justify his belief that separate historical narrations existed for every state or tribe. The publication of a translation of the *Hikayat Marong Mahawangsa* by Col. Low (5) is, as far as I know, the only acquisition of importance.

In Perak I have lost no opportunity of enquiring for historical manuscripts, and have succeeded in obtaining two, of which I propose to give a short account in this paper.

The first is a short genealogy of the Mohamedan kings of Pêrak. It is a well-thumbed little book of 72 pages, which formerly belonged to the Raja Bëndahara, and has evidently been treated as a treasure, for it is wrapped up in an embroidered napkin (*tetampun*) and an outer wrapper of yellow cloth. The first page is missing but I hope to get it supplied from memory or from another copy.

The book commences with an abstract of the *Sijara Malayu* and the Malay kings are traced from Palembang to Singhapura, and from Singhapura to Malacca. A Summary

(5) *Journal Indian Archipelago* Vol. III. p. 1.

of the history of the Malacca kings is given, which differs in some particulars from the account translated by Leyden. (6) The Portuguese are not mentioned, singularly enough, but Sultan Mahmud Shah, in whose reign Malacca was taken by Albuquerque, is summarily dismissed in the following sentence; "It was this Sultan who is spoken of by people as "Murhom Kampar" and the time that he reigned in Malacca was thirty years. It was in his time that Malacca was taken by the people of Moar, and he fled to Pahang for a year, and thence to Bentan, where he spent twelve years, and thence to Kampar, where he remained for five years. Thus the whole time that he was Raja was forty-eight years."

The Perak manuscript makes out that the first king of Perak *Sultan Muzafar Shah* was the son of Sultan Mahmud of Malacca by a princess of Kelantan. Raja Muzafar, according to this account, was brought up as heir apparent of the throne of Malacca, but was dis-inherited by his father in favour of Raja Ala-eddin, the son of the Sultan's favourite wife Tun Fatima. After the death of Sultan Mahmud (*Murhom Kampar*) Raja Muzafar was turned out of the country (Johor?) by the Chiefs and went to Siak and thence to Klang. At Klang he was found by a man of "Manjong" (Perak) by whose influence he was installed as Raja in Perak.

So far the MS. account, but this does not agree either with the *Sijara Malaya* or with local tradition in Perak.

According to the *Sijara Malaya* (Leyden's translation, p. 265) the first Sultan of Perak was "Tun Viajet surnamed Sri Maha Raja," who was formerly Bëndahara of Johor and "who was originally appointed Raja over Perak under the title of Sultan Muzafar Shah. He married the Princess of Perak and begot Sultan Mansur *who reigns at present*."

The Johor origin of the Perak Rajas is confirmed by tradition, though the manuscript before me makes the connection collateral only. After relating the installation of Muzafar Shah as Sultan in Perak, the Perak historian makes a digression to Johor, explains that Raja Ala-eddin (younger brother of Muzafar Shah and son of Sultan Mahmud Shah of Malacca) became Sultan of Johor, and gives a list of six Rajas who succeeded him that Kingdom. The royal line of Johor ended (says the Perak manuscript) with "*Murhom Mangkat di Kota Tinggi*" and the sovereignty became vested in the family of the Johor Bëndahara.

(6) Leyden's *Malay Annals Louguan 1821*.

Returning to the first Raja of Perak, the chronicler, forgetting that he has just stated that Muzafar Shah went to Perak from Klang, makes Johor his starting point after all. "He begot a son named Raja Mansur, who remained at Johor when his father went to Perak, and who married a sister of *Murhom Bukit* (wife of Raja Jalil of Johor). Raja Muzafar Shah, when he became Raja of Perak, established his capital, at Tanah Abang, and after his death was known as "*Murhom Tanah Abang*." Then Sultan Ala-eddin sent Raja Mansur and his wife to Perak, and they reigned there and established their capital at Kota Lama."

It is clear I think that the Perak historian was not satisfied with a Johor Bendahara as the progenitor of a line of kings and has somewhat clumsily tried to adapt history to the necessity of establishing a connection with the Royal house of Malacca and thus obtaining for the Perak Rajas the benefit of an apocryphal descent from Alexander of Macedonia.

The manuscript gives a few details regarding the reigns of twelve Perak Rajas commencing with Muzafar Shah (to whose accession I should be inclined to assign the date A.D. 1550) and ending with Mahmud Shah, in whose time the Bugis invasion of Kedah (A.D. 1770) took place. The average duration of one reign is about 19 years. Two invasions of Perak by the Achinese are recorded, both of which resulted in the defeat of the Perak Malays and the captivity of members of the Royal family and of various Chiefs. Two Bugis invasions are also mentioned.

An allusion which has a special interest for Europeans is the mention of the Dutch factory at Tanjong Putus in the Perak river, in the reigns of Sultan Iskander (about A. D. 1756) and of his predecessor, Sultan Muzafar Shah (*Murhom Haji*).

No dates are given in this manuscript, but it is possible to supply them in some places from what is known of the history of Achin and Johor. Perak gave Achin one of her most famous kings, Mansur Shah, whose persevering attacks upon the Portuguese in Malacca are a matter of authentic history. Crawford assigns the year 1567 as the date of his accession in Achin. The Perak chronicler does not mention him by name, but in relating the events of the first Achinese invasion states that the eldest son of the Perak king (*Murhom Kota Lama*) was among the captives and was taken by the Queen of Achin as her husband. This was no doubt the

well known Mansur Shah. The circumstances of his death are not related, though the Achinese account states that, like many other kings of Achin, he came to a violent end. The author of the historical sketch under notice simply "states that the King of Achin went across to Perak to amuse himself, and to visit his relations and to re-organise the kingdom of Perak. When he returned from his visit to Perak and reached Kwala Achih he died. The name by which he was known after his death was "*Sri Pada Mangkat di Kwala.*"

The conclusion of this little work shews, I think, that it was written out for one of the late Bandaharas of Perak, I obtained it from the late Raja Osman, the last Perak Bandahara. The final paragraph records how the office of Bandahara, which had always been held by a Chief, was for the first time vested in a Raja in the person of Raja Kechil Muda the son of Sultan Mahmud Shah (*Murhom Muda di Pulo Besar Indra Mulia*). In the words of the historian, "he took the title of *Raja Bandahara Wakil al Sultan Wazir al Kabir* and ruled over the country of Perak. He lived at Sayong by the long sandy shore. After he had ruled Perak for a long time he returned to the mercy of God most high and was known after his death as *Murhom Sayong di Pasir Panjang.*"

The title of Raja Bandahara was first used in the time of Sultan Iskandar (*Murhom Kahar*) A.D. 1756—1770.

The second manuscript is a historical work entitled "*Misal Malaya,*" or "*An Example for Malays,*" which relates the principal events of the reign of Sultan Iskandar of Perak (*Murhom Kahar*), of his immediate predecessors Sultans Mohamed Shah and Muzafar Shah and of his successor Sultan Mahmud Shah. Sultan Iskandar was Raja Muda during two reigns before he himself succeeded to the throne. His actual reign as Sultan lasted for fourteen years, but he must have governed Perak *de facto* for a very much longer period. He seems to have been the strongest of the Perak sovereigns and the days of *Murhom Kahar* are still spoken of in Perak as a kind of golden age, when everything was peaceful and prosperous, when chiefs obeyed the Sultan and the ryots followed their chiefs cheerfully.

The author of the *Misal Malaya* was Raja Cholan, who received the title of *Raja Kechil Besar* in the reign of Sultan Muzafar Shah. He is remembered in Perak by the name of

“assembled nobles), for my part I cannot find it in my heart
 “to remain here any longer, for it is distasteful to me to
 “have the royal drum (*nobat*) sounded so near to the grave
 “of the late king. It is, therefore, my wish to remove
 “from *Brahman Indra*.”

On the 17th October 1765, according to Dutch records, a treaty was made between the Dutch East India Company and “Paduca Siry (Sri) Sultan Mohamed Shah, King “of Pera.” It is interesting to find in the Malay manuscript under notice an account of the negotiations which led to this treaty and of the circumstances connected with the signing of it. Even the names of the Dutch officials are given; barely recognisable, it is true, in their Malay rendering. The fact that the name of the reigning Sultan in the Malay narration is Iskander Shah, while that in the treaty is Mohamed Shah, need not, I think, cast a doubt on the veracity of the native account, for Europeans are extremely likely to have made a mistake about native names. If the name was *Iskander Shah bin Al Merhom Mohamed Shah*, the mistake is easily accounted for.

Iskander Shah fixed his residence at Pulo Champaka Sri, near Pasir Panjang on the Perak river, and dignified it, after the manner of Malay Rajas, with a high-sounding name, “*Pulau Indra Sakti*.” Kling, Bugis, and Menangkabau traders are mentioned as frequenting the new town and the Chinese had a separate quarter to themselves. In recording the establishment of the new capital the historian preserves the following *pantun* composed, he says, on the occasion:

Zaman Sultan Raja Iskander
 Membuat negri di Pulo Champaka
 Elok-nia pekan dengan bandar
 Tempat dagang sentri berniaga.
 Membuat negri di Pulo Champaka
 Di glar Pulo Indra Sakti
 Dagang sentri datang berniaga
 Kabawa duli berbuat bakti.
 Tuanku raja Sultan Iskander
 Takhta di Pulo Indra Sakti
 Endak nia jangan lagi di sadar
 Kuat pun sudah bagi di hati.
 Takhta di Pulo Indra Sakti
 Di sembah tintra sa isi negri
 Kuat pun sudah bagi di hati
 Bertambah kabesaran-nia sahari-hari.

To which he adds the following verse of his own ;

Sungei Singkir selat bentarang *
 Kapitan Pulo Indra Sakti
 Patek nen pikir dagang yang korang
 Niat ta sampei bagei di hati

A mission to India was one of the principal events of Iskandar Shah's reign and the despatch of a Kling trader, named *Tamby Kachil*, to the Coromandel Coast (*benou Kling*) to persuade ship-owners to come to Perak to buy elephants, his return with a ship, his enthusiastic reception and the embarkation of the elephants are graphically described. But the royal amusements and ceremonies receive much more of the author's attention than incidents of this kind. They are relieved here and there by enlivening touches, as when we read, on the occasion of a public rejoicing when all nationalities shared in the general festivities, that "the Dutch went through their exercises with muskets and blunderbuses and the Chinese musical instruments were exceedingly numerous and sounded like the noise of frogs in a pond when rain is just commencing to fall."

In another place "the Pangliwa of Larut" is described as presenting himself before the Sultan at Sayong "with all his followers (*Sakci*), people of Bukit Gantang and people of Penkalan and Permatang, an exceedingly large number," an allusion to localities which have become well known of late years.

An expedition which Sultan Iskander made to the mouth of the Perak river is celebrated in a long form which takes up a number of pages in the latter part of the book. To have descended the river to the sea was evidently a feat of no small magnitude for a Raja of Perak of those days and was accordingly immortalised in a fitting manner. It is too long, however, for translation here, and too diffuse for extracts.

After a reign of fourteen years Sultan Iskander died and received the posthumous title of "*Murhom Kamhar-ullah*." He was succeeded by Sultan Mahmud Shah of whose reign a short account is given, and with whose death and the accession of Sultan Aladin the chronicle ends. In his time the Raja of Selangor visited Perak and is stated to have received the *nobat*, the *insignia* of royalty, and the title of *Sultan Saladin* from the Perak sovereign. The latter

subsequently visited Salangor and was escorted back as far as Kwala Bernam by the newly created Raja.

A Bugis invasion of Kedah,* which is no doubt that spoken of by English writers as having occurred in the year 1770, is then described by the Perak historian in the following passage.

“It is related that a certain Bugis Chief, one Raja Haji, whom people called Pangeran, came from Rhio to Salangore, the reigning sovereign of that kingdom being a relation of his. There he concerted measures for an attack upon Kedah and stopped at Perak on his way. He cast anchor just below the Dutch fort and the Dutchmen were a good deal alarmed when they saw his numerous his vessels were. He gave out that he wanted to see the Raja of Perak, so the Laksamana and the Shahbandar went up the river to *Pulo Besar Indra Mulia* and presented themselves before the Sultan with the intelligence that the Pangeran had arrived with the Raja of Salangore and had anchored below the Dutch fort and that he wanted an audience with His Highness. They said that he had a great number of prahus, one hundred and twenty sail, more or less, and asked for His Highness instructions as they had heard that the stranger meditated some evil design upon the kingdom of Perak. Then the King said “Let him come up the river. I have no fear or apprehension.” At the same time His Highness ordered that all his nobles and warriors and men-at-arms should be collected and fully equipped with their weapons and accoutrements. When they were all assembled at *Pulo Besar Indra Mulia*, the Pangeran came up the river and as far up as Telok Panadah the river was crowded with his vessels from bank to bank. Then His Highness said “Being up the Pongoran to see me.” So he was led up by the Laksamana and the Shahbandar and entered the presence of Sultan Mahmud Shad with the King of Selangor. And whom he looked upon the face of the Sultan he was seized with great fear and alarm, which was increased when he

* Murhom Kiangon of Kedah had two brothers and several Nephews who thought themselves injured by the election of Abdullah (son of the Sultan by a slave girl) to the succession. In the year 1770 they raised a rebellion and brought the people of Selangor and Perak to their assistance. They entered Kedah but finding the people did not join them they burned Alorstar, then a very flourishing town, and at the Kwala took several of the Coast vessels and carried off a considerable deal of plunder. The old King was so much enraged that he forbade them ever returning to the country. The disappointed Princes returned to Salangore where they died in want and misery. *Capt. Light in Anderson's Considerations*; p. 153.

See also Newbold Vol. II. p. 6.

saw the grandeur of His Highness and the preparations of the warriors. After that he ceased to entertain any further evil intentions against the sovereign of Perak.

When the Raja of Selangor crowd leave to depart in order to accompany his relation the Pangeran in the invasion Kedah, Sultan Mahmud Shah sent his youngest brother Raja Kechil Bongsu with the former. And Kedah was defeated and then the invaders returned each to his own country."

This is the last event recorded in the reign of Mahmud Shah, whose death occurred after he had reigned eight years in Perak. His successor was Sultan Ala-eddin Mansur Shah, with a catalogue of whose virtues the history closes. It was probably concluded in his reign about one hundred years ago.

Though they abound with oriental exaggeration and the most tedious recapitulation, and though historical data are disappointingly scarce, these are not without some interest and value, as I think the extracts which I have given will shew. It is satisfactory to have any written account at all of the Perak Rajas on purely native authority and the general accuracy of the *Misal Malayu* has been borne out, wherever possible, by a comparison of the facts related in it with accounts of the same events obtained from European sources. I could wish that it were in my power to lay before the Society translations of the manuscripts of which I have here given a brief sketch, for there are now opportunities for annotating the text by reference to local traditions, and of getting explanations about various customs and ceremonies of the Perak Malays, which will diminish as civilization extends and as the days of Malay rule recede further into the past. But on the present occasion I must content myself with this short Summary, which has been very hastily drawn up and which professes to be nothing more than a general description of the only Perak histories I have yet seen.

THE METALLIFEROUS FORMATION OF THE
PENINSULA.

By D. D. DALY.

Read at a Meeting held on the 2nd September, 1878.

The principal object of this paper is to direct attention to and invite information about the primary mineral deposits in this Peninsula, and from personal observation, I have formed a theory regarding its origin, which I would humbly advance.

We are aware that gold, tin, and galena have been a source of export from the peninsula for some centuries, and that the early Portuguese and Dutch settlers used to return to their contries with rich cargoes of those precious metals. Some of the workings that were active in the last century are still yielding valuable results ; others were abandoned on account of the extortion and oppression of native princes, others from the alluvial washings and shallow leaders having "run out."

A different order of things exists at the present day; chemistry, geology, and steam have as in other countries converted obsolete mines into valuable properties, and if the same services are applied to the Malay Peninsula the country might become rich and prosperous.

It would appear that the Malay Peninsula would be a vast uninhabitable jungle, were it not that the interior yields rich gold and tin alluvial deposits on either side of the range of hills that form the back-bone of the country. These deposits, crushed and washed down by nature from their original rocky bed, have attracted large numbers of Chinese miners for many years, and on their industry (for the Malay miners are in a very inferior minority) the Revenue and prosperity of the Peninsula in a great measure depend. A part from political and protective purposes. It would appear to be a question whether the Native States were worth interfering about the tin not exist.

The soil is generally of a very poor description. With the exception of a few patches of good limestone country, it is a granite formation of recent date, slowly undergoing decomposition, and as yet quite unable to cope with the rich loams of such countries as Cuba or Java. Malays do not grow sufficient rice for their own consumption and with the exception of consumption tin, nearly all that comes under the title of "Straits produce," comes from other countries, and merely rests at Singapore and other ports for transshipment. The tin produce, and the consequent importation of Chinese miners, being so essential to the prosperity of the country, I have gathered together a few notes, made during exploring expeditions, with a view to ascertain the root, direction, and source from whence these alluvial deposits are shed.

Starting from Tanjong Tohor, a few miles S. E. of the Moar River, a line in a northerly direction would pass at first through the old gold workings of Tanjong Tohor and the neighbouring hills of Bukit Formosa, thence to the gold leaders of Chindras, Mount Ophir and the River Késang and to the extensive tin deposits of the Késang and the eastern boundary of the Malacca Territory. There is no doubt in my mind that Chindras is on a spur or leader from the main reef, the gold being found in pockets or nests; but gold leaders are often richer than the main reef, and if the enterprising Directors of the defunct Chindras Company had sunk deeper than they did (their deepest shaft being only about 100 feet they might have reached a more compact body of stone.

I would shew a piece of tin ore that was got at Chin-Chin, on a tributary of the river Késang here the tin is firmly imbedded in a piece of rock that was formerly granite and has been subject to volcanic influences. The leader from which this was picked up cannot be far from the line of the lode which I believe to exist in a direction show by the red line on this Map. Diverging from the northerly line and striking in a N. E. direction, the rich alluvial deposits of gold, all fine steam gold are reached on the Ségümet River, a valuable river in Johor where every facility would be given by His Highness the Maharaja to Europeans to open up mines and whose letters to native rajas were most serviceable to me when I went across the Peninsula to Pahang.

Still in a northerly direction, the tin-mines of Pénárek and Jumpol are reached thence to the tin-mines of Sunge

Nipa, a tributary of a large river the Sungei Triang thence to Sungei Kĕnĕbus where both tin and gold are found, thence to Jĕlei, a gold district.

Striking off in a N. N. E. direction to the Sungei Lui, a tributary of the Pahang River, gold is found in deep alluvial deposits in large quantities, but the Bĕndahĕra of Pahang will not allow Europeans to visit this place, and prevents the Chinese from introducing machinery, so that the gold is most imperfectly worked. The Malays in that district told me, that they got gold at the bottom of wells, that were dug, in bunches and nests; and the gold, after the dirt is crushed and washed in a rude way with pestle and mortar, is brought up in a cocoon shell and must be sold to the Bĕndahĕra of Pahang. The market price, when I was in the country, was \$22 a bungkal, but the gold is frequently smuggled over the range into Sĕlĕngor where the Chinese goldsmiths give \$32 a bunkel and in Singapore the same gold ranes in price from \$35 to \$40 a bungkal.

I have so far pointed out some of the gold and tin-mines to the Eastward of the dividing range of the Peninsula, and regarding the Westward side, I may say that the whole of the flat country at the foot of the range is a vast broken alluvial deposit of tin some 250 miles in length and ranging from one to 12 miles in width and again winding to the Northwest to Tongkah and up to British Burmah.

With respect to the gold on the Westward side of the range, there are only two places to my knowledge that produce gold with the tin, namely Kanchĕng in Sĕlĕngor and the Batang Padang District in Perak; that is that produce gold in sufficient quantities, to make a profit on the expenses of separating it from the tin. Returning to the gold mines of Ulu Sungei Lui and proceeding in a straight line to Cape Patani in a N. N. W. direction, the gold mines of Klian Mas are crossed on the Sungei Lĕbih, which is a tributary of the Kĕlantān River, and on the same bearing some Galena mines are in full working order on the Kĕlantān River. Gold and tin are known to exist in the interior of Trĕnggĕno, but the protective policy of the Trĕngano and Kĕlantān rajās precludes the examination and proper working by European machinery of the valuable deposits that have been known to exist for so long. The Sultans of these countries are afraid of the rajās and are completely in their power; but as they are tributary to Siam, and as the Siamese Kings are

progressive in developing the resources of their own country, I have no doubt the proper credentials from Bangkok, would enable a European to enter and work these valuable mines on an economical and more profitable system.

Pursuing the same N. N. W. line, the gold mines of Klian Mas on the Teluphin River, and the Galena mines at Palu are reached, as well as other gold deposits in Patani, and this would lead to the terminus of the supposed matrix of the metalliferous deposits.

I stop at Cape Patani as the country further to the W. and N. W. is not remarkable for the precious metals, although coal has been found in the Isthmus of Kra.

I have shewn by a red line on this plan the approximate position of the main-reef which I believe to exist in the Peninsula; and besides the fact of the numerous alluvial mineral detrita and disconnected leaders that exist to the Eastward and Westward of the same there are other geological reasons that would support the theory. I need hardly state that one of the first laws of Geology is that all soils are disintegrated from rock, and an agriculturist coming to a new country can make a very fair guess as to the nature of the soil on being informed of the nature of the rocks. So it is for the miner,—given the nature, set, direction and dip of various strata, he will tell whether the country is metalliferous or not; and it was by means of this chain of reasoning that Sir Roderick Murchison prophesied the discovery of the gold fields of Ballarat, and thence a line of rich gold country to the Northward through Queensland, and other islands, to the north of Australia. And it is by studying and following up the wise precepts of that illustrious Geologist that we may deduct similar conclusions in new countries.

It is in examining the metamorphic rocks that the greatest geological discoveries have been made; and in the Malay Peninsula, these rocks in higher elevations and in regions that have been disturbed by plutonic causes, are remarkable.

Both gold and tin belong exclusively to the older formation, and both are found in veins of quartz origin imbedded generally between the granite on one side, and slate or micaceous layers or sandstones on the other, and these places occur to my knowledge in several parts in the Peninsula.

During an exploring expedition with a view to fixing the Boundaries between Perak and Siamese territory, and in

crossing a range of hills, I came upon different parts of the country, where the slate formation cropped up with a very slight dip out of the perpendicular, close to the granite, and which reminded me very forcibly of similar formations in the gold-bearing districts of Australia.

On enquiry, the Malays stated there had been gold alluvial deposits at the base of these hills, and that there were still some Chinamen washing stream-gold. I obtained some of the gold in dust, and it presented a coarse, scaly appearance which evidently showed that it had not travelled far after having been shed from the matrix; and confirmed an opinion that I had formed that all the mineral deposits of gold and tin in the Malay Peninsula are a recent granite or micaceous detritus.

These detrital deposits might be followed up by an exploring prospecting party, armed with boring tools; and by boring through the quartz veins that pierce the granite, the original lode or valuable leaders might be uncovered.

I am informed that there are two places, namely Ulu Slini on the borders of Sélángor and Perak, and the Batang Padang District in Perak, where the tin is found in large blocks of stone which are rolled down the hill side. These must be very close to the main lode and would be good starting points for a prospecting party.

The Chinaman is given to gambling, and a large population of Chinese indulge their taste in seeking out patches of alluvial tin, moving along the base of the hills from place to place, and gaining a very uncertain amount of success. This state of things will continue until the original lode is searched for, when the reckless speculation in alluvial gold and tin will be succeeded by a more certain and legitimate system of mining, and the prosperity of the Malayan Peninsula will rest on a more solid basis.

SUGGESTIONS REGARDING A NEW MALAY DICTIONARY.

BY THE HON'BLE C. J. IRVING.

Read at a Meeting held on the 9th December, 1878.

As has been announced, I am desirous this evening of inviting discussion in regard to a question which must be, I think, of considerable interest to many of the members: whether it is desirable that this Society should undertake, or promote, and if so in what manner or to what degree, the publication of a Work in the nature of a Dictionary of the Malay language, to take the place of, or to be supplementary to, the Dictionaries which exist at present.

The name, *Malaya*, which has been adopted to denote the countries to which the researches of this society are, generally speaking, limited, is in itself an indication of the importance which attaches to the Malay element in the population: and however great may be the interest attaching to the language and habits of the foreign settlers who have reached these countries, from China or from India, within recent times, or to the language and habits of the scanty remnants of the races who seem to have been the aboriginal possessors of the soil—I think that it will generally be felt that in the ethnological and philological divisions of the Society's researches, it is the Malay race, the Malay language, Malay history, literature, and civilization, that should hold the central and dominant position.

And as regards the language I think that Malay has not merely this relative strong claim on our attention, but that absolutely and intrinsically it presents a field for enquiry which is very well worth the trouble of exploring. The primitive element of the language, including the bulk of its vocabulary and its methods of construction, is interesting as the speech of a race whose remote ancestors may have lived in these regions "dibawah angin," to the leeward that is of

Sumatra and Java, since the time that the shallow seas were a continent, and a river of Sumatra ran between Singapore and the Mainland; the speech of a race that has been imagined to be nearer perhaps than any other to the type from which the greatly varying races in different parts of the globe have diverged. Then the words of almost pure Sanskrit embodied in the language are interesting as pointing to the nature and remoteness of the origin of the civilization which was still flourishing 300 or 400 years ago, and of which traces are still remaining. Again the Arabic element, the vocabulary of Religion, is evidence of the work of those early Mohammedan Missionaries, who have impressed their mark so deeply on the national character, but of whose work there is otherwise scarcely more record than there is of that of the Sanskrit-speaking nobles who introduced the vocabulary of dominion into the language far back in pre-historic ages.

The language then being recognized as being in itself worthy of study, and the study as taking a high place amongst the objects with the prosecution of which this society has charged itself, the importance of the question which I have desired to introduce becomes apparent. For a Dictionary is the shape, the only possible shape, in which the great bulk of what is known in regard to a language can be arranged. It is the form in which the original student naturally and inevitably arranges his newly acquired knowledge; and it is the form in which knowledge acquired by original research, is made easily accessible to successive students.

The original student observes and records to a great extent, I fancy, in obedience to what one may call the student's instinct, and without any very definite idea of the use to which his records may ultimately be put, and in this way I believe that it will be found that among those who have given their attention to the Malay language of late years a very considerable mass of information indeed has been accumulated beyond what has appeared in any of the existing Malay Dictionaries. The information lies at present scattered in private note-books, and if nothing is done to collect and preserve it, the chances are that it will be lost; as no doubt many a valuable collection of similar notes has been lost in the course of the 60 or 70 years that have elapsed since the publication of Marsden's Dictionary.

That it would be desirable to collect, collate, and verify all such scattered notes as may be existing, and to record

them in some permanent shape, will not I think be disputed; but as to what the exact shape and scope of the work should be, there will naturally be differences of opinion, and it is upon this point in especial that I am desirous of eliciting discussion. Naturally one's first idea is to take up the work on the largest and fullest scale, and produce a Dictionary which should incorporate with our new matter the whole of what has already appeared in the works of Marsden, Crawfurd, Favre and others. But before embarking on a work of such magnitude it is well to count the cost beforehand in money and labour, lest we put our hands to a task we are unable to carry through. My present impression is that instead of an entirely new Dictionary, our work should take the form of a supplement on appendix to Marsden's admirable work. In this way the cost and labour of the undertaking would be very greatly reduced; and the method would have the advantage of keeping our new work, which we cannot hope to be perfect, distinct and separate, and so conveniently presented for criticism and future revision. Then again as we cannot expect the work to be perfect as far as it goes, so neither can we expect that it will be complete and final. It would not be advisable to let the work drag on indefinitely, in the hope of producing a work which should contain the last word on the subject. A moderate time, say a couple of years, should I think be fixed within which the whole of our available material should be worked up; and if this were thrown into the shape of a supplement to Marsden's work, the collation and incorporation of the two might very properly, I think, be left to our successors.

Supposing then the form resolved upon for the work to be such as I have proposed, it remains to consider the arrangements by which the necessary materials would be most conveniently collected and brought into shape, and here there are several methods that obviously suggest themselves. The first is to make a detailed comparison of the words contained in the other existing Dictionaries with those given in Marsden's, and prepare lists of those which do not appear in the latter. This would of course be a somewhat laborious task, but less so than would possibly be imagined if it were undertaken by persons having a tolerably extensive acquaintance with the Malay vocabulary. To any one having such an acquaintance there would be but little difficulty, I think, in running down the pages of Crawfurd and Favre, and putting a provisional mark against all the words in regard to which it would be proper to look and see whether they

were in Marsden or not. The words so marked could then be looked up in Marsden, and those not found there could be finally marked as words to be included in the contemplated supplement, of course this would be a troublesome task, but if it were divided among half a dozen or even fewer collaborators, it would be done, I think, within a quite moderate time. With quasi-mechanical work of that description it is astonishing how much can be done in a year at an expenditure of an hour a day.

Another method of collecting the desired material is the one which I have already indicated,—by persons taking notes of new words which they may light upon in the course of their reading. I have myself notes of nearly 1,000 words taken from the Hikayat Abdullah alone which I was unable to find in Marsden; and as I have already stated I believe that there are considerable collections of similar notes in other hands.

A third method, and one by which very interesting results are likely to be obtained, would be by the collection of notes taken of words met with in conversation and the names of natural objects, such as various kinds of plants, animals, etc., as ascertained by enquiry from the natives.

So far I have dealt with the matter in regard to the mere collection of new words; but I need scarcely say that for the purposes for which a Malay Dictionary is required a mere "word book" would be of very little value. In regard to certain classes of words indeed, it may suffice to know simply the English equivalent of the Malay word. When for example you have said that "kuda" means "horse" and that "putih" means "white," you have said perhaps all that a Dictionary need tell. But as regards a vast number of words the knowledge of the mere equivalent English word helps you but little, unless you are shewn by some apt example *how the word is used*. How important this point is, is shewn by the different fate of Crawford's Dictionary and that of his predecessor Marsden. Notwithstanding the perhaps greater fullness of Crawford's vocabulary, it stands for the most part unused on the shelf, while Marsden is in continual requisition by the student, who every time that he looks out a word adds, not merely a single word to his vocabulary, but some apt expression, some naturally framed sentence to his knowledge of the language.

It should therefore I think be in the nature of an instruction to contributors to our proposed work,—in every case to give something more than the mere English equivalent of the Malay word. Even in the case of the most definite objects, or the most unambiguous qualificatives, a few illustrative words might be conveniently and advantageously given.

But even when the words with their illustrative sentences have been provided, the work will not be complete if we are to keep up to the high standard held up in Marsden's admirable work. The derivations of the words so far as they are not pure Malay origin should be stated; at any rate so far as they come from Sanskrit and Arabic sources. Then again as regards objects of Natural History the Scientific names of the objects should as far as possible be given.

I think I have said enough to shew that the work if it is to be undertaken with the intention that it shall be worthy of connection with that to which I have proposed that it shall be supplementary, will be a laborious and a complex one: and it is one therefore which should not be undertaken rashly or unadvisedly, or without due consideration as to how far the force and materials at our disposal will be sufficient for the undertaking. So far as I can judge the materials are likely to be ample; nor is there likely to be any lack of the requisite knowledge of written and vernacular Malay. Whether we have among us the requisite knowledge of Sanskrit, Arabic, and the other languages required for tracing out the derivations of the exotic words which have been incorporated in the language, or how if not, our deficiencies in these respects might best be supplied, would be a point which would require careful consideration. As regards the scientific nomenclature I have little doubt but that among the gentlemen connected with our Museum and the Botanical and Zoological Gardens the necessary information would readily be forthcoming.

I have thus given a sketch shewing the scope of the work as it has grown up in my mind, and I have only to add a few words as to the way in which it might be carried out. And here I think it might be desirable before pledging ourselves as it were to the scheme, to make an experiment on a certain definite portion of it. For example the word commencing with Alif would constitute (if one may judge from the numbers in Marsden) about $\frac{1}{13}$ th of the whole. Here would be distinct and manageable portion of the work.

One day's journey brought me from *Tenan* (a Malay Settlement) to the rivulet *Bicks* (an affluent of the Batu Pahat). From here I again turned eastwards to the rivulet *Lebu*, which (changing its name several times) flows into the *Sambrau* River. Throughout the journey I met with numerous *Orang Utan*. From the *Sambrau*, a tributary of the *Indau* I reached the Sea.

This wandering from the mouth of the Muar River had taken 30 days. From here I returned into the interior of the Country, and following the course of the rivers *Kahan* and *Made* (affluents of the *Sambrau*) I again met with a considerable number of *Orang Utan*. Following the course of the river *Johor* (a district where Chinese have settled in great numbers, I came to *Selat-Tebrau* and to *Johor-Bharu*, the residence of the Maharaja of *Johor*. This was my excursion through *Johore* (December 1874—February 1875) on the results of which I have already reported (1).

I began the second journey (June to October) by following the old course up to the point where the *Sambrau* disembogues into the *Indau*. From thence however I turned westward up the stream of the river *Indau*, passing the *Bukit Janin* (also called *Gunong Indau*) and in this trip I again met with many *Orang Utan*.

In consequence of the boundary disputes between the *Bandahara* of *Pahang* and the *Maharaja* of *Johor*, which have lasted several years, I was obliged in order to meet the *Bandahara*, to turn seawards and go to *Pikan* where he resides. From this place I followed the course of the important river *Pahang* up to its tributary the *Tamilen*. Here, as also in the mountains on the frontier of *Pahang*, *Tringganu* and *Kalantan* I met with the unmixed Melanesian Population, the *Orang Sakai*; and further up too on the rivulet *Areny* (an affluent of the River *Lebe*) I had opportunities of observing a number of them on different occasions. In this district, at the boundary of *Pahang* and *Kalantan*, west of the Rivers *Tamilen* and *Lebe*, there is, as I believe, the highest mountain of the Peninsula, which is called *Gunong Tahan*. Around this mountain, and also further west towards *Perak* as well as northward towards *Kedah* and *Singoro* there is a district in which there exists on the

(1) S. Natuurkundig Tijdschrift voor N Indie. Theil 35—3 Abl.—Pag 250.

mountains and in the woods, as yet undisturbed, the remnant of the aboriginal Melanesian inhabitants. (2).

To be able to continue my journey, that is to say in order to get men to go with me, I had again to return nearly to the mouth of the Kalantan river, to Kota Baharu, the residence of the Rajah of Kalantan (3).

From here I returned into the mountains and after having passed the countries of the petty Malay Princes of *Legge*, of *Saa* (or *Diringo*) of *Jambu* and of *Rumen*, (nearly crossing the Peninsula a second time) I came to *Jarom*, a temporary residence of the Rajah of Rumen. Here, through constantly making inquiries, and letting no opportunity slip, I met with the *Orang Sakai* several times. Through Jalor I reached the mouth of the river Patani and the residence of the Rajah of Patani.

Making a fourth zigzag inland I again passed the territory of the Siamese princes, the Rajahs of *Todion*, *Teba* and *Tschena* and arrived at *Singgoro* the first important non-European town of the Peninsula, the residence of a Siamese Prince, or more correctly of a Siamese Governor. On the way I was informed, that on the hills, between which I travelled, there are to be found not a few unmingled Melanesian tribes, who are called here *Orang Semang*; of these I however saw but two captured boys, in the house of the Rajah muda of Singgoro. Here I most positively heard from Malays and Siamese, that on the way to Ligor, in the mountains of Madelon, there is to be found a not inconsiderable population of *Orang Semang*. The wet season, having begun (early in October) my further journey, which I had proposed to continue to Bangkok, was interrupted. Along a fine broad road I proceeded to Kotta Sta, the residence of the (4) Yamtuan of Kedah, where I broke off my journey in the Malay Peninsula. On my way back to Singapore I visited the mission to the *Orang Mantra* near Malacca.

(2) This district and the Gunong Tahan are not only anthropologically interesting on account of the *Orang Sakai*: there is another circumstance which, as its probability cannot be denied, makes this district worth a visit. I heard it positively maintained by many Malays and *Orang Sakai* that a very large Ape (called there *Bru*) lives in the woods around and upon the Gunong Tahan. It is said to be of greater height than a man and is much feared. It will be the task of a Zoologist who is not afraid of fatigue to inquire into the correctness of this rumour. I am very willing to place at the disposal of any scientific traveller who will undertake the task all the observations I have made upon the country and the people in the neighbourhood of the Gunong Tahan.

(3) The following Rajas, as also the Yamtuan (Sultan) of Tringgannu, the Raja of Kalantan, and the Yamtuan of Kedah are tributary to the King of Siam.

(4) An abbreviation and corruption of the words *Yang-di-pertuan* or Sultan.

I.

MELANESIAN TRIBES IN THE INTERIOR OF THE
MALAYAN PENINSULA.

THE ORANG SAKAI AND THE ORANG SEMANG.

(OPINIONS OF AUTHORS).—As I have pointed out already in my first communication (5) our information respecting the tribes in the interior of the Peninsula was very contradictory and therefore little reliable. With respect to the *Orang Sakai* and the *Orang Semang* we had the same contradictory information; thus, for instance, *Low*, who had seen them, says of the *Sakai* that their complexion does not differ from that of the Malays (6). Of the *Orang Semang* *Newbold* says, that they are scarcely different from the *Jakuns* or the *Orang Utan* of *Johor* who have almost a Malayan appearance. (7).

I decidedly disagree with these statements, though I have no doubt, that these gentlemen, who as noticed already, had known personally individuals of the respective tribes, made their observations accurately. The explanation of this is to be found in the fact that there are cross-breeds between the *Orang Sakai* and the Malays and that some of them exhibit a Malayan type; and as in consequence of this blood relationship they are more closely connected with the Malays and are therefore more frequently to be met with in the Malay *Kampongs* the above-named gentlemen, who had made no excursions into the interior, took these cross-breeds for representatives of the pure type. *Logan* (8) though differing from some others, says, that the *Orang Semang* are certainly *Negritos*, but he calls them a mixed race. According to my experience I must declare this also to be incorrect.

From my own experience and observations I have come to the conclusion, that the *Orang Sakai* and the *Orang Semang*

5 *Milne Maclay*. Ethnologische Excursion in Johor. Naturkundig. Tijdschrift, Th. xxxv, pag. 250.

6 "Their complexion does not differ from that of the Malays." The *Semang* and *Sakai* tribes of the Malay Peninsula, by *Lieut. Col. James Low*. Journal of the Indian Archipelago and Eastern Asia vol. iv. page 429.

7 *T. J. Newbold*, Political and Statistical account of the British Settlements in the Straits of Malacca, 1839, page 377.

8 *Logan*. The Journal of the Indian Archipelago and Eastern Asia, vol. vii. p. 31 32.

are tribes of the same stock, that further, in their physical *habitus* and in respect of language they are closely connected with each other and represent a pure unmixed branch of the Melanesian race; anthropologically therefore they absolutely differ from the Malays. The Melanesian tribes of the Malayan Peninsula chiefly because of the form of their skull which has a tendency to be Brachycephalic, approach the negritos of the Philippines, and like the latter they do not differ very widely from the Papuan tribes of New Guinea.

ANTHROPOLOGICAL NOTES.—The accompanying plates (II. and III.) give a more correct idea of the appearance and the physiognomy of the *Orang Sakai* and the *Orang Semang* than a long written description. In this preliminary communication I shall merely give some of my observations upon those parts of the body which are of importance in deciding the anatomical position of the race.

HEIGHT.—Early marriages, a miserable mode of existence, and frequent want of food have certainly made their mark upon the whole structure of the body in these tribes, and therefore weak, undersized individuals abound; though there are exceptions, well-formed and good-looking men being not uncommon. The size of full grown *Orang Sakai*, according to 25 measurements, varied among the men from 1450 m. m. to 1620 m. m. and among the women from 1400 m. m. to 1480 m. m.

The skull of the *Orang Sakai* and the *Orang Semang* is Mesocephalic with a distinct tendency towards being, Brachycephalic. The index of breadth varied between 74 and 84 according to 24 measurements. This variation was in the following proportions with respect to sex and age.

Sakai men (9)	the index of breadth varied from	74—82
.. women (9)	.. .. .	75—84
.. children (6)	.. .. .	74—81

HAIR.—The hair of the *pur sang* orang Sakai (Plate II. figure 5) curls very closely 2—4 m.m. in diameter and forms a compact mass not standing up from the head to any great degree. I also found here, as on the West Coast of New Guinea and in the eastern, Moluccas, that the hair is a good mark of purity of descent. Crossing is immediately shown by the curling becoming less close.

The *beard* is also much curled, though neither it nor the hair on the other parts of the body is so closely curled as the

hair of the head. The hair is of a dark shade. Besides the closely curled individuals, who form the main element of the unmixed *Orang Sakai* and *Orang Semang* not a few cross-breeds of different grades are to be found, whose hair presents all possible gradations from the frizzled Papuan hair to the straight hair of the Malays.

COLOUR OF THE SKIN.—In general the colour is darker than that of the Malays, but it varies between very wide limits. The approximate colour of the skin is that of the medium shades between N. N. 28,42 and 21,46 of Broca's table. The *Sakai*, like other dark races, have the back, the shoulder and the pudenda a little darker than the rest of the body, the outer or *stretch-side* of the extremities is a shade darker than the inner or *bend-side*. At the lower part of the seat besides a darker colouring I noticed among older people a kind of callous formation. The skin was very rugged and rough; but this is quite natural, the costume of the *Sakai* covering only the waist and the perinaeum. The women in general are lighter coloured than the men.

EYE.—On observing the eye of this people somewhat closely two characteristics present themselves, first the very remarkable size of the *Plica semilunaris* or *Palpebra tertia*; I have represented the proportionate size as exactly as possible on Plate II figure 4. It forms a reddish membrane, which is a little thicker at the lower edge. As the *Plica* is transparent, and as the *Sclera* is not white its size does not strike one at first, the more so as the whole extent of the *Plica* cannot be seen if observed *en face*; it is only a side view of the pupil that shows it completely. Some measured plicae showed a breadth of 5—5½ m. m., while the real—*Caruncula lacrimalis* was not more than 2 m. m. in breadth. The *plica* is so considerable that it really may be considered as a characteristic mark of the race (9).

With very many “pur sang” *Orang Sakai* and *Orang Semang* I found, that the upper edge of the upper eyelid terminates in a wrinkle of the skin, (Plate II figure 4;) This is a peculiarity which prevails in the Mongolian Race, there

9 This observation induced me to go through the note which I had made upon the Papuan race in New Guinea. I found there also several remarks upon the great and remarkable breadth of the *Palpebra tertia*. A broad *Palpebra tertia* is not however a peculiarity of the Melanesian race; it is to be observed also among the Chinese, though by no means to the same extent. Among Europeans too the breadth of the *Plica* varies very considerably.

are however signs of it in many Malays, Polynesians (10) and, in this case, true Melanesians.

FEET.—Besides the very considerable size of the feet, the position of the three outer toes is most noticeable: only the two inner toes, the first and the second, are straight, the three others are turned to the side—a peculiarity which is to be found in many kinds of apes, but which up to this time I have not noticed so distinctly in any family of the human race, though approaches to it are often to be found.

SOME OBSERVATIONS ON THE MODE OF LIVING, AND SOME CUSTOMS.—My meetings with the Orang Sakai and the Orang Semang were too short to enable me to say much on this subject, and I am not willing simply to repeat statements and tales of the Malays as the English authors I have mentioned have done, for I have noticed several times how little correct, how intentionally deceptive indeed these statements were. In the brief remarks that follow I rely upon facts which I have observed myself (11).

The Malays distinguish between two kinds of Orang Sakai. The *Orang Sakai-liar* and *Orang Sakai-jina* (the wild and tame Orang Sakai). The former live isolated in the dense forest, and probably never came into any direct contact with the Malays. The latter, the Orang jina, though they retain their nomadic habits have a certain amount of intercourse with the Malays. They mediate the exchange of jungle produce (Gutta, Caoutchouk, Rotan, different kinds of wood used as incense, Gum Dammar, Ivory, Rhinoceros horns etc.,) for various article such as Parangs, Cotton goods, Salt, Tobacco, Sirie and Gambir, and in some districts (as in Pahang) even for old fire arms and the food of the Malays. They also work for the Malays for short periods (during the paddy harvest or on the opening of a new plantation) and it is not uncommon for them to give their daughters in

10 I have several time observed this fold of the Eyelid at *Mangareva* where no crossing with Chinese is possible. I saw it also among some of the Papnans of the West Coast of New Guinea., It is the fold which is called *Epicanthus* when pathologically enlarged.

11 During my journey I only held intercourse with the *Orang Sakai jina*: it proved to be impossible to converse with the *Orang Sakai liar* when by chance or after long searching I surprised them, even those whom I could inspect, measure and sketch. They either did not understand Malay or their brains and their tongues were so paralysed with fright at being in the presence of a being whom they had never seen before—a white man—that they remained silent when I questioned them. The short list of words which I noted down and which I have published I obtained from the *Orang Sakai jina* who however had several times to apply for information to their wild fellow-country-men.

exchange to the Malays and Chinese who settle down in their neighbourhood.

These *Orang Sakai-jina* generally speak Malay and their children for the most part forget their original language. They visit the huts and the Kampongs of the Malays (in small parties with their wives and children) and this is one important reason of the mixture of the two races, the *Orang Sakai* giving their daughters as wives to the Malays. Sometimes also during these visits, the conjugal fidelity of the Sakai women is tried by presents, and the consequence is that to *pur sang* *Orang Sakai* parents cross-breed children are born, either of half Malayan or of half Chinese descent. These visits are further followed by the gradual feeling of Malay wants and adoption of Malay customs by the *Orang Sakai*. I had several opportunities in the course of my journey of observing this gradual absorption of the weaker race (the Melanesian) and its gradual assimilation to the Malay population.

Between the *Orang Sakai-jina* and the *Orang Sakai-liar* there are numerous gradations. The former in the neighbourhood of Malay Kampongs construct small huts according to the Malay model, which they visit from time to time. Then there is a lower class who at a distance from the Malay Kampongs occupy temporary Pundos (12) in the jungle which serve them as night quarters for one day or more at a time. The real *Orang liar*, as I have been informed by members of the tribe change their quarters every night, and the refore do not even take the trouble of erecting a Pondo.

It is quite natural, that these men of the woods make no paths, and do not want any, for roving all over the forest. I have observed several times how they advance through the wood, in a manner entirely unlike that of the Malays. The Malay in the forest makes an extensive use of his Parang (wood knife), cutting down all that stands and hangs in his way; the *Orang Sakai* (as also the *Orang Utan*) on the contrary, *never* takes this trouble; partly because he is too careful of his parang (if he has got one at all), partly because this method would retard him too much. Knowing the direction in which he is to go and keeping it in view, he tries to find out the lighter places in the wood. Without breaking them, he bends aside with his hand the younger trees, which he cannot avoid; he stoops or creeps below the larger ones.

12 *Pondo*. The Malay name for a kind of umbrella-shaped hut made of palm leaves which is put down in such a way as to form at the same time a roof and a wall, under which one can either sit or lie.

He will never tear off or cut away a liana hanging in his way, he prefers holding it in his hand and crawling under it; and in spite of this constant stooping, creeping, picking his way, and running zigzag, he advances with great rapidity. In following, not without trouble, such a real "man of the wood," I have often admired the skill and quickness of his movements and his clever evasion of all obstructions, and I had to confess, that in spite of my long experience and practice in these things I found my master in an Orang Utan of 15 years old. I have purposely described these details, as in the life of the nomadic inhabitants of the jungle they are by no means a trifling feature. The way the Orang Utan have of wandering through the woods was for myself personally the cause of much trouble, and of long days of fruitless searching for traces of them.

THEIR RELATIONS WITH THE MALAYS.—If the *Orang Sakai-jina* are somewhat dependent upon the Malays, the *Orang liar* remain decidedly hostile to them, and never lose an opportunity of taking revenge on these people who by continually laying out new plantations diminish the territory of the original inhabitants, get the produce of the jungle from them for a mere trifle, and if they can possibly do so, capture their children in order to keep or to sell them as slaves. This man-hunting, which sometimes occurs still, was formerly practised on a larger scale, and in many districts where numerous hordes of the original inhabitants used to live no traces of them are now to be found. The Malays however in spite of their superiority in all respects to the denizen of the jungle are very much afraid of these *Orang liar* and do not venture either alone, or in small parties into those parts of the forest which they are known to frequent.

ARMS.—The weapon of the *Orang liar*, which is most dreaded by the Malays, is the Blahan (Blow Pipe) with poisoned arrows (13). The use of this weapon is widely

13. The chief ingredient of this Poison is the juice of the well-known *Uras Fere* of the Javanese, the *Anticars Toxicaria*. With this juice a great many other substances are mixed, the number and nature of which depend partly on chance, and partly on the science of the preparer. The poison-fangs of different kinds of snakes, the juices of a number of trees and fruits, even Arsenic which the *Orang Utan-jina* get in exchange from the Malays are mixed up together. It thus comes to pass that the arrow-poison not only of every small tribe, but of every individual *Orang Utan* is made of different materials, and that in consequence of this the effects are very different. The effect on man is certainly very deadly and very rapid; thoroughly trustworthy Malays in different parts of the Peninsula told me that they knew from actual observation that a man who has been wounded is not able even to finish his *Siri* but is seized with violent cramps and severe vomitings and so dies. In some experiments that I made upon animals the poison had a very rapid effect, even when administered in very small doses.

spread; from Johor to Singgora it is to be found every where among the inhabitants of the jungle.

Another weapon which, though not so dangerous, is ethnologically much more important is the *Loids* (Bow); I have only found it in use among the unmixed Orang Sakai. It is about 2 M. long, made of Bamboo, and the arrows have iron points.

CLOTHING.—The Orang Sakai wear only a narrow girdle to cover the pudenda. It is either made of bast or of some cotton stuff got in exchange from the Malays, which they fasten like a Tidiako (14) round the waist and draw through between the legs. The Orang Sakai jina do their best to clothe themselves like the Malays. The men very seldom wear ornaments (15), and their hair is not dressed in any particular way.

TATTOOING, AND PERFORATION OF THE PARTITION OF THE NOSE.—The women affect more conspicuous ornaments. While I have seen no Sakai or Semang man tattooed, I found most of the Sakai women so adorned, and always in the same style. Figure 2 (plate III) shows the arrangement of the simple design, with which in childhood they embellish their cheeks and temples. The operation is performed with a needle, and the design is marked with resin.

The women also have the partition of the nose perforated to wear the Hajanmo, which is generally the quill of a Landak (*Hystrix*). The hair, which is kept long at the back of the head only, forms a kind of helmet or bonnet; flowers and sweet-scented leaves are often worn around it.

The remainder of the costume of the women consists of a number of thin and sometimes red coloured rotans, which form a girdle round the waist as thick as the arm. They also wear a piece of bast or cotton stuff, fastened in front, drawn through between the legs, and then tied to the girdle behind. Figure 2 (Plate II) shows a Sakai Lady in her daily costume, drawn from nature.

As this piece of stuff only covers the perinaeum and as the seat remains uncovered, I could, as I mentioned before observe in both sexes a much darker colouring of the lower parts of the seat, and a kind of callosity—a particularly rough and hard skin. The women, like the men, as soon

14. *Tidiako* or *Chawat* is the Malay name for a band which only cover the waist and the perinaeum.

15. Once only I met with a young *Orang Sakai* who wore a cord with a hanging fringe tied round his bushy hair.

as they come into Malay villages endeavour to clothe themselves according to Malay fashion.

The Orang Sakai usually has but one wife at a time, who may have 5 to 6 children but who very often remains childless.

SOME FURTHER INFORMATION ABOUT THE MODE OF LIVING
AND THE CUSTOMS OF THE ORANG-SAKAI AND THE
ORANG SEMANG ACCORDING TO THE REPORTS OF
THE PEOPLE THEMSELVES OR OF THE MORE
CREDIBLE MALAYS.

The Orang Sakai and the Orang Semang consider themselves the *original inhabitants* and independent of the Malays and of the Malay Rajahs, and so they are in fact in their woods.

On several occasions, and in different places I heard accounts of Sakai Rajahs, who are said to exist still and whom the people obey though these Rajahs do not live in any other style than the rest of the inhabitants of the forest. If such a Rajah dies his widow can claim to be considered as Queen. So I was often told and it is characteristic of the position of the Orang Sakai women as compared with that of the Malay women.

Besides the simple procedure of *marrying*, which an Orang Sakai described in the words "I take her and sleep with her," there is, as I was told by the Orang Sakai *jina*, a custom among the Orang Sakai of Pahang, according to which the man on a certain day must catch the girl in the jungle before witnesses, after a considerable start has been given her. If he fails to catch her, he is not allowed to woo her a second time. Communal marriage exists, it appears, among the Orang Sakai; at least I must conclude so from a great number of accounts. A girl having been married to a man for some days or weeks goes, with his consent, and voluntarily, to live for a shorter or longer period with another man. She thus goes in turn to all the men of the party until she comes back to her first husband; she does not remain with him however but continues to engage in such temporary marriages, which are regulated by chance and by her wishes. She is however considered the wife of the man who first took her (16).

16. This, which I first heard from Malays in Pahang, has been repeated to me by members of the Catholic Mission at Malacca, who most likely knew it from the *Orang Muntra*.

The Orang Sakai are very much afraid of the dead. The incurably sick who are near their end are left behind in the jungle with a small supply of food. Cases of sudden death are followed very often by the immediate flight of all the members of the tribe from the spot where the death occurred. The dead body is simply left behind; very rarely it is buried in a shallow grave. The places where people have died, are avoided as unlucky.

EXAGGERATED AND FABULOUS ACCOUNTS OF THE MALAYS RESPECTING THE ORANG-LIAR.—The Malays, who, as I have mentioned already, are much afraid of the Orang liar, do not neglect to account for their fright by a number of fables; for instance, the Malays of Pahang relate, that the wild men on the river Tekam have feet of half a meter in length, that they eat raw every sort of animal which they can capture, that they are cannibals and so on.

The Malays in the Peninsula also repeat the tale, which is widely spread in the East Asiatic Archipelago, of the existence of men with real tails. Some Orang liar, who however *never show themselves!* are said to possess a tail, which does not consist of hair only but is formed of bones and flesh. Some of the relaters went so far as to pretend that they had been accidentally eye witnesses of the existence of such men.

The *Orang Gargassi* (17) who live in the mountains on the boundary of Kedah and Singgora are said to possess two very long pointed teeth standing out from the mouth.

The hair of the body of some Orang Sakai, on the boundaries of Kalautan and Perak is described as remarkably long, and also the direction of the hair is said to be different to that of Malays and Europeans, that is to say it is turned upwards among some of these curly-haired tribes. The fathers of grown up daughters are said to claim for themselves the *jus primæ noctis*; I have so very often heard the existence of this custom maintained, that there must be something in it, the more so as it is known elsewhere (18).

I have communicated the chief of these tales, as it is possible that in spite of their exaggeration and their apparent absurdity they may possess a certain though very slight "*fond de vérité.*"

17. Probably a wild tribe of Orang Sakai.

18. Besides numerous examples to be found in historical and geographical literature which I will not enumerate here, I have heard of the existence of the same custom in the Eastern Moluccas.

II.

MIXED MELANO—MALAYAN TRIBES IN THE INTERIOR OF THE MALAY PENINSULA.

THE ORANG UTAN AND THE ORANG RAYET OF JOHOR (19).—Although the Orang Utan of Johor are a very mixed race shewing not a little of the Malay type, yet there are exceptions,—reversions to the primitive type—which induced me in the course of my first excursion in the Peninsula, when I knew nothing positively about the existence of an unmixed Melanesian race, to suppose that there had been in former times an admixture of Melanesian blood in the Orang Utan. During my second journey I several times met with individuals representing such reversion on the mountains and by the river Indau (like those who were represented in the supplement to my short notice of that excursion) (20).

In addition to their Physiognomy, the character of the hair of some of them, and the great variability in the form of the skull, the remains of the earlier language, and the great resemblance between their dialects and those of the unmixed Orang Sakai (21) are sufficient to remove all doubt respecting the origin of the Orang Utan.

ANTHROPOLOGICAL NOTES.—*Height.* In consequence of bad and insufficient food, and a mode of living which is miserable in all respects some Orang Utan may be found of remarkably small size. Yet this cannot be considered as characteristic of the whole race, as some authors would have it. The height of the Orang Utan varies more, and the structure of their bodies is weaker than is the case with the Orang Sakai. The women especially are strikingly short. Their height varied (in 80 measurements) thus:

Men	...	1,390 M. M.	...	1,560 M. M.
Women	...	1,305	„	1,430 „ (22).

SKULL.—As with their height so also the Index of breadth varies among the Orang Utan between wider limits than

19. Vide my first Communication. Ethnologische Excursion in Johor: Natuurk. Tijdschrift, Deel XXXV, page 259.

20. *Malaka Malay*—An Ethnological Excursion in Johore. The Journal of Eastern Asia, Vol. I, No. 1, 1875 page 94 with three portraits.

21. Vide my two lectures on the dialects of the Melanesian tribes in the Malay Peninsula to S. Ex. O'lo Behtlingk Tijdschr. voor—Taal—Land—en Volkenkunde 1876.

22. I measured two women, already the mothers of several Children who were less than 1,310 M. M.

among the Orang Sakai. Among the Orang Utan the Index of breadth varied thus,

Men	from 71 to 86.
Women	„ 79 to 91.
Children	„ 74 to 80.

It is noticeable that the skull of the Orang Utan is more *dolichocephalous* than that of the “*pur sang*” Orang Sakai.

MODE OF LIVING.—With respect to the Orang Utan also the Malays make the distinction between *Orang liar* and *Orang jina*, though the latter predominate, and are continually increasing in number. The *Orang Utan* are nomads like the *Orang Sakai*. They try, indeed, to establish small Kampongs, but these are only visited occasionally; they consist of a number of most miserable *pondos* which are deserted for ever if a death should occur in them. In general their mode of living and their occupations correspond with those of the *Orang-Sakai-jina*; but in consequence of their mixing with Malays, they are still more disposed to adopt their customs, such of them at least, as are not altogether incongruous with a nomadic life. They shew a great antipathy to Islam, but this will gradually be overcome.

The Orang Utan have their own Chiefs who are called *Battens* (23). They do not make use of the bow; even the sumpitan has been completely abandoned and forgotten by some tribes. Their language has been almost entirely supplanted by Malay.

Before many years have passed the *Orang Utan* will be thoroughly mingled with the Malay population and will become absorbed into it, so that it will soon be almost impossible to discover any trace of the Melanesian element.

THE ORANG MANTRA NEAR MALACCA.—These people are a small tribe better known than the other *Orang Utan* from the fact that, so long ago as the year 1848, Catholic Missionaries settled down among them (24). I visited a number of them at the Ayer Salak Mission near Malacca, and I found them, in consequence of the influence of the school, and their constant intercourse with the Missionaries, the most uninteresting of all the *Orang Utan* tribes for the purposes of my particular studies. Their language has been forgotten

23. The dignity of the *Batten* after his death can be transferred to his widow like that of the Raja of the *Orang Sakai*.

24. The founder of the Mission, M. Borie, has written a short paper upon them, which, thanks to the kindness of the Revd. P. Desbous I have read in M. S. The paper has been translated into English. *Herr F. Jagor* (S. Reiseskizzen, Singapore, Malacca, Java) visited the Mission in 1878.

and has been replaced by Malay, in which all their school books and religious works are written. The Missionaries have done nothing to collect the remains of the old language.

The *Mantras* whom I saw (most of them children and women) were almost without exception of a Malay type: if I had come to see them without knowing that they were *Mantras* I should probably have taken them for a number of Malays, badly fed, and brought up in a miserable condition, and I should have doubted the possibility of any mixture of Melanesian blood. The Index of breadth of the heads which I measured (15 in number) (25) was from 74 to 89.

The *Orang Mantra* spoke to me about a tribe living a few days' journey from Malacca whom they called Bersisi, and who, according to their description, belong to the mixed tribes. When I spoke of the *Orang Sakai*, whom I described as men with a dark skin, curly hair, and a hole in the partition of the nose, some of the older *Mantras* recollected the name "*Kenaboy*," which they had heard from their fathers with a similar description.

In conclusion I will add a few words upon the synonymous names of the tribes in the interior now in use among the Malays.

The name *Orang Utan* is often applied quite generally to people who live in the woods, be they *Orang Sakai*, or Malays, or Chinese. Those who are specially known by this name however are the mixed tribes of Johor, Rumbau, and Malacca.

The names *Orang didalam* (26), *Orang bukit* (27), *Orang gunung* (28), *Orang hulu* (29), *Orang laut* (30) are employed in a similar sense, and do not refer to special tribes. By the name of *Orang-benua* are specially meant the *Orang Utan* in the South of Johor, on the rivers Johor and Batu Pahat. I very often heard people speak about the *Raja Benua* who

25. These were boys and young people, from about 9 to 20 years of age

26. People of the interior.

27. People of the hills.

28. People of the mountains.

29. People who live at the source of a river.

30. People who live by the sea.

were not Mohamedans (though Malays) and whose residence Tandiong-genteng (31) I found on the Kahan river.

The *Orang Rayet* live on the river Muar. The names "*Jakun*" and *Orang "liar"* are more or less nick names.

The *Mantras* still know the *Orang Bersisi* and the *Kenaboy*, the latter only by name. The *Orang Bersisi* like the *Mantras* themselves (as I have mentioned already) are a mixed race; the *Orang-Kenaboy* are probably nothing but *Orang Sakai*.

Lastly the *Orang-Sakai* and *Semang* are "*pur sang*" Melaneseans, who in Pahang, Kalantan, and Tringganu are called *Orang Sakai*, while up in the North in Singgora and Kedah they are called *Orang Semang*.

The *Orang Udai*, a name which I very often heard in Pahang, are probably, so far as I can judge from what I was told, the *Orang-Sakai-liar*, as are also the *Orang-Gargassi* in Kedah.

The following table will illustrate this:—

Orang Sakai	}	Melanesian tribes.
.. Semang		
.. Udai		
.. Gargasi		
.. Kenaboy		
Orang Utan (of Johor)	}	Mixed Melano-Malay tribes.
.. Rayet		
.. Mantra		
.. Bersisi		

The former are certainly more interesting and I hope, that my successful wanderings will induce other naturalists to follow me and continue the prosecution of these inquiries. My successor will not be obliged—as I was myself—to search for materials; from my brief communication he will learn, *where* the tribes are to be found and under what circumstances he

31. It was merely a large plain, clear of all trees, close to the river Kahan (an affluent of the Semrong) which according to a tradition among the *Orang Utan jina* is known as the old seat of the Raja Benua. It is probable that if the jungle and *lalang* were burnt some ancient remains might be found in this spot, such as tools, arms, perhaps even old coins; a discovery which would probably throw some light upon the history of this part of the Peninsula.

will have to perform his work. No less important task will lie before him than a thorough study of the life of these primitive races with whom I had the good fortune to meet. He will certainly be rewarded with many new, important, and greatly interesting facts; but the inquiry will only succeed if he is not afraid of toil and fatigue, and if he will share for some months the life of these primitive nomad tribes. This is the only way to investigate now the habits of these interesting savages, as all tales of the Malays about them are incorrect, exaggerated, or entirely false.

But this work should not be delayed, as these tribes are disappearing more and more without leaving any traces; like the passage of the Orang Utan through the primeval forest his whole life passes away without leaving any trace behind; and this is true not only of the life of an individual but of that of a whole tribe. In this way hundreds of human lives are gone, and thousands of years have passed away.

[Plate No. III, a small tracing of M. Maclay's journey, has not been copied. The Map with his Itinerary, published in Journal No. I, will sufficiently explain the course he took.]

MISCELLANEOUS NOTICES.

GEOGRAPHICAL NOTES—RECENT JOURNEYS IN THE PENINSULA.

Since the publication of the last Number of this Journal, some important additions have been made to our knowledge of the physical outlines of the Country in four different regions of the Peninsula; Ulu Johor, Ulu Kinta, Jelei, and Rambau.

The highest mountain range in Johor, Gunong Blumut (3200 feet), has recently been ascended for the first time, two independent parties having reached the top within a few days of each other; and from one of the Travellers a more particular account of the journey is promised for our next Journal.

In the interior of Perak, the Kinta valley was explored last August to its upper watershed; and a range of high hills was ascended, some 30 miles to the east of Kinta. The highest peak was proved to be about 8,000 feet high. It was named by its discoverers, and is now familiarly known, as *Mount Robinson*, the highest point of the range called *Gunong Riam*. Additional importance was given to this journey from the part taken in it by some Ceylon planters, who had been recommended to the Government of Perak by the Colonial Authorities in England, as pioneers of Coffee-planting in the Malay highlands.

Special interest was felt in their announcement that several hundred thousand acres were to be found of land suitable for coffee over 2000 feet above the sea; the consequence being that a good many "prospectors" from Ceylon and elsewhere have since visited Perak; but hitherto they have not added much to our knowledge of the Country's physical features.

The real point of Geographical interest still remains. Is there or is there not an important stream in the very centre of the Peninsula, which after draining the eastern slopes of these high mountains joins the *Jelei*, and together with the *Berá* from the west forms the R. *Pahang*? A train of *a priori* reasoning, based on the difficulty of explaining this region's drainage otherwise, first suggested the thought some years ago.

It is true that no such stream was known of in Mr. Logan's time (see *Indian Archipelago Journal* I. page 247; but a hint of it—though given unconsciously—may perhaps be traced in Mr. Logan's reference to *S. Ginta* vol. II. p. 123). It was Mr. Daly's account of his journey (1875) from Muar to Pahang, published in 1877, that first brought evidence to support such an hypothesis; for he intimated that the northern branch, which joined Pahang at *Kwala Bera*, was an even larger stream than the one he himself descended from the south. Unfortunately the "tracing" of his *route*, which was embodied in the Map (1876), omits to show the junction of any such northern branch; and it is only within the last year that the hypothesis has been really confirmed to some extent by the publication of Mr. Maclay's account of his journey up the *Jelei*; and the achievement of Baron Verboch last July, when he crossed from Sungei Ujong into *Jelei*, and thence down into *Jelei*, on the eastern side of the Bernum watershed, by the *River Triang*.

The point can never be finally settled until the interior of Perak, beyond Mount Robinson, shall have been crossed in a south—easterly direction: and an expedition is in fact about to be despatched, under the auspices of Mr. Leech who ascended Mount Robinson last year, to cross the still more eastern Country, that lies between *River Plus*, a feeder of the Perak in the Northern interior of that State, and *River Slim*, the northern branch of the *River Bernam*, in the interior of Selangor.

The continuation of the Paper on the "Geography of the Peninsula," Part I of which (confined to its Cartography) appeared in the last Journal, has under these circumstances been deferred for the present. Fresh information is fast being obtained in various quarters, and the most useful mode of dealing with it at present will be to print short detached notes of each important piece of work done in the way of exploring new country, such as the four journeys above referred to. Two of these (the ascents of *Ganong Blimut* and *Mount Robinson*) were new ground even to the Malays themselves. The other two, (the routes through *Jelei* and *Palei Pass* in Rambau) though well known to the Malays have not been hitherto made, or at any rate described, by Europeans. Of the journey through *Jelei*, from S. Ujong to Pahang, Baron Verboch has unfortunately left us no account; although it was undertaken expressly on behalf of our Society. The Rambau journey was described at the time before a General Meeting of the Society, as recorded in the extract from the *Straits Times* which is printed below.

There is yet a great deal more to be learnt about the interior of the Peninsula. How ignorant we all are at present of its Physical Geography, viewed as a whole, may be judged from the correspondence in the local papers last September, after the ascent of Mount Robinson, regarding the "true backbone" of the Peninsula; witness the following letter, challenging certain foregone conclusions on this subject which are undoubtedly premature at present :—

Singapore, October 1st, 1878.

"You will perhaps allow me to correct an error in the Overland Summary of last Saturday, in which you state that Mr. Christie's party found that from "Mount Robinson" the Straits of Malacca were visible on the West, and the China Sea on the East."

"The only full account of the journey yet published is to be found in Mr. Leech's Diary; and if you refer to your issue of the 21st ultimo, you will read," we were disappointed in getting a view to the East, which was our principal inducement "to come here, as we were surrounded by a sea of mist, which "however lay a long way below us. Through it we could see "the tops of numerous Peaks, sticking up like islands"

"A Ceylon paper, from which you made some extracts on the 25th ultimo, reports Mr. Christie to have said, "a third range marked on the map was non-existent." But to judge from Mr. Leech's account there is scarcely enough evidence to pronounce an opinion, even on this point. However that may be, it is certain these places lie in the latitude of the Peninsula's greatest width, where, if we may trust the Admiralty charts, it is three degrees of longitude, or upwards of 200 miles, from sea to sea.

"In short the interior of *Pérah* is not the interior of the *Peninsula*: while as yet we have learnt but little even of *Pérah*, beyond its coasts and rivers; and it may safely be stated that neither from *Pérah* nor any other of the States between *Kedah* and *Johor*, has any person yet penetrated so far into the mountain-ranges of the Peninsula, as to obtain a view of the China Sea. It will be a feat of no great difficulty to achieve, and it will no doubt be accomplished before long; but in the meantime I should be sorry to see you under-rate the amount of country still lying *terra incognita*, or the necessity for some further exploration into the interior."

This necessity is well understood by the present energetic administration of *Pérah*, for as has already been mentioned an ex-

ploring party is about to start from Kwala Kangsa to clear up some of the very questions here referred to; of which it is hoped our Society will receive an account when the expedition returns.

A. M. S.

ASCENT OF BUJANG MALACCA.

Connected with the geography of Pèrak the following account of the important mountain in the Kampar district called *Bujang Malacca*, and its surroundings, may be usefully recorded. This is not one of the very numerous "untrodden summits" of Pèrak; for its western side has been selected for the first experiment in Pèrak coffee-planting by Europeans. On this very account special interest will be attached to the following particulars, and also because of its central and commanding situation as a place of observation.

It is to the Diary of Mr. Leech, the District officer, we are again indebted for this interesting and precise information; as well as to the Resident, Mr. Low, for bearing our Society in mind when transmitting it.

17th January, 1879.

"A stiff climb brought us to some caves within about 100 feet of the summit, and here we pitched our camp. The barometer showed the height of this place to be 4200 feet above the Kampar River. At an elevation of about 3500 feet, the vegetation began to change rather markedly, and in a swampy piece of ground we came on a large number of *canjies*, some as much as 50 feet high and 18 inches in diameter. There were two distinct species, one not unlike a *canjia*; the other of the other was more like that of an *andia*.

"On the extreme summit above the caves in which we pitched the night, there was a most marked change in the character of the vegetation, the ferns and mosses as well as the scrub of rhododendron and other similar plants, not only the dwarf bamboo, reminded me very much of the vegetation on the top of Mount Robinson; many of the plants I recognised at once as the same, but as was natural to expect, considering the difference in height,—the one hill little over 400 the other about 800 feet high,—many of the Mount Robinson plants were absent, especially the long-stalked braken with crescent-shaped tops and long sprays, of which we made our beds on Mount Robinson and with which it was covered.

18th January, 1879.

"We were up before the sun this morning, not having had very agreeable night, as it rained continuously and a good de

of water dripped on to us from the rocks above. We left our cave at once and proceeded to the summit, and climbed on to some small trees just in time to see the sun rise. The morning was beautifully clear and we got a magnificent view; bounded on the north by *Mount Robinson*, *Gunong Chalci* and *Gunong Ramjup*. Immediately below us to the east lay a long and narrow valley running nearly true north and south; the northern end of it drained by a tributary of the *Sungei Dipong* the southern end by *Sungei Chindariang*; beyond this valley another ridge rose nearly as high as the one on which we stood, and our Sakei guides told us that the valley on its eastern face was the one in which the *Sungei Batang Padang* took its rise. It appeared to be nearly parallel to the valley immediately below us. Behind this range rose another at the eastern side of which the *Ulu Bidor* is said to be found; and beyond this the sky line is formed by a very lofty range apparently nearly continuous from *mount Robinson*, with one very steep pass through it a little to the North of East from where we were standing. In this pass I imagine the *Dipong* takes its rise. This sky-line range, the Sakei said, divides the watershed of the Peninsula, and is therefore the much-sought for "back-bone" range. Some distance to the south east there appeared to be a spur which might well form the valley of the *Sungei Slim*. The Sakei, from whom I got these particulars, live on the western slopes of *Bujung Malacca*, and do not appear to have ever been down even the eastern face of their own hill. I should not therefore have felt much inclined to place confidence in what they told me, had not the lay of the land corresponded exactly with what was to have been expected from what is known of the rivers draining this part of the country. I was particularly struck by the mountainous nature of the country to the east and south, as well as to the north; having been originally under the impression that the *Batang Padang* and *Bidor* rivers drained a broad level valley similar to the *Perak* or *Kinta* valleys.

The following are some bearings which I obtained and which may be useful:—

Gunong Robinson	11° 00'	} Sky line.
„ Ramjup	14° 00'	
„ Chalci	17° 00'	
„ Lumbei	112° 00'	} Sky line.
(“back-bone” range?)		
Gunong Ulu Bidor	136° 00'	
„ Bubo	307° 00'	distant.
„ Randuai	307° 30'	near.

From where we stood we could see the opposite side of the valley below us to the east almost completely covered by old Sakei laiangs, which quite bears out what I had been previously told, but did not credit, that there are fully 700 of these people living there.

I here again noticed a fact which attracted my attention when up the Kinta valley last August with the first coffee explorers,—that the Sakei cultivation appears to be limited to a height of between 300 or 400 feet up to 2,000 feet. Above this latter height they appear scarcely ever to go. Possibly this is the limit at which "padi" will thrive. Above this level there are a large number of beautiful valleys, which both my companions agreed were admirably suited for coffee cultivation, as far as site was concerned.

PABEI PASS RAMBAU.

(Overland route from Sungei Ujong to Malacca.)

The following is extracted from the account given in the Straits Times of the General Meeting held on the 7th September.

"In his description of a Walk through Rambau, which we give at length, as it is not likely to make its appearance in the Society's Journal as a separate paper, Mr. Skinner said :—There is a kind of understanding—an unwritten rule, and I think a very wholesome rule—that no fresh paper should be commenced after 9.30 p. m. It is now nearly 10, but the Chairman seems to think that our programme should be completed ; and if the ladies and gentlemen present think so too, this may be done without infringing the rule after all, for the truth is I have no paper to read.

"I merely propose to describe in a few words a journey I recently made across the *Pabei Pass*, from *Sri Mēnanti* into Rambau, and across that country into Malacca ; which, for some reason, no European ever happens to have made before ; but which is in itself a tolerably easy walk of three days, and by far the most direct route from *Sri Mēnanti* (and its neighbourhood, *Ulu Muar*, *Gunong Pasir*, and *Kuala Peta*) into Malacca.

"We started on horseback from Sungei Ujong, (where I had gone by the usual River Linggi route,) and rode by a path almost at right angles to the course afterwards taken as far as *Bukit Pulus* ; covering the distance of 9 or 10 miles before breakfast, at a rate and over a road which allowed but little time for reflection or observation.

“Having breakfasted at Bukit Patus, the frontier police station,” we left Captain Murray and walked that afternoon to Sri Mënanti; a hard walk; we did not get our dinner till 9 P. M. and slept in the former barracks of the detachment of H. M.’s 10th Regiment, on Tunku Hantah’s invitation. It is now used as a kind of *balei*.

“Next morning we breakfasted at the foot of *Günong Päsir*. So far the path is well-known; and at least two gentlemen present have followed it. We passed for instance an illustrious *padi* field, not unknown to fame, and in which one’s thoughts reverted to the distinguished traveller who has just shewn us the way to make our fortunes (Mr. Daly); but from *Günong Päsir* to Rambau it is different. I can only find one account of a previous journey across Bukit *Pabei*, that of Mr. Charles Gray in 1825, whose journey is described in the Indian Archipelago Journal vol. VI., and who is still well remembered in Malacca from the circumstance of his death occurring a few days after his return. He, however, appears to have approached the pass from the Rambau side, and to have left it on the Sri Menanti side, by different roads to those I pursued; and this short piece of country (which Mr. Skinner pointed out on the new Map) from Pabei through *Sri Lëmak* to *Mësjud Nëräsä* and Bandar, had not before been crossed by any European. The journey from Bandar to Malacca is comparatively well-known; and I cannot help thinking that if it were also known that the path from there to Sri Mënanti were so good a one, firm and dry, and in fact a bridle-path for several miles of the way—it would more frequently have been used, particularly during the recent military occupation of the Nègri Sëmbilan. I should add that it is well known to the Natives, and even to the Sungei Ujong police Peons. I had the best proof of this, for at the top of the pass (*Përhëntian Tëngah*—about 1300 feet high) while resting to take breath we counted 30 souls; a party of 11 or 12 Malays having come up from either side while we were resting. We both passed and met many others; and similar parties had been passing going in and out of Sungei Ujong by Bukit Putus Pass. No doubt the rice famine which is now being felt in Sri Mënanti, explains the unusually large numbers. They are going “to buy corn in Egypt.” On the Rambau side I was told they could buy 5 gantangs for a dollar; in Sri Mënanti only $3\frac{1}{2}$ gantangs. Rambau is just now a favoured land in other respects. The high price of Tapioca has been made known; and as so much of its waste lands are well-suited for its cultivation, fresh clearings, even around Pabei, are numerous. Many of these are in Malay hands, cleared and

planted as I was assured without Chinese help. But Chinese were there too, both planting and acting as carriers. Altogether I agree with Mr. Swettenham's remark that Rambau has the largest Malay population of any of the Nēgri Sembilau; and I should not describe it as unprogressive, for in an agriculture point of view it shows signs of progress, both of a more promising character, and more independent of extraneous influences, than can be found in most of the other Malay States near our Settlements.

"The second night was passed at Mōsjid Nērasa, where the Datu of Rambau lives, near Bandar. From there, after twice crossing the river (which is here a fine fresh rapid stream, excellent for bathing, with a sandy bottom, and said to be above the reach of alligators) we had a long walk to Briso near the Malacca frontier; and eventually reached Alor Gajah in time for an afternoon meal, and so on to Malacca in the evening of the third day. It was on the whole a very pleasant and interesting journey, which I can safely recommend to others as a sufficiently easy *overland route* of 3 days from Sungei Ujong to Malacca, and a pleasant variation of the somewhat monotonous two days' journey by way of Linsom and the River Linggi."

"Some discussion ensued as to the customs of Rambau, from which it appeared that the tribal forms of Society and Government still flourish there, while in the neighbouring States they have been greatly modified; the causes suggested being the comparative isolation of Rambau, the absence of Chinese, and its unique geographical situation, placed as it is neither at the mouth nor at the source of any important stream."

THE MINERALS OF SARAWAK.

By A. Hart Everett, (late) Sarawak Government Service.

(See *Journal I.* 1878.)

The paper on the distribution of the Minerals of Sarawak, which appeared in the first issue of this Journal, had left my hands several years past, and as I was not aware of its intended publication, it is now scarcely up to date in some few particulars. By the courtesy of the Editor I am enabled to supply these deficiencies by the present note.

Manganese.—Lundu and Rejang must be added to the localities already given for this Mineral. In the first named

district it occurs as an oxide in the usual boss-like aggregations.

Copper.—Some insignificant traces of Copper have been reported to exist in the rocks forming the left hand entrance of the Salak river in Santubong Bay.

Lead.—Galena is now known to exist in Sarawak but only in minute traces. It has been lately discovered in Southern Borneo also and is there associated with Arsenic.

Antimony.—Since the date of my last note an attempt has been made to follow up the numerous indications of antimony in the Rejang to their common source, but hitherto without much success. A small quantity of ore, however, has been exported from the district, and it is at least probable that when the exploration has been pushed further in the direction of the elevated country near the Tabujang Mountain there will be a better result to record. The Sesang branch of the Kalakah river has yielded traces of Antimony in addition to the localities previously mentioned. In the section on Antimony the paragraph "Lodes in which the matrix is felspar are rarer" and should read "are richer."

Coal.—My remarks on this Mineral referred to the Silantek (Lingga) coal and not to the Sadong coal at present being worked by the Government. This latter is of inferior quality.

Petroleum.—Mineral oil may now be included in the Sarawak list. Indications of its presence have been discovered in Sadong; but they are, I believe, of no importance from an economical point of view.

Tungsten.—A lode of a dark looking Mineral, which appears to pierce the limestone hill of Busau from side to side, has been pronounced to consist largely of Wolfram or tungstate of iron and Manganese.

Limestone, Clays, &c.—Inexhaustible supplies of limestone are available in Sarawak. It can be quarried on the river side within 25 miles of Kuching and it affords both ordinary and hydraulic lime, each excellent of its kind. Plastic Clays of the finest quality abound in various parts of the Territory and are at present utilized solely for the manufacture of bricks and coarse pottery. The country is not rich in ornamental stones available for building or other useful purposes. The only rocks of this description with which I am acquainted are a pure white saccharoid marble (metamorphic limestone) in

the Upper Samarahan and a handsome dark blackish-green rock with white or pale green marblings which is found in the distant Upper Rejang country, whence small specimens are brought by the Kayans, who make this stone into ornaments. It is probably a variety of Serpentine.

In concluding this brief note I should mention that Silver was inadvertently omitted in my list of the minerals which do not come within the monopoly of the Borneo Company.

A. H. E.

Sarawak, 23rd November, 1878.

THE SEMANGS.

[The following letters, written by a distinguished authority on the subject of which they treat, have been kindly placed at the Society's disposal. Though written some years ago they will still, it is believed, be found interesting.]

OXFORD UNIVERSITY MUSEUM,

May 4, 1869.

Professor———writes to thank Colonel——— for the trouble he has taken on behalf of the interests of the Museum here in having the two aborigines photographed, and in desiring the Raja of Kédah to procure a skeleton of one of these people. The two photographs enclosed are taken from the new Museum here, an institution comparatively recently superadded to the old classical university.

Some 8 or 9 papers have recently been written upon the history and physical peculiarities of the Semangs, and the Andamaners, who are supposed to be of the same stock. Colonel Fytche, Colonel Campbell in his notes by an old Sportsman, Mr. Earl, Lieutenant St. John, 60th Royal Rifles, and a Pere Bourieu have all written about either the Semang in P. Wellesley or the Andaman Islanders, and all agree that the continental dwarf black and the Islander are much the same. Mr. Wallace, who spent many years in the Archipelago to the southward at Timor, Ternate, Gilolo &c, and has just brought out a book, a very good one, in which he discusses all the Natural History points, relating both to man and beast, agrees with these gentlemen in thinking the Semangs of the Malacca Peninsula

to be of the same race with the Andamaners; and he also considers them to be of the same stock as the little black people called Negrito in the Philippines. But he does not think them allied to the Australian or Papuan races as Mr. Logan, a writer of some note, does, calling them "Dravido-Australians" (*Journal of the Indian Archipelago* p.p 156. 157). The Père Bourieu who observes of the Mëntras, a wild tribe in the Malay Peninsula akin to the Sémangs, that they are bathed for the first time when they are dead, observes also that after they are put into the grave either sitting, standing, or reclining, they are not visited after the first three days, during which time a fire is kept burning at the grave. If the Raja of Kédah is a Mahomedan, he would not be likely to have any very strong scruples as to causing a skeleton interred in a non-Musselman fashion to be disinterred. Probably but little disinterment would be necessary, as very little earth would be put upon the dead body.

Professor—————cannot conclude without expressing his sense of the obligation which the cultivators of science owe to Lient.-Governor—————for his exertions.

January 5, 1870.

There was some delay in getting the Semang's skeleton from the "Diomed," but it has come to hand quite safely, as I ought to have written a fortnight or more ago to thank you for your trouble and the interest you have taken in the matter.

The skeleton is very valuable, though very different from what I had expected. I find the Semangs are a small race with narrow, large heads; from the character of the bones I should suppose they live mainly on flesh food, the bones being hard and bright. The man must have been an old one, which is a comparatively rare thing to find among savages; at least most of the savage skulls that come into my hands are skulls of young men; and I imagine also from my own experience of such people whilst living, that they are old at ages when we are young. I shall work up all that has been written in the *Transactions of your India Societies* (Logan's and H. B. Hodgson's names are familiar to me as Editors or Contributors) and I shall make out all that the bones themselves have to teach me, and combine my information. Whatever I write I will see that you have. I shall send you shortly a paper I have been writing on the excavations of our own savage forefathers here in England, which I hope you may find more or *less interesting*.

I am much obliged to you for your mention of the Dodo bones. Luckily Mr. Flower, the Antiquarian, is the father of the Mr. (I think now Captain) Flower who was so active in digging in the Mauritius; and as I am an ally of the father, we contrived to get a very large share of those valuable relics for our Museum. We were bound in honor so to do, as before this discovery a skull of that extinct bird which we preserved was the only one, except one in Copenhagen, in the world.

It was very vexatious at first, that discovering of new bones; every fresh discovery reducing the value and interest of our specimen, much as the discovery of the first husband reduces the value of the second in Tennyson's Poem of "Enoch Arden." But we made this out if it. I have to thank you also for mentioning our Museum to Dr. Stoliczka. I am in correspondence as to exchanges with Dr. Anderson of the Indian Museum, and I will put myself in communication with Dr. Stoliczka also.

If the Raja of Kédah should come upon another skeleton of the Sémang, I should be very glad of it. In the meantime it will be my business to make the best possible use of the one which we have.

CAPTURE OF A SPECIMEN OF OPHIOPHAGUS ELAPS.

[The following communication to the Curator of the Raffles Museum may be of interest.]

"I am very glad indeed to be able to send you another and a finer specimen of the *Ophiophagus Elaps*, a female measuring 11 feet 4 inches.

"The circumstances attending its capture are somewhat interesting. The man describes the snake as going along with its head elevated above the ground, and states that it came right at him; he wisely bolted and gave the alarm to the men in the fort; the brute then took up his position on the top of the Sentry box. I happened to be passing and heard the shouting, and was just in time to save the snake from being battered to pieces. Two plucky fellows volunteered to take it alive, but it was a risky thing to do, as immediately we approached the sentry box the snake

threw out its head from the folds and with distended neck shewed fight; however a noose at the end of a long stick was cleverly slipped over the neck whilst one of the men got hold of the tail; so we had him all fast without a blemish.

“The snake was then taken to the Godown and its venomous powers tested on three dogs.

“The first dog was slightly bitten in the shoulder at 10h. 34m., and an antidote believed in by the Chinese was applied. I enclose a specimen of the plant. The second dog was bitten very severely at 10.55, the snake holding on to the animal like a bull-dog to his dog. A strong solution of Chloral Hydrate was injected by the hypodermic Syringe, but without effect as the animal died in 15 minutes. The first dog not appearing much worse for the first bite, he was bitten again at 11.21 very severely in the nose and foot, the snake fastening on the latter place very tenaciously. The Chinese antidote was again applied; the plant was bruised in a small portion of water, the solution poured down the dog's throat, and the benised leaves well rubbed into the wounds, but the dog sunk at once and died at 12.20, 1 hour 46 minutes after the first bite and 59 minutes after the second.

“The third dog was bitten at 11.19, at first very slightly and then severely in the foot; no antidote was used in this case, and this animal lived, some Chinaman having applied the actual centery to the wound in the foot; but the poor brute suffered very severely and I do not think it will recover. The Sëlangor Natives recognise the Snake as the most dangerous known; they term it the “Tëdong Sëlah.”

“They all say it moves with the head lifted off the ground, and that it will not only attack, but pursue. An instance of this occurred some time ago; one of the European Officers in riding along one of the roads came on a very large Snake and it followed him, and he had to put his pony into a gallop to escape; he described it simply as a Cobra, but since reading of your paper in the first Number of the Straits Asiatic Society's Journal he considers it was a specimen of the *Ophophiagus Elaps* of about 6 or 7 feet long. The perusal of the paper by you, and my seeing the two specimens here, proves beyond a doubt that the *Oph. Elaps* exists. In Northern Australia one about 7 feet in length bit a fine retriever of mine. I was then Government Resident of Port

Darwin and my daughter was riding with me, my mounted orderly in attendance. The orderly dismounted, and the snake after biting the dog went into a hollow place, from which he came out and would have bitten the man had he not dispatched him with his sabre.

“My daughter on seeing the specimen I now send you, at once recognised it as similar to the one which she saw at Port Darwin, the bright orange patch under the neck occurring in both cases.

The dog died in about 3 hours, after every care and the application of the Hypodermic Syringe by the Surgeon. The Natives here say the Oph. Elaps is not common; several of the intelligent and elderly men say, they have seen much larger specimen; one respectable man say he saw one a fathom larger than the one I send you which would be 19 feet.

“Enclosed is the Mate’s receipt for the Jar, which I trust will arrive safely as Captain Joyce promises to take charge of it. I also send you a small Python and a very venomous Snake termed the “Tedong Matabari.” said to attack men.

B. D.

Klang, 20th November, 1878.

THE OPHIOPHAGUS ELAPS

A correspondent states that the existence of this reptile in the Peninsula was proved in the early part of 1876, when a detachment of the Buffs were quartered at Kwala Kangsa. A specimen was killed and brought into the camp by some Malays; it was examined and identified by Surgeon-Major Davis. The Malays described it as the most formidable snake they are acquainted with, and related instances in which it had been known to chase men who had disturbed it, even taking to the water after them if they plunged into a river to escape from it. The Malay name given to the specimen caught at Kwala Kangsa was *Tedong Selah* (*Salah-Favre*.) There is an allusion to it in the *Marong Maharyajaya* (see Colonel Low’s translation, *Journal India Archipelago* vol. III. page 265) and the peculiar characteristic of this snake, namely that it will actually pursue a retreating foe, is introduced into the legend. “The boa feeling himself rather getting the worst of it, suddenly stirred, and shook

“his head and body, and became a fearful *tédong sèlah*, or “hooded snake, the girth of which was that of a cocoanut tree, whose tongue was lolling out and whose eyes were large as cymbals. The people amazed dispersed, and a few daring persons remained and beat the snakes. Then again they assembled in greater numbers, with loud shouts and noise, to destroy the snake. *The latter pursued the Raja, who sought for shelter behind a tree.*”

A MALAY KRAMAT.

The mining district of Larut in Perak is so essentially a Chinese settlement that its early Malay history is generally completely lost sight of. Before the discovery of tin in Larut, some thirty or forty years ago, Trong, which is further south, was the port from which traders and merchandise found their way to Parit Gantang and Kwala Kangsa. It is still a thriving district and likely to increase in importance, but it has been eclipsed for many years by Larut. The old plantations of fruit trees at Trong mark it at once as a much older settlement than Larut, where cultivation is in its infancy. Trees are among the few traces which the Malay leaves of his occupation; he does not build stone walls and seldom erects permanent monuments of any kind. Ancient groves of durian trees, planted no one can say when or by whom, may sometimes shew where a populous *Kampung* must at one time have been established; but in all other respects a deserted Malay settlement became undistinguishable jungle in a very few years.

Local tradition in Perak has handed down various stories connected with Achinese invasions of Perak, which must have taken place in the 16th and 17th centuries, and there is little doubt of the truth of the popular account which makes the coast settlements, now called Larut and Trong, the scene of some of the encounters between the invaders and the people of the country. For a long time Perak was a mere dependency of Acheen, and it may be fairly supposed that some of the conquerors settled in the former country.

Rightly or wrongly the Malays of Larut assign an Achinese origin to an old grave which was discovered in the forest some years ago, and of which I propose to give a brief description. It is situated about half-way between the Larut *Residency* and the mining village of Kamunting. In the neighbourhood the old durian trees of Java betoken the pre-

presence of a Malay population at a date long prior to the advent of the Chinese miner. The grave was discovered about twenty years ago by workmen employed by the Menteri of Perak to make the Kamunting road, and it excited much curiosity among the Malays at the time. The Menteri and all the ladies of his family went on elephants to see it and it has been an object of much popular prestige ever since.

The Malays of Java were able from village tradition to give the name and sex of the occupant of this lonely tomb, "Toh Bidan Susu Lanjut," whose name sounds better in the original than in an English translation. She is said to have been an old Achinese woman of good family; of her personal history nothing is known, but her claims to respectability are evinced by the carved head and foot stones of Achinese workmanship, which adorn her grave, and her sanctity is proved by the fact that the stones are eight feet apart. It is a well-known Malay superstition that the stones placed to mark the graves of Saints miraculously increase their relative distance during the lapse of years, and thus bear mute testimony to the holiness of the person whose resting-place they mark.

The *Kramat* on the Kamunting road is on the spur of a hill through which the roadway is cut. A tree overshadows the grave and is hung with strips of white cloth and other rags (*panji panji*) which the devout have put there. The direction of the grave is as nearly as possible due north and south. The stones at its head and foot are of the same size, and in every respect identical one with the other. They are of sandstone, and are said by the natives to have been brought from Achin. In design and execution they are superior to ordinary Malay art; as will be seen, I think, on reference to the rubbings of the carved surface of one of them, which have been executed for me by the Larut Survey Office, and which I have transmitted to the Society with this paper. The extreme measurements of the stones (furnished from the same source) are 2' 1" \times 0' 9" \times 0' 7". They are in excellent preservation and the carving is fresh and sharp. Some Malays profess to discover in the three rows of vertical direction on the broadest face of the slabs the Mohamedan attestation of the unity of God لا اله الا الله (*La ilaha illa-lla*) repeated over and over again; but I confess that I have been unable to do so. The offerings at a *Kramat* are generally incense (*istangi* or *satangi*) or

benzoin (*kaminian*); these are burned in little stands made of bamboo rods; one end is stuck in the ground and the other split into four or five, and then opened out and plaited with basket work, so as to hold a little earth. They are called *sangka*; a Malay will often vow that if he succeeds in some particular project, or gets out of some difficulty in which he may happen to be placed, he will burn three or more *sangka* at such and such a *Kramat*. Persons who visit a *Kramat* in times of distress or difficulty, to pray and to vow offerings, in case their prayers are granted, usually leave behind them as tokens of their vows small pieces of white cloth, which are tied to the branches of a tree or to sticks planted in the ground near the sacred spot.

For votary purposes the long-forgotten tomb of Toh Bidan Susu Lanjut enjoys considerable popularity among the Mohamedans of Larut; and the tree which overshadows it has I am glad to say been spared the fate which awaited the rest of the jungle which overhung the road. No coolie was bold enough to put an axe to it.

W. E. M.

[The tracing, which it is found impossible to print here, is in the Society's possession, and can be seen at the Raffles Library by any one interested in the subject.]

MALAY-ENGLISH DICTIONARIES.

It does not speak well for either the enterprise or the Scholarship of English dwellers in this part of the world, that the best Malay and English dictionary which we possess is more than two thirds of a century old. Since the publication of Marsden's work there have indeed been issued several Malay Vocabularies, besides the more ambitious and voluminous work of Craufurd. But only the scantiest of these vocabularies has attempted to print the Malay words in the Arabic characters, in which alone the educated Malay is accustomed to read his own language. Even Marsden is sparing of his Arabic type, and foregoes the use of it in most of his numerous quotations from Malay authors. Under these circumstances, and having regard to the attainment of Malay as it is expected from many of the Civil Servants in this Colony, we cannot wonder that the supply of copies of *Favre's Malay-French Dictionary* sent out to the Straits

Settlements has been for some time exhausted. The work is no longer in type, and although doubtless some copies remain in European booksellers' shops, this fact appears to be a sufficient excuse for asking whether the Government and our learned Societies ought not, at the present juncture, to do something towards producing a Malay-English Dictionary, worthy to rank with the work of L' Abbé Favre, and with the Malay-Dutch dictionaries of Von Dewall, Pijnappel and Klinkert. L' Abbé Favre has generously given leave for an English translation of his work to be published, but to print an edition of 500 copies would entail an expenditure of more than £1,000; too large a risk for any individual. And Favre's work, excellent as it is, has some mistakes and deficiencies; the latter notably in the botanical information. At least it is to be hoped that the matter will not be suffered to drop.

L. C. B.

Months	REMARKS.		
January	Rainfall was Registered at		
February	during the year 1869	1	Station.
March	Do.	1870	1 do.
April	Do.	1871	4 do.
May	Do.	1872	5 do.
June	Do.	1873	5 do.
July	Do.	1874	6 do.
August	Do.	1875	8 do.
September	Do.	1876	7 do.
October	Do.	1877	7 do.
November	Do.	1878	7 do.
December			
Total			
Greatest R. fall in 24 ho			

T. I. ROWELL, M.D.,
Principal Civil Medical Officer, S. S.

High Sept
1910

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OF THE
STRAITS BRANCH,
OF THE
ROYAL ASIATIC SOCIETY.

JULY, 1879.

PUBLISHED HALF-YEARLY.

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1910

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ERRATA.

- Page 21, 7th line from top for *Illustration* read *illustrative*.
- | | | | | |
|----------------|--|--------|-----------------------------------|--|
| „ 21, 6th | „ „ | bottom | „ <i>Sesah</i> | „ <i>Sesal</i> . |
| „ 22, 17th | „ „ | top | „ <i>digan</i> | „ <i>di-gau</i> . |
| „ 22, 21th | „ „ | „ | „ <i>Gan</i> | „ <i>Gau</i> . |
| „ 29, 4th line | „ „ | „ | „ <i>kan</i> | „ <i>ikan</i> |
| „ 33, 6th | „ „ | bottom | „ <i>chian</i> | „ <i>chian</i> . |
| „ 34, 6th | „ „ | top | „ <i>muneratur</i> | „ <i>numeratur</i> . |
| „ 34, 8th | „ „ | „ | „ <i>hurah</i> | „ <i>lurah</i> |
| „ 40, 2nd | „ „ | „ | „ <i>won'top</i> | „ <i>won't do</i> |
| „ 42, 2nd | „ „ | „ | „ <i>kiki</i> | „ <i>kaki</i> |
| „ 50, 8th | „ „ | „ | „ <i>no</i> | „ <i>ho</i> |
| „ 62, | After the Titling, add the words “By Sir Stamford Raffles” | | | |
| „ 69, | 4th line from top | „ | <i>virties</i> | read <i>varies</i> |
| „ 144, | 3rd line | „ | bottom after the words “alone is” | add the word “ <i>printed</i> ” (vide ante p. 92)” |



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THE STRAITS BRANCH.

OF THE

ROYAL ASIATIC SOCIETY.

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His Excellency Sir William F. C. Robinson, K.C.M.G.

His Excellency Major, General A. E. H. Anson, R.A., C.M.G.

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Cousins, Mr. A. W. V.	Hewetson, Mr. H. W.
Cuff, Mr. J. C.	Herwig, Mr. H.

PROCEEDINGS.

GENERAL MEETING, MONDAY, 7TH APRIL, 1879.

Various publications, presented to the Society since the last General Meeting, were laid before the Meeting.

The following Gentlemen, recommended by the Council, were duly elected :—

Messrs. Schultze, Syers, and Tiede.

The President drew attention to the publication of No. II of the Society's Journal, which has been accomplished since the last General Meeting.

The following Papers were read by Captain B. Douglas, H. M.'s Resident, from Selangor contributors :—

Mr. D. D. Daly, on some Limestone Caves in Ulu Klang.

Mr. W. T. Hornaday, an American Naturalist, on the large mammals to be found in Selangor.

The Secretary read a paper on "Macrodontism" by Dr. Miklucho-Maclay.

GENERAL MEETING, MONDAY, 9TH JUNE, 1879.

Hon'ble Colonel J. Jago and J. P. Joaquim, Esq., recommended by the Council, were elected members.

The President announced the acceptance by His Excellency the Administrator of the office of Patron, as requested by the Council, under the Rules of the Society.

A Paper by Mr. W. A. Pickering on Chinese Secret Societies in the Straits Settlements was read by the President.

A Paper containing Botanical notes respecting Gutta Percha and Caoutchouc by Mr. F. W. Burbidge, contributed to the Society (with some remarks on the subject) by Mr. W. H. Treacher, was read by the Secretary.

“CHINESE SECRET SOCIETIES.”

PART II.

BY W. A. PICKERING.

Read at a Meeting of the Society held on the 9th June 1879.

Having in the first number of this Journal, given an account of the origin and establishment of the “Hung League” or Thien-Te-Hui, I will now describe an initiatory ceremony, as actually witnessed by myself and others, in the best disciplined Lodge in Singapore, and which lasted from 10 p. m. to 3 a. m., during which period some seventy new Members were admitted into the Society.

As I have neither the time to re-translate in full, nor the ability to improve on M. Schlegel’s version of the ritual, I shall describe the ceremonies and furniture of a Lodge, as I myself have seen them in Singapore; merely translating such portions as may seem necessary for my purpose, and, at times, taking the liberty of quoting from the “Hung (or Ang*) League.”

Any reader wishing to become more minutely acquainted with the Thien-Te-Hui, should procure M. Schlegel’s book, in which he will find a graphic description of the working, rules, and ceremonies of the Society, as (from all I hear) it now exists in China, and in semi-civilised Countries, where Chinese Colonists are compelled to combine against the unscrupulous and capricious tyranny of Native rulers.

In the Straits Settlements, the secret Societies are in fact, but large Friendly Societies, without political objects; dangerous no doubt, to a certain extent, but only for the reason that, owing to the nature of our Chinese population, each Hoey contains a large proportion of lawless and unprincipled characters.

* In this paper I shall pronounce this word and all Chinese names according to the Hokken dialect.

Theoretically, all Meetings of the "League," are held in the jungle or mountains, and every new member is instructed to reply, when asked where he was initiated, "In the mountains, for fear of the 'Chheng' Officials."

In the British Colony of the Straits Settlements, however, each Lodge has a substantial "Hui-Koan" (1) or Meeting-house; and at Singapore, the Grand Lodge possesses a very superior building at Rochore, where, twice a year, (on the 25th of the 1st and on the 25th of the 7th moons) the "five ancestors"*(2) are worshipped, and feasts, with theatricals, are held in their honour, by the following nine branches of the "Ghee Hin" Society:—

- 1 Hok-Kien Ghee Hin, (3)
- 2 Hok-Hin, (4)
- 3 Tie-Kun Ghee Hin, (5)
- 4 Kwong Hok or Ghee Khce. (6)
- 5 Siong-Peh-Koan, (7)
- 6 Kwang-Hui-Siau, (8)
- 7 Ghee Sin, (9)
- 8 Ghee Hok, (10)
- 9 Hailam Ghee Hin, (11)

For many years there has been no "Toa-Ko" (12) or Grand Master of the Ghee Hin Society, as no person dare come forward to undertake the onerous and responsible duties of the office, but each of the Branches is managed and governed by the following office bearers:—

- | | |
|------------------|---------------------------|
| 1 Tsong-Li (13) | or General Manager. |
| 1 Sien-Seng (14) | or Master of Lodge. |
| 1 Sien-Hong (15) | or Van-guard. |
| 1 Ang-Kun (16) | Red Baton or Executioner. |
- and a varying number of Tsam-Hoa, (17) or Councillors, and Tih-pan Chhau-oe,† (18) or District Head men, who carry out the orders of the superiors:—

* The five priests O-tek-te, Png-tai-ang, Chhoa tek-tiong, Ma-Chiau-hin and Li-sek-khai, who escaped from the burning of the Siau-Lim monastery.

† Iron planks, Grass-shoes.

- | | | |
|--------|----------|---------|
| 1 會館 | 7 松柏館 | 13 總理 |
| 2 五祖 | 8 廣惠肇 | 14 先生 |
| 3 福建義興 | 9 義信 | 15 先鋒 |
| 4 福興 | 10 義福 | 16 紅棍 |
| 5 潮郡義興 | 11 瓊州館義興 | 17 簪花 |
| 6 廣福義氣 | 12 大哥 | 18 鐵板草鞋 |

I. THE LODGE AND ITS FURNITURE.

The accompanying lithograph, taken from a native sketch, gives a very good idea of a Lodge arranged for a ceremony of initiation.

Just inside the outer door of the Lodge is the famous Ang-Kun, (19) or Red Bâton, (a staff of 36 Chinese inches in length) which is used as an instrument of punishment, and from which one of the office-bearers derives his title.

So-Ang-Kuang (20) is on guard at the outer door, and any person wishing to enter the Lodge, must take up the Bâton with both hands, and repeat the following verse.

"In my hands I hold the red cane,
 "On my way to the Lodge I've no fear,
 "You ask me brother, whither I go,
 "You come early, but I walked slow."

Any stranger failing in this test, ought, according to the rules of the Society, to be beheaded at once.

Having gained entry, we come to the Ang Gate*(21) guarded on the right by Ban-To-hong (22) and on the left by Ban-To-liong (23).

Above the Gate, on each side, is a Flag, the two together bearing characters meaning, "The barriers are open, the way is clear"(24), and on the lintels is the couplet;

"Situate in the Ko range, where the Khé hills have branched forth for ages.*

"The Gate looks towards the great Ocean, into which the united waters of the three rivers,† have flowed during myriads of years.

The next stage, is the "Hall of Sincerity and Justice," (25) guarded by Teⁿ-Ki-iu (26) on the right, and Tan-Teng-Seng (27) on the left. The two flags above, have the inscription, "Dissipate revenge, and put away all malice"(28). There is also on each side, a horizontal sentence, "Two dragons disputing over a Pearl,"(29) and "Overturn the "Chheng restore the Beng" on

On the door-posts is the antithetic couplet:—

"Though a man be not a relation, if he be just, he is worthy of all honour.

"A friend, if he be found destitute of honour, ought to be repudiated."

The next step takes us to the "City of Willows,"(30) at

* Ko-Khé is the name of the Temple where the 5 priests found a refuge.

† Sam Ho.

19 紅棍	22 萬道芳	25 忠義堂	28 消冤解
20 蘇紅光	23 萬道龍	26 鄭其由	29 二龍爭仇
21 洪門	24 關開路現	27 陳定成	30 木楊城珠

the East Gate of which, Go-Kim-lai, (31) and Go-Hoan-ji (32) are the guardians. Practically, there is only one Gate represented in the Singapore Lodges, but theoretically, the city has a Gate at each point of the compass, guarded respectively by the ancient heroes,* Han-peng, (33) Han-Hok, (34) Teu-Chhan (35) and Li-chhang-kok, (36) whose flags adorn the City walls.

The couplet on the East Gate is,

"At the command of the General, the gate opens and myriads stream forth.

The awe-inspiring "Ang" heroes, guard the entrance to the "Willow City."

Also the following.

"To the East, in the wood, it is difficult to walk quickly.

"The sun appearing above the hills, rises from the Eastern Ocean.

On the West Gate.

"In the metal road of the West, one must be careful.

"But of the two paths, the Western is more clear.

On the South Gate.

"The fiery South Road, is exceedingly hot.

Chang-Chiu, Chuan-Chiu, and Yen-ping, § extend their protection as far as the Southern Capital.

The couplet of the North Gate † is,

"The Northern waters are deep and hard to cross.

In Yun-nan and Sze-Chuan there is a way by which we can pass."

Entering the East Gate of the "City of Willows," we come to the "Red flowery Pavilion," (37) before which Chiang Kiet-hin (38) dispenses the purifying waters of the Sam-Ho, (39) or three Rivers, to the new members.

Above the Pavilion is the Grand Altar, (40) with the pulpit of the Sien-Seng, or Master of the Lodge; and on the East side, is the "Circle of Heaven and Earth," (41) with its couplet.

"Agitate Heaven and Earth, and reform the world.

"Let the "Beng" triumph, and let righteousness obtain throughout the Empire.

* See "Hung League" p. 21.

§ Prefectures of Hok-Kien,

† According to Chinese ideas the 4 cardinal points and the centre represent the 5 elements, viz: E. wood, W. metal, S. fire, N. water, centre, earth.

31 吳金來	34 韓福	37 紅花亭	40 壇
32 吳喚兒	35 鄭田國	38 蔣結興	41 乾坤圈
33 韓屬	36 李昌	39 三河	

Passing through the Circle, out of the West door of the "Pavilion," we reach the "Two Planked Bridge," guarded by the spirits of deceased brethren, "Kiet-Beng-pu"(42) and "Ban-Bun-beng,"*(43) whose "spirit throne"(44) or tablet, is on the left side of the bridge-head. On this tablet is the inscription.

"When will the day of vengeance arrive?"

Until then, we will cherish our resentment, though it be myriads of years.

The right hand plank of the Bridge is supposed to be of copper, and that on the left, of iron.

At the bridge-head is the couplet.

"Staggering across, we leave no traces behind.

"While all creation is silently expectant, seeing that the day is already beginning to be red-§

In the centre of the Bridge, underneath.

"A true prince will accomplish everything he takes in hand.

"A true man will bring to perfection all he undertakes to do.

On the Bridge, are hung, "Ang" (45) coin to the value of 30,821¶ cash, and underneath are three stepping-stones, arranged in a triangular figure, over which we pass to the "Fiery valley"(46) or "Red Furnace,"(47) guarded by a malignant though just spirit, called the "Red youth,"(48) who enviously scrutinises the hearts of all who approach him, and mercilessly slays all traitors with his spear, and consigns their souls to the flames.

According to the testimony of the Head men, many victims have fallen by his spear in Singapore.

Having passed scatheless through this ordeal, we arrive at the "Market of Universal Peace,"(49) and the "Temple of Virtue and Happiness,"(50) which are at the end of our dangerous journey.

In the market is Chia-pang-heng(51) who sells the precious "Ang" fruits, of five kinds, and in the Temple, besides the inscription already noticed on the "Spirit throne of deceased brethren," is the following couplet.

"In this happy place, if there be any impurity, the wind will cleanse it away.

* Kiet-Ban, the associated myriads.

§ (Ang 紅 red, and Ang 洪 the surname of the League.)

¶ The character ("Ang" 洪) is composed of the characters which can represent 3-8-21.

12 結明富	15 洪錢	48 紅孩子	51 謝邦行
13 萬文明	16 火坑	49 太平墟	
14 亡兄故弟神位	17 紅爐	50 福德寺	

"In this virtuous family there will be no trouble; the Sun will continually illumine the door."

II. THE CEREMONY. ¶

In a room convenient to the Lodge, on the right of the "Market of Universal Peace," the candidates having purified their bodies by ablution, and wearing clean clothes, are prepared for admission.

Each candidate must be introduced by an office-bearer, who is supposed to be responsible for him, that during four months, the new member (52) shall not even come to words with the brethren, and that for the term of three years, he shall not break the more important of the 36 articles of the Society's Oath.

Experience however shows, that this obligation sits very lightly on both new members and Head-men, at any rate amongst the class which now-a-days composes the Societies.

Each candidate having paid a fee of \$3.50, (\$2 of which go to the treasury of the Lodge, while the balance is expended in fees to office-bearers, and in the expenses of the evening), his surname, name, age, place and hour of birth, are entered on the Register of the Society, and copied on a sheet of Red paper.

In token of having cast off all allegiance to the present dynasty "Chheng," the "queue" of each is unbraided, and the hair allowed to flow loosely down the back, the right shoulder and breast are bared, and the candidate is not allowed to retain a single article on his person, except a jacket and short trousers.

In consideration of the poverty of most of the newcomers, they are not required to put on new clothes, but newly-washed raiment is insisted upon.

The Sien-Seng, Sien-Hong, Ang-Kun, and the Chhau-oes who act the parts of the Generals guarding the gates &c., must, however, dress in new clothes on every occasion.

After preparing the candidates, the Master proceeds to arrange the articles on the Grand altar, the most important part of this duty being the insertion of all the paraphernalia in the "Peek measure,"* or Ang Tau. (53) On the front

* Nearly always, though erroneously, spoken of as the Bushel. See "Hung League," pp. 41 and 119 for an interesting description of this article.

¶ 先生開香 新丁入洪門
52 新客 53 紅斗

of the "Tau" are four characters, Plantain,(54) Taro,(55) Plum,(56) Orange.(57) Behind is the inscription, "The provisions in the Peck measure are Red (Ang)."

Inside the Tau, is placed a peck of rice, amongst which is deposited a red paper parcel, containing 108 of the "Ang" Cash,(58) and the whole is neatly covered with red paper, into which the Sien-Seng sticks the various articles and instruments, symbolical of the history and objects of the Thien-Te-Hui,* in the following order.

(1) The Flags of the "Five Ancestors," which are triangular; each containing the surname of one of the five priests, Chhoa-Tek-Tiong,(59) Png-Toa-Ang,(60) Ma-Chhiau-Hin,(61) O-Tek-Té,(62) and Li-Sek-Khai;(63) and the name of the Province,—Fuh-Kien, Kwangtung, Yunnan, Hu-Kwang§, or Chekiang, in which each priest founded a Lodge.

On these Flags, are inscribed in abbreviated characters, the mottoes, "Obey Heaven, Walk righteously,"(64) and "Exterminate the Chheng,"(65) or, "Overturn the Chheng, restore the Beng."

The flags are, Black, Red, Yellow or Carnation colour, White, and Green, (or Azure blue); all have a pennon with suitable inscription, and before inserting each in the Tau, the Sien Seng recites an appropriate verse.—*c. g.*

The first, or Black Flag of Hok-Kien.

"The black flag of Hok-Kien has the precedence."

"In Kam-Siok (Kan-Suh) they also associated together, and laid a foundation."

"The "Beng" conferred on the Lodge, the title of "Blue Lotus Hall."

"So the whole 13 provinces shall guard the Imperial domains."

(2) The Flags of the five horse dealers * or "Tiger Generals,"(66) Lim-eng-Chhiau,(67) Li-sek-ti,(68)Go-thien-seng,(69) Tho-pit-tat,(70) and Ang-thai-sui,(71). These flags are of the same colour and description as those of the five ancestors. On each is the name of the General, and the Province, Kansuh, Kwang-si, Sze-chuan, Shan-si, or Kiang-si, in

* For a full and minute description of the Flags &c., see Schlegel—pp. 33—46.

§ Now divided into Hu-Nan, and Hu-Peh.

54 蕉	58 洪錢	62 胡德帝	66 五虎將	70 必達
55 芋	59 蔡德忠	63 李色開	67 林永超	71 洪太歲
56 李	60 方大洪	64 川大丁首	68 李色智	
57 桔	61 馬招興	65 收滅青	69 吳天成	

which provinces the horse-dealers established subordinate Lodges.

(3) The flags of the Five elements; (72) Metal, Wood, Water, Fire, and Earth, White, Green, Black, Red, and Yellow.

(4) The flags of the cardinal points; East, green, West, white, South, red, North, black.

(5) The Four Season flags; Spring, green, Summer, red, Autumn, white, Winter black.

(6) The flags of Heaven, Earth, the Sun and Moon, Azure, Yellow, Red, and White.

(7) The seven stars, (73) eight diagrams, (74) Golden Orchid (75) flags, and the standard of the "Victorious brotherhood," green, yellow, red, and scarlet.

(8) The four red flags of;—the elder brother, Ban-hun-leong,* (76) Sien Seng, Tan-kin lam, (77) the Sien Hong, Thien-in-ang, (78) and the General of the main body, Thun-thien-huai (79).

(9) The yellow umbrella; (80).

(10) The Warrant Flag for the Leader of the Armies (81).

(11) The Spirit Tablet "of the five ancestors" (82); on the left of which are inserted, the warrant flags, the "precious sword," (83) a pair of scissors, a swan-pan, (84) and the "precious mirror." (85).

On the right of the Tablet, are the sword-sheath, foot measure, small scales and weights, the "four precious things of the library," (86), viz. pen, ink, inkstone, and white paper fan,—also, there are five hanks of each colour of silk thread, white, yellow, red, green, and black.

(12) A model of the real, "Ang Hoa Teng" (87), with its three doors; in a kind of turret above the central door is the inscription, "By Imperial, (or Sacred) Command" (88). The side-doors have inscribed on them a pair of parallel sentences, altogether containing 16 characters, each having the radical "sui," or water, added (89).

"Here is the place where "Tat chung,* the first Buddhist

* See Paper No. 1 S. A. S. Journal, June 1878. p. 80.

72 五行	77 陳近南	82 五祖	87 紅花亭
73 七星	78 天祐洪	83 寶劍	88 聖音
74 八卦	79 敦天懷	84 寶盤	89 符
75 金蘭	80 黃涼傘命	85 寶鏡	
76 萬雲龍	81 三軍師	86 書房四寶	

priest who ever received an official title, is buried; this spot belongs to the "Ang" family."

Before the "Pavilion" doors on each side, are a piece of touchwood, and a "Jewelled Emperor"†(90) lamp. In front of these, is the "nine storied precious pagoda (91).

Two charms are pasted on the front of the "Peck-measure," and the "Tau" is then elevated, and placed on the West side of the Altar, the Sien-Seng repeating the following stanza.

"We have newly established the City of Willows."

"And the heroes of 'Ang' are assembled to-night."

"Shields and Spears are piled up high."

"Overturn Chheng and then restore the Beng."—(Schlegel.)

On the Altar, in front, or to the East of the "Tau," are placed 5 cups of Tea, 5 cups of Wine, 5 bowls of Rice, 5 pairs of chop-sticks, the 3 sacrificial meats, Pork, fowl, and duck, 1 paper of tobacco, 1 paper of tea, 7 Lamps for the seven Stars, and 1 pair of large red candles. In front of these, is the "precious censer,"(92) in which are five stalks of grass,—and a purifying charm.

The Altar thus being arranged, the Sien-Seng goes outside the "Ang Gate," and calling over the names of the candidates, explains to them the origin and objects of the Society, by reciting the history of the subjugation of the Western Eleuths, as described in my last paper.

On the occasions on which I have been present at the meetings of Lodges, the master has further addressed his hearers, in the following manner:—

"Many of our oaths and ceremonies are needless, and obsolete, as under the British Government there is no necessity for some of the rules, and the laws of this country do not allow us to carry out others; the ritual is however retained for old custom's sake.

"The real benefits you will receive by joining our Society, are, that if outsiders oppress you, or in case you get into trouble, on application to the Headmen, they will in minor cases take you to the Registrars of Secret Societies, the Inspector General of Police, and the Protector of Chinese, who will certainly assist you to obtain redress; in serious cases, we will assist you towards procuring Legal advice."

Although this kind of address was no doubt intended

* See "Journal" June 1878 pp. 82 & 84.

† "Giok-Hong" a deity of the "Sung" dynasty.

for my benefit, it really describes the way in which most of the Societies in Singapore manage their affairs, and certainly quarrels nowadays, only arrive at any magnitude when the Head-men are helpless and incompetent.

The majority of the principal office-bearers of the Singapore Societies, honestly desire to keep their men in order, and themselves out of trouble, and the quarrels which occasionally grow into small riots, would, amongst such a heterogeneous Chinese population as that of this Colony, continually occur, were there no Secret Societies in existence. There is this difference however;—under Ords. XIX of 1869, and V of 1877 we are able to exercise a wholesome control of the Chiefs of Hoecys, while if the Secret Societies were abolished, we should have no check at all on the thousands of the disorderly class of Chinese.

In my opinion, it would be impossible to rule China by British law; much more so, the three or four hundred thousand Chinese in our Colony, who, (except a small proportion) the scum of the Empire, and coming from different Provinces, Prefectures, and Districts, of their native land, speak dialects and sub-dialects unintelligible to each other; while all are ignorant of the language and motives of the governing nation.

Our freedom,—the germs of which were brought into Britain by our English forefathers,—(in deference to Mr. Freeman I do not use the word Anglo-Saxon) has been gradually developed during more than a thousand years, at the expense of many of the noblest of our race, who have given up their lives for the good cause, in the field, and on the scaffold.

The Chinese, on the contrary, is accustomed from infancy to lean upon, or to dread, some superior and ever present power, either in the shape of his Government, his clan, or the village elders. I do not think any persons will say that they find anything of the sort in our complicated, and to the Chinaman, (who comes here at a mature age with his prejudices and habits confirmed) inexplicable course of Law.

If some such system as those in force in the Dutch, French, or Spanish Colonies, is incompatible with our constitution and laws, I can see no other way of ruling Chinese, than by recognising the secret Societies, and by immediately commencing the training of a competent staff of officials, conversant with the Chinese language, and mode of thought, to supervise and control them.

I am aware that these views are almost diametrically opposed to those I advanced in *Frasers Magazine*, some

three years ago; but at that time I fondly hoped that the Government would see its way to exceptional and more stringent legislation, for an exceptional population. As my hopes have proved fallacious, I have been obliged to change my opinions.

Returning to the subject of this paper;—I have been informed by many old office-bearers of Societies, that 40 years ago, the punishments of the League were carried out in their integrity, and that on one occasion, some strangers (in the slang of the Society “draughts of wind”) (93) were actually beheaded for intruding on a meeting held in the jungle. As to the power of Secret Societies in those days, I have been told by a man who professes to have been in Singapore at the time, that a single member of the “Kwan-te Society,” (94) released 75 of his brethren who had been confined in Jail for some outrage.

At the present time, I am sure the Headmen dare not even use the “Red Bâton” seriously, and no Society would dare to think of making a combined effort against the Government.

After the address to the new members, the Sien Seng explains to them the various secret signs and pass-words of the Society, which are of great use to the Chinese who travel in the Native States, and through the Archipelago. At a meeting of initiation, these secrets are however only revealed in a very elementary manner; a familiar knowledge of them can only be obtained by attending Lodges of Instruction, which are frequently held, and which as in the case of all meetings, are duly notified to the Government.

Having delivered his address, and finished his instructions, the Master unbraids his queue, and puts on a suit of clothes, and a turban of pure white; the “Chuan-o’s acting as Generals are also arrayed in white costume, but have red turbans, and straw shoes laced over white stockings, something in the style of the pictures of Italian bandits.”

The Master, (Tan Kin-lan) with right shoulder bare, enters the “Ang Gate,” and passes through the “Hall of Sincerity and Justice,” and the East Gate of the “City of Willows,” (at each stage repeating an appropriate verse) until he arrives in front of the altar above the “Red-flowery Pavilion;” here, he lights the “Jewelled Emperor Lamps,” uses the two pieces of touchwood as caudles, lights the 7-star lamps, and burns a charm to drive all evil spirits from the Lodge. He then with a sprig of pomegranate and a cup

of pure water, sprinkles the altar at the four points of the compass, to cleanse the offerings from all impurity. After this, the Master takes out the five stalks of grass, and lighting them as (incense-sticks) replaces each with a profound obeisance, in the "Precious Censer" before the Tablet of the "Five Ancestors."

This being done, he lights 15 incense-sticks, and holding them between his outstretched palms, kneels down, making the following invocation to the Chinese Pantheon, and knocking his head on the ground at the mention of the names of the most august deities or spirits.

"At this moment, being the———hour, of the———day, of the———moon of the Cyclical year,———, I———, open this our———Lodge, of the Ghee Hin Society, established in———Street, in the British country of Singapore, for the purpose of expelling the 'Cheng' and of re-establishing the 'Beng' dynasty,—humbly imploring Heaven that its intentions may flow in unison with our own."

"In the 'pear garden' of the———Lodge, of the Ghee Hin Society of Singapore, our leader will this night bring new brethren to receive the commands of Heaven, and with iron livers and copper galls, to unite themselves in an oath by the mixing of blood, in imitation of the ancient worthies Lau, Koan, and Tiu."

"We are all agreed with our whole hearts, to obey Heaven and walk righteously, and to use our utmost exertions, to restore our native hills and rivers to the 'Beng' dynasty, that its heir may sit on the Imperial Throne, for ever and ever."

The Buddhist and Taoist Gods, angels, and spirits, with the five Ancestors, the five Tiger Generals, and the four ancient worthies, are then invoked to descend, at such a monotonous length, that I must refer the reader again to M. Schlegel's book for a minute account.

The invocation concludes as follows:—

"This night we pledge that the brethren in the whole universe, shall be as from one womb, as begotten by one Father, and nourished by one Mother; that we will obey Heaven and work righteousness;—that our faithful hearts shall never change. If august Heaven grants that the 'Beng' be restored, then happiness will return to our land."

After this, the Sien-Seng pours out libations of tea and wine, and sacrifices to the Standard; this being done, he

mounts his pulpit or throne on the North of the altar, and orders Ban-To-hong and Ban-To-liang to guard the "Ang Gate"; Tan-Teng-seng and Ten Ki-iu to the "Hall of Sincerity and Justice"; Go Kim-lai, and Go Hoan-ji to the East Gate of the "City of Willows." Each of these Generals is presented with a small triangular warrant flag, (95) which is stuck behind his head; and a sword or "iron plank."

Chiang Kiet-hin with the water of the "Sam-ho" or three rivers, is ordered to take up his station in front of the Pavilion; Kiet Ban-pu and Ban Bun-beng, each being armed with a sword, are sent to the "Two-planked Bridge."

The "Red Boy," (his face well rouged and a circular frame as a halo, round his head) armed with a spear, is posted at the "Red furnace," and old Chia Pang-heng is stationed to sell fruit in the "market of Universal Peace."

The guards being set, an alarm is given from the "Ang Gate," outside of which the candidates are squatted on their hams, waiting admission.

The Master, Tan Kin-lam, orders the General of the main body, Tun Thien-hoai, to go out and see the cause of the alarm; in a short while Thien-hoai returns, saying:—

"May it please the worshipful Master, the Vanguard General Thien Iu-ang is without, having the secret sign and password, and he humbly begs an interview with the Five Ancestors."

The Master having granted permission, the Sien-Hong or Vanguard, enters the gate, and having repeated the appropriate verse at each barrier, passes into the city, and falls prostrate before the altar.

The Sien-Seng then catechises him thus.

Q. "The five ancestors are above, but who is this prostrate beneath me"?

A. "I am Thien Iu-Ang of the Ko-Khe Temple"

Q. "What proof can you shew of this"?

A. "I have a verse, as a proof"

Q. "What is the verse?"

A. "I am indeed Thien Iu-Ang, bringing myriads of new troops into the City."

"That they to-night in the Pear Garden may take the oath of brotherhood."

"The whole Empire desires to take the surname Ang."

Q. For what do you come here?"

A. "To worship the Thien Te-hui."

- Q. "What proof do you bring?"
- A. "I have this verse :—
 "Heaven produced the Sun-Moon Lord, (Beng)
 whose surname is Ang."
 "But from North to South the Wind has blown him
 where it listed.
 "All the heroic brethern of Ang are now associated
 together, to restore the rightful dynasty.
 "Waiting for the dragon to appear, when they will
 burst open the barriers, and overturn the Chheng."
- Q. "Why do you wish to worship the Heaven and
 Earth Society?"
- A. "In order that we may drive out the Chheng and
 restore our Beng."
- Q. "Have you any proof?"
- A. "I have this verse :—
 "We have searched the origin, and enquired exhaus-
 tively into the cause.
 "And find that the Chheng took from us by force
 our native land.
 "Following our leaders, we will now restore the Em-
 pire.
 "The glory of the Beng shall appear, and the
 reign of righteousness shall be established."
- Q. "Do you know that there is a great and a small
 Heaven and Earth Society?"
- A. "Yes, the great Society originated in Heaven, and
 the lesser at the waters of the three rivers (Sam Ho.)"
- Q. "How can you prove this?"
- A. "By the following verse :—
 "Our society was originally established at the Sam
 Ho.
 "And multitudes of brethren took the oath of alle-
 giance.
 "On the day when the principles of Heaven shall be
 carried out.
 "Our whole Family shall sing the hymn of Uni-
 versal Peace."
- Q. "From whence do you come?"
- A. "I come from the East."
- Q. "What evidence do you bring?"
- A. "I have this verse :—
 "This sun and moon issuing from the East, clearly.
 (Beng.)
 "The army is composed of countless myriads of the Ang

heroes.”

“To overturn the Chheng and restore Beng is the duty of all good men.”

“And their sincerity and loyalty will at last be rewarded by rank and emolument.”

The catechism is continued to the length of 333 questions,* to each of which the Vanguard must give suitable answers and verses, describing the history and ceremonial of the Society. It is really astonishing to hear a clever Sien Hong give every answer and verse correctly, without referring to a Book, or requiring any assistance from the Master, who has the Ritual before him on the altar.

This part of the ceremony lasts nearly an hour, during which time the Vanguard is kneeling before the spirits of the five ancestors, who are supposed to have descended into their tablet on the altar.

The Sien-Seng now addresses the Sien-Hong as follows.

“Having thoroughly examined you, I find that by your satisfactory replies, you have proved yourself to be the real Thien Ju-ang; the five ancestors graciously accept your answers and petition, so kotow, and return thanks for their benevolent condescension.”

The vanguard having performed the “Kotow,” returns thanks as follows.

“I humbly thank the pure (Beng) spirits of our five ancestors, and beg that they will assist the Ang children to slay the Chheng. To-night having been permitted to have an interview with the five Founders, I have a firm hope that the spirits will help us to restore the great dynasty of Beng.”

The Master then says; “I now present you with this precious sword and a warrant; all the candidates who are found to be faithful and sincere, you may bring within the City to take the oath of fidelity; but those whom you may find to be traitors you must take outside the Gate, and behead.” Presenting the sword and warrant flag, he repeats this verse.

“The five Ancestors present you with this sword and commission.

“To be worn on your person while collecting material of war.

“And whilst gathering the brethren from within the Four Seas.

* See the “Hung League.”

“To bring them to the Flowery Pavilion, that they may be thoroughly instructed in their duties.”

The Sien Hong then goes outside the “Ang Gate,” saying on his way,

“The five Ancestors have bestowed on me this Flag.
 “Authorising me to bring new members within the City moat.
 “In a true man, sincerity and loyalty are the most important characteristics,
 “You must on no account on returning home, divulge the secrets of this night.”

The new members in pairs, now enter the “Ang Gate,” kneeling down in the attitude of prayer, with burning incense-sticks between their out-stretched palms, the lighted ends towards the ground.

Generals Ban To-hong and To-liong, with their swords forming an arch over the Gate, ask their respective candidates.

1. “What is your surname and name?”
2. “In what Province, Prefecture, and District, were you born?”
3. “What is your age?”
4. “What is the cyclical character of the hour of your birth?”

These questions being satisfactorily answered, each Sin Khch repeats the following formula after the General who prompts him.

“I now of my own free-will, enter the———branch
 “of the Ghee Hin Society established in the British Coun-
 “try of Singapore, and will use my utmost endeavours, to
 “drive out the Chheng, and establish the Beng dynas-
 “ty. I promise to obey the laws of the British Government,
 “and to follow the instructions of the Registrars of our
 “Society, The Inspector General of Police and the Protector
 “of Chinese. I also promise to obey the 36 articles of the
 “Society’s oath, and to appear whenever called upon by the
 “Head men of this Lodge. If I fail to carry out each and
 “and every particular of this my oath, may I perish, and be
 “extinguished as this incense-stick is now extinguished.”
 At this the incense sticks of both new members are plunged into the earth, and extinguished. This formula is gone through three times, by each Sin-Khch, after which the Generals say;

“What are these we hold over you?”

A. "The swords of Sincerity and Justice."

Q. "For what are they used?"

A. "To behead traitors."

Q. Which are the harder, these swords or your necks?

A. "As our hearts are truly loyal and sincere, our necks are harder than your sword." With a loud voice the Generals say, "Pass on," and the same ceremony is exactly repeated at the "Hall of Sincerity and Justice," and at the "Gate of the City of the Willows," where, as this paper has grown to an unconscionable length, I must leave them for the present.

I am not of course blind to the fact, that the parts of the oath relating to obedience to British law, and to the Registrars of the Societies, were probably introduced in deference to the presence of official foreign visitors, though I have good reason to believe that new members are warned to obey the Colonial laws, and so keep their chiefs out of trouble.

For some years I have strongly discountenanced the use of the words "Ang-mo" or "Red haired," for "English," except in those unavoidable cases when a "freshly caught" Sin Kheh would be totally unable to understand any other term.

I have no doubt that on occasions when I have been present at meetings, special instructions have been given to the "Generals," to avoid the objectionable expression, and to use the words "Eng-kok" or "Tai-Eng-kok" for English or British, as also to give the proper titles to local Officials. It is however an unpleasant fact that the Chinese in designating foreign officials, use terms somewhat less complimentary than those to be found in the appendix to Mayers' "Chinese Government"; Inspectors of Police for instance, are called "big dogs," and the Superintendent of that body has no higher title than that of "Head of the big-dogs." Inspectors of Nuisances are called "Earth buffaloes," and so on. At the meeting above described, it was most amusing to hear the "Generals" correcting themselves when guilty of a *lapsus linguae*, or to see the austere visage of a "Guardian" relax, as he called out to a "General" fresh from the jungle, "You fool! they will be angry if you say Ang mo; you must only say 'Eng-kok.'" As for the candidates, the effort to comprehend such words, as the Chinese equivalents for "British Government," and "Inspector General of Police," was evidently too much for them, and seemed to be an even more severe ordeal than the drawn swords under which they had to pass.

Should the members of this Society feel an interest in the further progress of the candidates, I hope on a future occasion, to describe the ceremony, including the taking of the oath, the mixing and drinking of the blood, and the beheading of the "traitorous Minister."

MALAY PROVERBS.

BY W. E. MAXWELL.

198. *Hidup dikandong adat mati dikandong tanah.*

“In life we are encompassed by regulations, in death by the mould of the grave.”

An expression of submission, humility or resignation. Quoted when deferring to the order of a superior *e. g.* by a ryot on hearing the sentence or decision of a raja or chief.

199. *Hujan mas di negri orang,
Hujan batu di negri sendiri,
Baik juga di negri sendiri.*

“Though it rain gold in the land of strangers and stone in our own, yet is it better to be in our own country.”

Chaque oiseau trouve son nid beau.

There is no place like home.

Patrie fumus igne alieno luculentior.

200. *Harapkan Si Untut menggamit kain koyak di upahkan.*

“Trust the man who has elephantiasis to do anything! Why you must pay him even to pick up a torn garment!”

Persons afflicted with elephantiasis (a disease not uncommon in Malay countries) are proverbial among Malays for extreme laziness.

Menggamit, I take to mean here to pick up with the fingers, but it might also mean in this context to “put the fingers through” the hole in a torn garment and to tear it more. *Gamit* means literally to beckon with the hand.

201. *Ai bukan buruh untong chelaka ayam padi masak makan ka utan.*

“Alas! what accursed misfortune is mine that the fowl when the *padi* is ripe, should seek its food in the jungle!”

To eat abroad when there is food at home, or to sleep out when there is a roof of one's own (*rumah ada berinding bertandang tidor*) are evidence of criminal misconduct according to the *menangkabau* code.

202. *Usahlah aku ta'endah ada aku pandang adap, tiada aku pandang belakang.*

“Never mind. I value you not, I look ahead of me, not behind me.”

A common phrase when a quarrel takes place between two people closely connected by friendship or relationship, husband and wife for instance. An astonishing amount of spite can be put by a vituperative Malay into the phrase “*Pergilah, aku ta'endah*” (Begone, I hold thee of no account) with an extra emphasis on the first syllable of the last word. The last part of the sentence is equivalent to “there are as good fish in the sea as ever came out of it.”

203. *Amput gasal lima genap.*

Four is odd and five is even. See No. 137.

204. *Engkap-engkip bayei rumput tengah jalan.*

Coming and going, like grass in the middle of a path.

Said of a man who is always in bad health, like grass constantly trodden down by the feet of passers-by, he will not flourish satisfactorily and yet will not die outright.

205. *Ai ka-lagi-lagi bagi blanda minta tanah.*

O more, more! like the Dutchmen asking for land.

Traditions of the Dutch, who had a factory on the Perak river in the seventeenth and eighteenth centuries, still linger among the Perak Malays. This proverb, which is directed against greediness in general, probably originated in some forgotten transaction between the early Dutch traders and the Raja with whom they bargained for a site for their settlement.

206. *Alah mahu bertimbang enggah chungkil amris akan pemiaiarnia.*

“He will accept defeat (in a suit or dispute about money) but refuses to pay and offers his throat to be pierced in satisfaction.”

Illustration of the difficulty of extorting payment from an Eastern debtor. Though he has the means to pay and admits his liability, he will not produce the money except with the greatest reluctance and often not until after strenuous efforts to soften his creditor's heart or shame him in the presence of bystanders (always ready to blame want of generosity in others) by offering his life-blood to the unfortunate man who is only asking his due.

Enggah=*enggau*.

Amris, the carotid artery? I do not find this word in any dictionary.

207. *Ingat antara belum kena,
Jimat antara belum habis.*

“Reflect before anything has happened;
“Save before everything has gone.”

Think while there is yet time; be sparing while there is still something to save. A maxim quoted sententiously by Malay advisers when some important step is being discussed prior to action being taken.

A somewhat similar one, “*Meniesal dahulu jadi pendapatan, meniesal kamudian apa ta guna.*” To repent first is gain, to repent afterwards is useless), will be found, in a slightly different form, in Klinkert's collection.

A Malay newspaper which I saw lately quoted the proverb in the following versified form.

*Besar pilang dengan apitan
Besar galah apa gunania
“Sesah dahulu pendapatan
Sesal kamudian apa gunania.”*

208. *Apa gadolokan? pengayu sama di tangan, prahu sama di ayer.*

“Why be quarrelsome? We have each got paddles in our hands and boats in the water.”

A phrase to express readiness to fight, when two Malay chiefs, each of whom "*lahu buat*" (is capable of taking the offensive), cannot settle their disputes amicably.

209. *Alah bisa buat biasa.*

"Venom loses the day when met by experience." Hatred and prejudice are powerless in proportion as familiarity with the position gives the person against whom they are directed the means of counteracting them.

Quoting this proverb (not without political significance), an old Perak Malay once called my attention to the eagle on the Mexican dollar, which is represented as holding a snake in its talons. The skilful way in which bird, guided by instinct, holds its adversary in a position in which it cannot use its venomous fangs seemed to the Malay to illustrate his text admirably.

210. *Orang kaya jangan digau.*

Orang miskin jangan dihina.

"Do not worship the rich or contemn the poor."

Be contented with thy lot.

Gau, to admire, pay court to, fawn upon.

211. *Orang berdentang di pentasnya.*

Orang beraja di hatinya.

A man sings on his own sleeping-place and is sovereign in his own heart."

"A man of a contented mind will make himself happy in his own way.

Pentas, a sleeping platform, is a less elaborate bedstead than the *geta* and *katil* used by well-to-do Malays.

212. *Usahlah teman di mandi pagi.*

"You need not wait on me at the morning ablutions.

Said in deprecation of open flattery. It is a mark of respect and solicitude among Malays, as among other Eastern nations, to attend another to the bath, to wash his feet or clothes, to rub or shampoo him etc. Often these attentions are not altogether disinterested, but are paid to a guest or stranger from whom the operator hopes to get some advan-

tage. Hence this blunt saying "You need not come to my morning bath" which is equivalent to "I see through your flattery."

Teman is here used for the personal pronoun. In this sense it is commonly used in Perak between persons whose rank is the same or nearly so. This implied equality of rank characterises the word when it is used in the signification of "a companion" or "to accompany," a point which is missed, I think, in Favre's dictionary. To accompany as a *teman* is "to accompany for a short way," i. e. as a friend, or as a mark of politeness.

213. *Ayam terlepas tangan bawa tahu.*

"The fowl has escaped and the hand is left dirty."

Said in ridicule of a person who loses something which he looked upon as secured and finds himself an object of general derision, e. g. a Malay whose *fiancée*, after all the preliminaries have been arranged, jilts him and marries another.

214. *Bagei si-kudong dapat chin-chin.*

"Like finding a ring to one who has lost his hand."

Lrr. Like the lopped-one who gets a ring.

A sarcastic phrase aimed at persons who come in for a stroke of good fortune which their humble condition and habits of life prevent them from turning to account.

215. *Bagei bersuluh tengah hari.*

"Like carrying a light in the day time."

Unnecessary trouble or waste of power, "idle and ridiculous excess."

216. *Bagei petei sisa pengait.*

"Like *petei* beans, the leavings of the hook."

Not worth the trouble of taking, like the pods left here and there on the tree after the crop has been plucked.

Ptei = cet arbre (*Parkia speciosa*) produit une espèce de "gros haricots que les naturels mangent comme hors d'œuvre, malgré leur odeur forte et désagréable." Favre. *Anagyris* L. Marsden.

217. *Bagai kuniet dengan kapor.*

“Like turmeric when it meets lime.”

A simile illustrative of the close sympathy and feeling existing between two intimate friends. (*sama sarati* or *sama sajodo*.) Malays say that the prepared lime used with betelnut, if it is touched with turmeric, is at once stained with a bright yellow colour which spreads through the whole mass.

218. *Ber-telan-telan bagi panas di belukar.*

“Striking unequally like sunshine in a thicket.” See No. 189.

Ber-telan-telan, marked in spots, unevenly or unequally: e. g. a paper stained with oil spilt upon it may be said to be *bertelan-telan*.

219. *Bagi kapak masak meminutu.*

“Like an axe undertaking marriage negotiations.” The axe seems to be a popular figure to denote rough, coarse conduct. The extreme of roughness is reached when the uncompromising instrument is imagined engaging in affairs in which domestic diplomacy and politeness exhaust themselves.

220. *Bagai jampok ka-siangau hari.*

“Like an owl in the day time.”

To sit mute and foolish, like a man who has suffered a public rebuke in the *Majlis*, or assembly, for improper speech or conduct.

221. *Binang tu'dapat diajar, chedek tu'dapat diikuti.*

“In his folly he is not to be corrected, in his shrewdness he is not to be followed.” Or, less literally,

“Impatient of instruction where he is ignorant, and an unsafe guide where he possesses shrewdness.”

A proverbial phrase to describe (and condemn) a type of character to be met with among Malays as among other nations.

222. *Bersarak saras hilang, bercheri saras mati.*

“Parting feels like loss, separation feels like death.”

A sentiment, tinged with the necessary amount of Oriental exaggeration, to express excessive affection.

223. *Bir titeh jangan tumpah.*

“Lose a drop so long as you do not spill the whole.”

It is wise to sacrifice a little if thereby the loss of the whole can be prevented. A similar expression is “*Takut titeh lalu tumpah.*” “From fear of losing a drop the whole is spilt.”

224. *Burong yang liar jangan di lepaskan,
Khabar yang mustehil jangan di dengarkan.*

“Do not let loose an untamed bird,
Hearken not to impossible stories.”

To give circulation to idle rumours is like setting a wild bird at liberty. You don't know where it may settle next.

225. *Busut juga di tambun anei-anei.*

“Hillocks even are piled up by white ants.”

Great things may be achieved by perseverance.

226. *Berpesan berturut, berserah berkahandak hati.*

“To commission another and then accompany him; to hand over a thing and then long for it back again.”

Quoted in ridicule of an uncertain and capricious disposition.

227. *Bualan bersudara mas ta'kan saudara,
Kasih saudara sama ada,
Kasih bapa menokok harta yang ada,
Kasih mah samata (sama rata) jalan;
Kasih sahabat sama binasa.*

Relationship is of the body, there is no relationship of gold; the love of mere relations is equal on both sides; a father's love adds to the store (of his children); a mother's love follows them every where, but the love which exists between friends is such that they will die together.

228. *Barang dimana pun pantat priuk itu hitam juga.*

“Whatever you may do, the bottom of the pot will still be black.”

You cannot make the African white. A person of low origin will always carry about the evidence of it with him.

229. *Buat nasi tambah.*

“To provide a supplementary dish of rice.”

To have concubines as well as the lawful number of wives. At a Malay feast the guests are helped to rice by the attendants, but a large dish of rice is set before them as well, from which they are at liberty to help themselves when they feel inclined. This is called *nasi tambah*.

230. *Bir puteh tulang jangan puteh mata.*

“Let the bones whiten, but not the eyes!”

Death before dishonour.

231. *Bir alah meniabong asa akan menang sorak.”*

“Covering defeat in the cock-pit by making the greatest noise.” Carrying off defeat by swagger.

Said of any one who attempts to conceal his feelings of chagrin or disappointment consequent on grief or loss, by insincere boasting or expressions of satisfaction.

232. *Bunga bersunting sudah akan layu.*

“A flower worn as an ornament withers when done with.”

The usual trite comparison between flowers and feminine charms. The same idea in different language will be found in Favre's Dictionary *sub voce* bunga.

233. *Badannya bulih dimiliki hatinya tiada dimiliki.*

“The body may be possessed, but the affections cannot be coerced.”

234. *Bir badan penat asakan hati suka.*

“Never mind the fatigue of the body so long as the heart is cheerful.”

A slave will do twice as much work if kept in good humour by considerate treatment.

235. *Bir jatuh terletak jangan jatuh terampas.*

“Let it fall as if set down, not as if thrown down.”

Temper a refusal with civility, so as to send away the unsuccessful applicant without having given cause for offence; in other words let a man down gently, not "with a run."

236. *Baik berjagong-jagong antara padi masak.*

"It is well to put up with maize until the *padi* be ripe."

"Half a loaf is better than no bread."

Compare the following form in "Hikayat Abdullah."

"*Tiada rotan akar pun berguna.*" When there is no rattan, one must use *lianes*.

237. *Tersinget-singet bagei patong dibawah rebah.*

"Bending about like the *patong* fish (in a pool) under a fallen tree."

An ironical comparison popularly used in Perak in describing the affected graces of a conceited person. (See No. 240).

238. *Ter-lonchat-lonchat bagei ulat pinang.*

"Hopping about like a betel-nut worm."

Said of a restless person who will not remain still in one place, but is always on the move.

The *ulat pinang* is a small maggot whose mode of locomotion is by a series of leaps.

239. *Ter-kesut-kesut bagei anak tidak di-aku.*

"Moving along the floor, like a child whose parent will not notice it."

Said of a man who is in disgrace with his superior, *c. g.* a ryot with his chief, or a slave with his master. He may crawl after his lord praying to be taken back into favour, but gets nothing but cold neglect.

240. *Ter-sendeng-sendeng bagei sepat di-bawah mangkuang.*

"Swaying from side to side like the *sepat* fish under the shade of the *mangkuang*" another simile used in ridiculing affected grace of motion. (See No. 237.)

The *sepat* is a small fresh-water fish with a very thin body. As it swims along among the thorny *mangkuang* leaves, which dip into a pool, it bends gracefully over from side to

side as if to avoid the thorns. These fish are very plentiful in Kedah and about Kuala Muda where they are salted and exported.

241. *Ter-nanti-nanti bayei berlaki-kan rajah.*

“Put off repeatedly, as if a royal wedding were in progress.”

An allusion to the proverbial unpunctuality of Malay Rajas.

242. *Ter-layang-layang bagci bulu sa'lei.*

“Wafted about like a feather.”

Always alone, wherever fortune may send him or whatever business he may undertake. Said of an orphan or stranger.

243. *Ter-chachak bagci lembing ter-gadai.*

“Stuck up straight like a pawned spear.”

Said of a person who stands about uncomfortably instead of sitting down sociably with others.

244. *Ter-jerib-jerib bagci kucing biang.*

“Squalling continually like a noisy cat.”

Said of a talkative person whose tongue is never still.

Biang, is not to be found in the dictionaries, but it is a common word for the cry of a cat and is evidently imitated from the sound.

245. *Ter-grenying bagci anjing disura antan.*

“Shewing his teeth, like a dog stirred up with a pole.”

An uncomplimentary comparison used of a person who is always on the grin.”

Grenying=*krenyit* or *krising* to snarl, shew the teeth, etc. *Sura*. To put at, e.g. a gamecock at another. *Sura antan*. To make a drive (at a dog) with a rice-poun der (on purpose to make it angry).

246. *Terbakar kampung kalihatan asap.*

Terbakar hati siapa akan tahu.

“When a village is burned there is smoke to be seen.

But the heart may be in flames and yet no one know it.”

Who can tell the troubles of a person who suffers and makes no sign ?

247. *Tuba binasa kan ta' dapat.*

"The *tuba* is spoilt, but no fish have been got."

He has come to the end of his capital without having accomplished his object.

Klinkert gives a similar proverb, which is quoted in Favre's dictionary (*sub voce* *umpan*), but the meaning given in the latter is not, I venture to think, the correct one.

Habis umpan kerung-kerung tiada dapat.

"The bait is all finished, but no *kerung-kerung* fish have been caught."

To have one's trouble for nothing.

248. *Tuah melambong tinggi,
Chelaka menimpa badan.*

"Good luck has soared aloft and the body is weighed down by misfortune."

Malays commonly ascribe success to good luck and have the firmest faith in lucky days, lucky marks, lucky animals and lucky persons. The two lines above quoted are applied proverbially to some one whose luck has abandoned him or his family, and who is now experiencing the frowns of fortune. The phrase occurs in the *Undang-undang* of Perak, with a number of others inculcating the hopelessness of avoiding predestined misfortune.

Lambong is an expression used for the start given to a kite by the person who launches it upwards.

249. *Ter-kejar-kejar bagai kucing jatuh anak.*

"Hunting about like a cat which has dropped a kitten."

Said of the movements of a person who bustles about in a flurried and excited manner.

250. *Turut hati yang gram hilang takut timbul brani.*

"If you give way to a fiery temper prudence disappears and boldness succeeds it."

The best commentary on this maxim is the advice of an old Malay, "go into a new country as hens, not as cocks. "If you go as cocks, ready to take offence at everything, "you will not be there for three months before there is "some fatal collision."

251. *Tempat makan jangan di berak.*

"Do not pollute the place where you have eaten."

A homely and common proverb conveying an injunction to gratitude. Do not return evil for good, or bite the hand that feeds you.

252. *Tega sudah berdiri habis.*

"Nothing to do but to stand up."

Ready to start at a moment's notice with no preparations to make.

253. *Ta'bertepat janji, ta'bertiban taroh, ta'bertangkap mangmang, alah di darat sahja.*

"He who does not keep his appointment, who does not put down his stakes, or who does not accept the challenge is defeated before ever the water is reached."

An allusion to the various incidents of the ordeal by diving, a method of deciding a disputed point which was occasionally resorted to in Perak in former times. I got the following account of the manner of conducting the ordeal from a Malay chief who saw it carried out once at Tanjong Sanendang near Pasir Sala in the reign of Sultan Abdullah Mohamed Shah, father of the present Raja Muda Yusuf.

The ordeal by diving requires the sanction of the Sultan himself and must be conducted in the presence of the Orang Besar Ampat, or Four Chiefs of the first rank. If two disputants in an important question agree to settle their difference in this way they apply to the Raja who fixes a day (usually three days off) for the purpose, and orders that a certain sum of money shall abide the event. This appointment of time and place is the first stage in the proceedings and is called *bertepat janji* and the laying of the bet or deposit of stakes is called *bertiban taroh*. On the day appointed the parties attend with their friends at the Raja's *balei* and there, in the presence of the Court, a *krani* writes down a solemn declaration for each person, each maintaining the

truth of his side of the question. The first, invoking the name of God, the intercession of the Prophet and the tombs of the deceased Sultans of the country, asserts the affirmative proposition, and his adversary with the same solemnity records his denial. This is called *bertangkap mangmang* or "taking up the challenge." Each paper is then carefully rolled up by the *krani* and is placed by him in a separate bamboo tube; the ends of both are then sealed up. When thus prepared the bamboo tubes are exactly alike and no one, not even the *krani*, can tell which contains the assertion, and which the denial. Two boys are then selected, one of the bamboos is given to each, and they are led down to the river, where the Raja and Chiefs take up their station, and the people flock down in crowds. Two stakes have been driven into the bed of the river in a pool previously selected, and the boys are placed beside them, up to their necks in water. A pole is placed horizontally on their heads, and on a given signal this is pressed downwards and the boys are made to sink at the same moment. Each holds on to his post under water and remains below as long as he can. As soon as one gives in and appears above water his bamboo tube is snatched from him and hurled far out into the stream. The victor is led up in triumph to the *balei* and the crowd surges up to hear the result. His bamboo is then opened and the winner declared.

The Perak Malays believe this to be an infallible test of the truth of a cause. The boy who holds the false declaration is half-drowned they say, as soon as his head is under water, whereas the champion of the truth is able to remain below until the bystanders drag the post out of the river, with the boy still clinging to it. Such is the power of the truth backed by the sacred names and persons invoked!

The loser is often fined in addition to suffering the loss of his stakes (one half of which goes to the Raja). He also has to pay the customary fees, namely, \$6.25 for the use of the *balei*, \$12.50 to the *krani* and \$5 to each of the boys.

This ordeal is not peculiar to Perak. I find a short description of a similar custom in Pegu in Hamilton's "New Accounts of the East Indies" (1727). In Pegu, he says, the ordeal by water is managed "by driving a stake of wood into a river and making the accuser and accused take hold of the stake and keep their heads and bodies under water, and he who stays longest under water is the person to be credited."

Mang-mang means accusation. This word must not be confounded with *mong-mong*, (a brass gong, larger than the kind called *chanang*, which is beaten when a Royal proclamation is published. See *Sijara Malayu* p. 83.

254. *Telinga rabbit di pasang subang.*

Kaki untut di paksi-kan gelang.

“In the torn ear an earring is fastened
On the swollen leg a bangle is clasped.”

Said of any arrangement in which a want of fitness or suitability is apparent. “A beggar on horseback.” Compare No. 215.

Untut elephantiasis.

255. *Jika ada padi berhampalah.*

Jika ada hati berasalah.

“In all *padi* there is chaff, but
In every heart there should be feeling.”

Do not employ a person who is so insensible to right feeling as to pay no attention to rebuke or remonstrance. Get rid of him as you would of the chaff in your corn. “Le sage entend á demi mot.”

256. *Jika tiada tersapu arang di muka, diri hidop baik-baik mati.*

“If the black stain on the face cannot be wiped out death itself is preferable to life.”

If revenge for an injury is impossible, life with dishonour is not worth having. (See No. 3.)

257. *Jika benih yang baik jatuh ke laut menjadi pulau.*

“Provided that the seed be good, if it drop into the sea it will form an island.”

As many of their proverbs shew, the Malays are intensely aristocratic in their principles and have the firmest faith in good blood and highbreeding. The phrase here quoted conveys the popular belief that a man of good family will flourish wherever he settle, and will draw others after him.

258. *Jangan ditentang matahari chondong*
Takut mengikut jalan ta' berantas.

“Look not on the setting sun for fear that you may be led on untrodden paths.”

Sunset is the time for spells and incantations; on lovers this period of the day is supposed to have a particularly powerful effect. To them therefore this advice is addressed. Under the influence of unseen spells at this hour they may be induced to throw off all caution, and leave their homes to face unknown dangers and difficulties.

Rantas, berantas, To clear a path through jungle by cutting down the underwood.

259. *Jalan mati lagi dichuba,*
Inikan pula jalan binasa.

“Men venture even on the path of death,
 “This, at the worst, is but that of ruin.”

Trade and commerce do not involve such risks as some other undertakings. Where men can be found to risk their lives in other pursuits, the chance of ruin should be faced with equanimity!

260. *Jangan bagei orang berjudi*
Alah handak membalas, menang handak lagi.

“Don't be like the gambler, who if he loses wants his revenge, and if he wins longs for more.”

Do not start in any evil course in which you will find it difficult to stop yourself. Reformation is difficult. “*Il n'y a que le premier pas qui coûte.*”

261. *Jikalau dudok diatas chian amas lamunkan hati tiada senang.*

“What if one sits on a gold cushion, if it be with an unquiet mind?”

Poverty and independence are better than wealth, if it is attended with unhappiness.

262. *Jikalau tiada riul di pinggang
Sudara yang rapat menjadi renggang.*

“When you have no money in your pocket
“Your closest friends become distant.”

*Tempore felici multi munerantur amici.
Si fortuna perit, nullus amicus erit. Ovid.*

263. *Changkat sama di daki, hurah sama di turun.*

“Together we have climbed the hills, together we have
gone down the valleys.”

Our expression “the ups and downs of life” corresponds
closely with the Malay metaphor.

264. *CherdeK, makan si bingung
Tidor, makan si jaga.*

“The shrewd devours the dull ;
“The sleeper falls a prey to the wakeful.”

Every one for himself. The Malay notion, evidently, of
“natural selection” and the “survival of the fittest.”

265. *Chüba-chüba menanam mümbang
Jikalau hidup turus nêgri.*

“Try to plant a green Coconut
“If it lives it will be the pillar of the State.”

To carry through successfully an enterprise which any
one else would give up as hopeless is certain to result in
honour and distinction.

Sometimes quoted as a *pantun* ;

*Lomba-lomba main gelombang
Riaknya sampei ka Indragiri
Choba-choba menanam mumbang
Jika hidup turus negri.*

266. *Di titek blah di palu blah
Tembikar juga akan jadinia.*

“Split when tapped and split when struck ;
“Nothing for it but to become potsherds.”

Defeat must be accepted when there is no alternative, and death must be faced valiantly.

“How can a man die better
Than facing fearful odds?” Macaulay.

267. *Dahulu kata bertepat, kamdiin kata berchari.*

“First he acknowledged it, now he seeks an excuse.”

A phrase taken from the *Undang-undang Menangkabau*, and commonly employed in Perak in describing a breach of faith.

268. *Ditindeh yang brat dililit yang panjang.*

“Borne down by the heavy and enfolded in the coils of the long.”

Illustrative of the powerlessness of the humble to resist anything that may be done to them by the rich and great. See No. 45.

269. *Dilaut angkatan didarat karapatan.*

“A fleet for the sea and an army for the field.”

An idiomatic way of describing Malay armaments, just as we speak of “horse, foot and artillery.”

270. *Di turatkan gatal tiba ka tulang.*

“To pursue an itching sore till the bone is reached.”

To give way to the inclinations or passions “to the bitter end.” To indulge in unreasoning anger until a disaster is the result.

271. *Deripada sahabat dengan orang yang bodoh baik berstru dengan orang berakal.*

“Enmity with a wise man is better than friendship with a fool.”

Because the first may some day be a friend, whereas no advantage can ever result from the society of the latter.

272. *Dia ta' hendak sahya pun ta' sior.*

“She doesn't care for me and I have no inclination for her. A slang phrase (Perak) to express mutual dislike, the peculiarity of which consists in the use of the last word (*sior*) which is not to be found in any dictionary; *sior* is synonymous with *ingin*.

273. *Digantong tinggi direndam basah.*

“Hanged up he accepts his high position, ducked in a pond he takes his wetting meekly.”

Said of an old retainer who will submit uncomplainingly to any severity or oppression on the part of his master.

274. *Disuruh pergi dipanggil datang.*

“To go when told and come when bidden.”

To be at the beck and call of another. “Come and he cometh, do this and he doeth it.” Two of the duties of a ryot to his Pungulu as laid down in the Menangkabau Code.

275. *Dikokah di menampal pipi.*

Dibakar di melilit puntong.

“It smites the cheek of him who bites it;
It twists itself round the brand that would consume it.”

The ill treatment or oppression of a slave or dependent by his master reacts on the oppressor, just as some tough substance, when it gives way, will fly back in the face of him who drags it with his teeth, or as something not easily inflammable, like hide for instance, will curl in the flames till it encircles, perhaps, one of the brands which feeds them.

276. *Dengar kata enggang mak:in bu:h kaluluh*

Dengar kata orang tersorak ka-lubuk.

“To listen to the call of the *enggang* is to eat fallen fruit; to heed what people say is to shout into a pool.”

It is worse than useless to pay attention to rumour.

Enggang. The rhinoceros-bird. *Buceros.* See No. 1.

277. *Seperti pipit menelan jagong.*

“Like a sparrow swallowing a grain of maize.” “Too much for him.” A poor man must not aspire to a rich man’s daughter.

278. *Seperti bras kumbuh dijual ta'laku, ditanak ta'mual.*

“Like spoilt rice which will fetch nothing if sold and will not swell when boiled.

“Good for nothing.” See No. 9.

Another version is given by *Klinkert*; "*Sa'kutuk bras basah ditampi ta'berlayang diindang ta'berantah hujungnia tiada di sudu ulih itek.*" A measure of wet rice though winnowed will not fly, though sifted will not become clean, and after every thing the ducks won't look at it.

Kumba, useless, spoilt.

Mual. To swell, as good rice does in boiling.

279. *Nyletek bagei bara bilah.*

"Writhing like a smouldering stick."

Said contemptuously of immodest conduct or unnecessary swagger. Like a burning stick, which must needs turn and twist in the flames to attract attention! *Nyletek-mengletek*, (*Lintik*) Perak. See Nos. 237 and 240.

280. *Paksa tekukur padi rebah.*

Paksa tikus rengkiyang terbuka.

"The wood-pigeon's opportunity is the fallen corn
The mouse's opportunity is the open granary."

When precaution is relaxed, then is the time to help oneself.

281. *Pisang sa' sikat susu sa' blanga*

Tunda sa'pakat makan sama-sama.

"A bunch of plantains and a pot of milk ;

"A token of friendship is to eat together."

Though the fare be humble, to share a meal together is a pledge of friendship.

282. *Kalau ta'bermariaim baiklah diam,*

Kalau ta'berlela baik meridla-ridla,

Kalau tiada supang baik bagi jalan lapang,

Kalau tiada padi sa'barang kreju ta'jadi,

Kalau tiada bras kreja tiada dras,

Kalau ta'berwang kamana pergi terbuang,

Kalau ta'berduit kamana pergi terchuwit-chuwit.

"If you have no guns, better hold your tongue ;
If you are without a *lela*, best say you are satisfied ;
If unprovided with muskets give me a wide berth ;
If you are without *padi* your undertaking won't succeed ;
If you have no rice your progress won't be rapid ;
If you lack money you will be an outcast wherever you go ;
If you havn't a copper you will wander all alone."

A poetical challenge sent by a Perak chief to an adversary. It led to tragical consequences and has now passed into a proverb in the country. The chief in question was a former Shahbandar, to whom one Panglima Prang Smahon complained of an alleged insult to his family. The Shahbandar answered in the preceding lines. A few days later the Panglima Prang, with three companions, watched for him on the river bank and killed him as he was returning to his house after ablution before the *maghrib* prayers.

283. *Kalau getah melihat kalau daun melayang.*

“Gutta trickles down, but a leaf is wafted away.”

The substantial remains, but the worthless disappears. One man leaves behind him solid proof of his character, while another vanishes like a withered leaf and is missed by no one.

284. *Kesat daun pimpin, kalau kesat daun labu bulih di chelor.*

“The *pimpin* leaf is rough to the touch; so is the pumpkin leaf, but the latter may be boiled (for food).”

There is all the difference in the world in the view we take of strangers and that in which we regard our own relations. The former, however well we may come to know them, can never be like our own blood, while with the latter, even though estrangement take place reconciliation is always possible. *Daun pimpin*, is described as a hard, rough leaf which no immersion in boiling water will render less rough and hard.

Chelor. To immerse in boiling water: to cook by boiling when the thing to be cooked is plunged in water already at the boil; unlike *rebus* which is to boil something put into the water when cold.

The Malays are great observers of ties of relationship. Family connections however distant are recognised. The difference to a man between his relations and persons not connected with him by blood or marriage is, they say, as the difference between flesh and fish; “*ka'busoh-busoh daging busoh gincha bulih makan, kalau busoh ikan buang sakali*,” meat may be eatable though a little high, but fish if at all spoilt must be thrown away at once.

285. *Lulus benang lulus kelindan.*

“If cotton will go through, so will thread.”

A person must submit to that to which another person of the same class submits. “Do as others do,” a phrase to stimulate an undecided person. Hence no doubt the secondary meaning given in Klinkert's dictionary. Favre, who takes the word from him, makes probably a mistake in printing *kelindan*, “a stiff thread,” as a distinct word from *kelindan*, “undecided.”

286. *Laki pulang kalaparan
Dagang lalu ditauahkan
Anak di riba diletak-kan
Kra di hutan disusu.*

“The husband goes hungry,

“But she can cook for the stranger ;

“The child on her lap is set down

“While the monkey from the jungle is taken to her breast.”

A proverbial illustration of the kind of circumstantial evidence on which a man may kill his wife for suspected infidelity. The first two lines are taken from a passage in the *undang-undang* (laws) of Perak (“*laki ber jalan ta'makan, dagang lalu di tanah kau*”); the last two have been added later probably.

287. *Memakei dunia ber ganti-ganti,
Yang hidup sesarkan mati,
Dengan mati itu ter nanti-nanti.*

“We occupy the world, one succeeding another.

The living thrust aside the dead.

Waiting themselves for death in their turn.”

Hodie mihi cras tibi.

Stat sua cuique dies ; breve et inceptabile tempus

Omnibus est vitæ. Virgil.

288. *Mahal, Imam, murahlah Khatib
Mahal demam muda sakit.*

“Too dear, O Imam, the Khatib's cheaper ;

Fever's expensive, it's so easy to be ill.”

“Mahal-lah Imam,” too dear, O Imam, or, “it won't top, my good Sir,” has grown into a slang phrase in Perak to signify a refusal. The origin of the phrase is as follows: Raja Che Sulong of Tipus in Perak, an ancestor of the last Raja Bandahara, lost his only son, Raja Allang Ali, who fell ill and died suddenly. The usual train of pious men who haunt the funerals of the great attended on the occasion to perform the necessary ceremonies and to receive the customary dues. The father, inconsolable for the loss of his only son, met them with the exclamation, “*Hidupkan anak teman dahulu, jika hidup berhabis teman jika tidak mahal-hal Imam.* Raise my son to life first; if you can do that, take all I have; if not, you are too dear, O Imam.”

289. *Hilang adat tegah dipakat.*

“Law disappears before a strong combination.”

Justice suffers when there is a party strong enough to set the laws at defiance. The power which a Chinese secret Society exercises would be aptly characterised by a Malay by a use of this proverb.

290. *Handak di telan termangkalan, handak di ludah tiada keluar.*

“Would you swallow it, it sticks in the throat; would you disgorge it, it will not come forth.” See No. 125.

291. *Hitam, hitam gajah; putih putih udang kepal.*

“Black, the blackness of an elephant; white, the whiteness of a handful of shrimps.”

There are many shades of colour among Malays though they all seem brown from a western point of view. A fair complexion is more admired than a dark one. The proverb defends the dark skin and ridicules a fair one.

292. *Orang bahrn kaya jangan di utang
Orang lepas nikah jangan di tandang.*

“Don't borrow from a self-made man
Don't visit a newly married couple.”

The Asiatic *no.veau riche*, who is unaccustomed to the possession of much money, is an extortionate creditor. There is a good deal of worldly wisdom in the advice to avoid both newly made fortunes and newly married couples, borrowers to the one and visitors to the other being equally unwelcome.

293. *Yang tegah di sokong, yang rebah ditindih.*

“What is firm is propped up; what has fallen is pressed down.”

“Every one bastes the fat hog, while the lean one burns. Money begets money.”

291. *Yang di sangka tidak menjadi
Yang diam bulih ka dia.*

“What was expected has not come to pass
But the prize falls to him who stirred not.”

The object for which one man strives unsuccessfully may drop into the lap of another who has done nothing to attain it.

295. *Bergalah hilir tertawa buaya
Bersuluh bulan terang tertawa harimau.*

“To pole down-stream makes the Alligators laugh;
To carry a light when the moon shines makes the Tigers laugh.”

The Malays paddle a boat down stream and pole it up stream. To pole down stream or to carry a lamp on a moon-light night is the height of absurdity.

296. *Alang-alang masyok perkasam bir sampai ka-pangkal tangan.*

“When you are dipping your hand into the fish tub you may as well thrust the arm in up to the elbow.” Do a thing thoroughly when you are about it. “You may as well be hanged for a sheep as for a lamb.”

Perkasam, an evil-smelling preparation of fish preserved in a jar. The fish are put in raw with plenty of salt. The mouth of the jar is then sealed with clay and the mixture is allowed to ripen or ferment for several days, after which the fish may be cooked and eaten. Meat is sometimes treated in the same way.

297. *Terdorong kaki badan merasa, terdorong lidah mas pada nia.*

“If the foot slips the body feels it; for a slip of the tongue gold must compensate.”

One of the aphorisms of Malay judges.

298. *Rajah adil rajah di sembah,
Rajah ta'adil rajah di sangkak.*

“A just rajah is one to be honoured,
An unjust one is one to be resisted.”

299. *Kuat burung kerana sayap,
Kuat ketam kerana sepit.*

“The bird's strength lies in its wings, that of the crab in its claws.”

The strength of a Raja lies in his ministers.

300. *Kuat gajah terdorong chepat,
Harimau melompat-lompat.*

“The strong elephant stumbles and the swift tiger has to spring.”

If the elephant and tiger sometimes blunder, how much more should faults be excusable in man.

301. *Mati rusa kerana jijak mati, kerang kerana bunyi.*

“The deer's death is brought about by its tracks; the argus-pheasant's by its note.”

So the guilty man is discovered and punished by means of evidence.

There are a few points on which I should like to offer some words of explanation before concluding this paper. It is believed that no phrase has been included in the foregoing collection which is not current in a more or less proverbial form among Malays. Many of them, I am aware, hardly answer the description of an old collector of English proverbs who required that the ingredients of a proverb should be *sense, shortness and salt*. The second element seems often to be

wanting. But then it must be remembered that some of these Malay phrases are capable of being divided into two or three or more, only one of which is perhaps quoted at one time. No. 174 is one of these, No. 227 is another. It will be observed that many of these Malay sayings are in couplets; one line of which may sometimes be quoted independently of the other, without impairing the sense. In others the point of the couplets lies in the antithesis, and both lines are essential to the meaning.

Arrangement is of course a difficulty in a collection of this sort. An analysis of proverbs and maxims grouped under appropriate headings was not to be attempted. Alphabetical order has been followed where possible.

As to the proverbs themselves I think I may fairly claim for the Malays that their sayings, besides being pointed and idiomatic, sometimes embody thoughts and ideas well worthy of Western races. Pride and honour are impressed in such maxims as *Bir putih tulang jangan putih mata*, "Let the bones whiten but not the eyes" (No. 230), and *Mahu kah orang mengkhujankan govramnia* (No. 170) "Will a man put his salt out in the rain," (*i. e.* expose his family secret to public ridicule). "Do not worship the rich or condemn the poor" (No. 210) is a maxim worthy of the free and independent spirit of the Malay, and I know no Oriental race who carry it out better in practice. Sucers at the assumption of the *nouveau riche*, and instances of a truly conservative belief in good blood and good breeding are plentiful. The successful adventurer is the "blind man who has just found his sight" (No. 20). *Kacang lupakan kulit*, "The bean forgets its pod," (No. 126) conveys a similar sarcasm aimed at the meanness which would attempt to conceal a humble origin. So "A broom bound with silk thread" (No. 100) is the most indulgent comparison which a Malay can find for a person dressed above his rank.

The sound practical sense of English proverbs, such as that which teaches that "a stitch in time saves nine," or that other which recommends "honesty" on the score of its being "the best policy," is not conspicuous among the Malays, but, on the other hand, we find treachery and bad faith, characteristics with which Malays have been credited for generations, often condemned by themselves (See Nos. 137, 143). That they are not wanting in diplomatic cunning is perhaps shewn by proverbs like (No. 165) *Muka berpau-*

dang budi kadapatan, which is quite untranslatable with out a long paraphrase. "Know all about your man before you face him" (for you won't find out his real motives at the interview,) is what is intended to be expressed. Suspicion and distrust are inbred in Malays and with only too good reason; plausibility and hypocrisy come in, therefore, for some stinging comparisons (Nos. 76, and 188,) and it is amusing to find an injunction to beware even of friendly offers conveyed in the phrase *Menulong kerbau ditangkap harimau* (No. 187). "Such assistance as the buffalo gets when he is rescued from the tiger."

Ingratitude must be common, or we should not find a cynical warning not to help those in distress. To do so and to meet with the customary return is "to help a dog out of a hedge," (*Melepaskan anjing tersapit*, No. 172) see also No. 251. Among a Mohamedan people we might expect to find that proverbs on the subject of women are governed by theories common to the whole Mohamedan world. This however is not the case. Malay women are not concealed from public view, and enjoy more freedom than falls to the lot of women in most Mohamedan countries. Polygamy is a foreign institution which has never taken root kindly in Malay soil, and though it is lawful for a man to have a plurality of wives, only a small minority avail themselves of the privilege. It is uncommon to find a Malay husband who can induce his wives if he has more than one, to live under one roof. To do so is, according to a common expression, like "keeping two tigers in one cage," (*Harimau dua sa'kandang*.) Contemporary wives must be provided with separate establishments, they generally hate each other and sometimes come to blows if they meet. The first wife looks upon her successor as an unwarrantable intruder who has stolen away her husband's affections and ruined the peace of her home. So well is this feeling known, that it is common for the relations of a girl who is asked in marriage by a man already provided with a wife, to insist that the first wife shall be divorced before the new match is agreed to. Hence the common saying—

Sayangkan kain buangkan baju,

Sayangkan lain buangkan aku.

"If you love your sarong drop your jacket,

If you love the other cast me aside." (No. 103).

The unhappy man who owns two or more households and has to listen in each to the upbraidings and reproaches of the rival ladies must have, say the Malays, "a heart of stone and the ears of a jar," *berhatikan batu bertelingakan tempayan*.

A woman who is one of several wives of one husband is said

Minum chuka pagi hari. (No. 183.)

"To drink vinegar in the morning," an allusion probably to the bad temper in which she goes to the day's duties.

The phenomenon of a hen-pecked husband, which a Mohamedan country might hardly be thought to afford, is hit off in a very neat and concise proverb, *Kamudi deri haluan*, "Steered from the bow" (No. 141). It is by no means rare to find Malay wives possessed of quite sufficient energy and spirit to take command in the house.

Marriage does not exhaust all the proverbs on the subject of women. Feminine nature in the abstract is attacked in an uncomplimentary one, *Kerbau sa'kawan lalu di kandang manusia sa'orang tiada terkawal*, "A herd of buffaloes may be guarded, but not so one human being!" (No. 148.)

But this is nothing compared with a damnatory sentence in the Menangkabau Code which figuratively describes a woman as *ibu Iblis saudara sşjala Sşitan* "the mother of Satan and the sister of all the devils."

Of historical proverbs, which commemorate real events and incidents, a few specimens are given in the preceding collection. Two, which relate to the Dutch, ought not to have escaped the attention of Mr. Klinkert, who, as far as I know, was the first parameiographer who occupied himself with Malay proverbs—*Pelabor habis Palembang ta'alak*, "The supplies were all finished but Palembang did not fall." It is a punning allusion to an unsuccessful siege (see No. 116) in former days, and still tells with all its original force when some expensive project, barren of result, is under discussion. What the Hollanders did in Perak to merit being handed down to posterity in a proverb directed against those who, like Oliver Twist, ask for "more" has not been preserved in local tradition. But *Aika-lagi-lagi sşperti blanda minta tanah*, "Everlastingly more, more, like Dutchmen asking for land" (No. 205), is a phrase with which Perak women will long

continue to rebuke greediness and importunity in their offspring. The French have or had a sarcasm of the same kind directed against our nation, *Anglais* and creditor having been once upon a time synonymous terms:—*J'ai payé tous mes Anglais* would thus mean "I have settled with my creditors!"*

This brings me to another class of proverbs, those which are pointed at the natives of other states or countries and which fasten on some failing or shortcoming and hold it up to ridicule. The countries ridiculed, no doubt, have proverbs which repay with interest those aimed against them. The Perak Malay who prides himself on skill in the use of weapons sneers at Kedah men as *hayun pupuh sabong ta' bertaji*, "Mock gamecocks that fight without spurs." A more effectual way of exciting the wrath of a Javanese cannot be devised than to apply to him a Malay phrase which insinuates a national want of cleanliness; *orang Jawa baberk makan toma* "a Javanese; a wood-pecker that eats insects!"

Natives of Korinchi in Sumatra are supposed to have the power of turning themselves into tigers and are believed to range the forests in that form. The idea has probably arisen from their fearlessness in travelling alone or in very small parties in the most inaccessible districts. "There go the tigers to feed upon buffalo flesh" is a shout which the sight of some harmless Korinchi travellers entering an eating-house is almost certain to provoke.

The people of Menangkabau are proverbially dull-witted and the Perak Malays have the following proverb about them. *Menangkabau bingay kalu ada ikan di gosok kalu ada kedul luntak*. "The Menangkabau is such a fool that if a fish is within his reach he only says if I had a hook this would be dinner." It would never occur to him, say his detractors, to devise any impromptu means of catching the fish!

The Malays of Perak were denounced by Hamilton a hundred and fifty years ago as "treacherous, faithless and bloody." His description is partly borne out by one or two proverbs about them which will be found printed in the foregoing collection (Nos. 137 and 203.)

Some proverbs are purely local and do not travel beyond the state or district to which they apply. Of this class are

* D'Israeli-Curiosities of Literature, "The Philosophy of Proverbs."

a series of sayings which extol the productions or good things of particular places, on the principle which dictated the line.

"Potatoes grow in Limerick and beef in Ballinore."

In Perak they say *"Gulai lawang yang paku, ayer Batang Padang, sirih sirih chekus, bras bras Sungkei, jika orang Batu Bara ta'balik ka Batu Bara,* "A curry of fern-shoots, the water of Batang Padang, the betel-leaf of Chekus and the rice of Sungkei; if the Batu Bara man has once tasted these he will never see his country again." Batu Bara is in Sumatra and all the other places named are in Perak. A similar epitome of the good things to be had in Kampar (Perak) is current among the natives of that district. *Ikan-ia lampam Bering, rumbai Pedatang, langsung langsung Penarik, sèpam sèpam Gugup, tempayak Majur.*

So, in the palmy days of native rule in Larut, before the Chinese had defied Malay authority, when the Malay Chief, the Orang Kaya Mantri, exercised almost regal powers and the most profuse hospitality tempted men from other parts of Perak to Bukit Gantang, it used to be said, *Termakanakan nasi kerinsing, terminumkan ayer tempayang putih, terlangkahkan merbau bersila ta'balik lagi,* "He who has eaten the rice of the copper pot, who has drunk the water of the white jar and who has passed the merbau bersila (a particular tree) will never return."

The "white jar" still stands outside the Mantri's house, the tree alluded to is a landmark in the *Bukit berapit* Pass, through which the road from Larut to Kwala Kangsar now runs, but it is to be feared that their virtues have departed. The well-fed guest who invented this flattering sentiment did not foresee the time when Amphitryon would be an exile and the former scenes of festivity silent and nearly deserted.

The following is of more general application and therefore much more widely known. *Handak mati di Malaka, handak memakai di Palembang, handak tidur di Batu Bara.* "The place to die is in Malacca, to clothe one's self Palembang, to sleep Batu Bara." In Malacca great trouble and expense are taken at funerals, and graves are generally tended with much care and reverence. Palembang is famous for its silk-weaving. The people of Batu Bara are said to under-

stand better than any other Malays how to make a comfortable bed. "They pile up mats and mattresses until it hurts you to tumble off them" is the description given to me.

One more proverb of this class, a local saying in Perak where all the villages named are situated,—

Kalau jadi gajah jangan jadi gajah orang Padang Asam, kalau jadi kurban jangan jadi kurban orang Sayong, kalau jadi rayat jangan jadi rayat Pulo Tiga. "Should you be an elephant don't belong to the people of Padang Asam, should you be a buffalo don't belong to Sayong, should you be a peasant don't belong to Pulo Tiga." The allusions are, as may be guessed, the reverse of complimentary. Padang Asam is on the main-road between Ulu Perak and the sea, and in former times before a cart-road was made it was one of the stages at which elephants, the only means of transport, stopped. The people of Padang Asam must in those days have gained an unenviable reputation for overloading their elephants. Sayong boasts of extensive paddy fields, which give plenty of occupation for buffaloes, and they are perhaps better cultivated than similar lands in other parts of Perak. I don't know what particular tyrant gave rise, by local oppression, to the notion that to be a ryot of Pulo Tiga was an undesirable lot.

Without knowing anything about Malays, it would be easy, after reading their proverbs, to pronounce them to be a people given to a country life. Agriculture, hunting, fishing, boating and wood-craft are the occupations or accomplishments which furnish most of the illustrations, and the number of beasts, birds, fishes and plants named in a collection of Malay proverbs will be found to be considerable. Proverbs of this kind are of course of home manufacture. A few, however, which may be met with in books are of foreign origin and may be traced to Hindustani, Persian or Arabic. The proverb *Juhari juga yang menjual manikam*, "It is the jeweller who can tell a precious stone" (Hikayat Abdullah p. 3), is a somewhat clumsy adaptation of the Hindustani *Juhari juhar pachane*. Another very common proverb (nearly equivalent in meaning to the phrase "Blood is thicker than water.") *Ta'kan ayer di parang putus*, "Water is not to be cut with a knife," is almost exactly identical with the Hindustani proverb *Lathi-se pani jula nahin nota* "Water is not to be divided by a stick."

Both Malay and Hindustani furnish equivalents for a well-known French proverb, *Dans le royaume des aveugles les borgnes sont rois*. The Malays say *Ditimpit tiada lang kata bilalang aku-lah lang*, "Where there are no kites the grasshopper says I am a kite." The Hindustani version is shorter and neater, *Jahan darakht nahin wahan sand bhi darakht*, "Where there are no trees even the castor-oil plant is a tree."

Malays who quote the saying, *Barang siapa menggali lubang iya juga terprosook kedalamnya* "Whosoever digs a pit, he shall fall into it himself" (Hikayat Abdullah, p. 165), are innocent no doubt of any intention to borrow from Solomon or from the Arabs. Yet there can be no doubt of course of the Semitic origin of the phrase and the Malay version must be simply a translation. Is it a translation of Proverbs XXVI, 27, "Whoso diggeth a pit shall fall therein," or has it reached the Malays from Mohamedan sources? The latter supposition seems the more likely; and yet the first is not impossible, for it is well-known that *Abdullah bin Abul Kadir*, from whose Autobiography I take the Malay passage, assisted some English missionaries in translating the Bible into Malay. Those interested in Mohamedan legends will find a story connected with the phrase thus related by Burton (Pilgrimage to El-Medinah and Meccah, II. 265:—"At about half a mile from the city (Meccah) we passed on the left a huge heap of stones, where my companions stood and cursed. This grim-looking cairn is popularly believed to note the place of the well where Abu Lahab laid an ambushade for the Prophet. This wicked uncle stationed there a slave, with orders to throw headlong into the pit the first person who approached him, and privily persuaded his nephew to visit the spot at night: after a time, anxiously hoping to hear that the deed had been done, Abu Lahab incautiously drew nigh, and was precipitated by his own bravo into the place of destruction. Hence the well-known saying in Islam, "Whoso diggeth a well for his brother shall fall into it himself."

Sometimes Malay ideas may perhaps be traced to Buddhist and not to Mohamedan sources. In the *Prataya Salaka* a collection of moral sentences in Singhalese the following passage occurs:

"Though a man were to make an immense heap of sugar and plant in the midst of it a seed of the *Kosambu* tree and

“were to pour upon it a thousand pots of milk, yet it will never bear sweet fruit.” *

The Malays say (see No. 7 ante, Vol. 1 p. 89) “Though you plant the *pria* on a bed of sago and manure it with honey and water it with treacle and train it over sugar-canes, when it is cooked it will still be bitter.”

A similar proverb in Hindustani is *Nim na mitha no sech gar ghi se*, “The *nim* tree will not become sweet though watered with *syru*p and clarified butter.”

One more instance of a Hindustani proverb exactly reproduced in Malay will be sufficient; *Jitni chadar utna pau phailana*, “Stretch your legs according to the length of your blanket” corresponds very nearly with the Malay, *Brapa panjang lanjur bagitulah selimut i. e.* “Suit your blanket to the length of your legs.” Both are equivalent to the English proverb “Cut your coat according to your cloth.” But it must not be thought from these specimens that the Malays are indebted to other nations for many of their proverbs. The contrary in fact is the case; originality of thought, no less than happiness of expression, usually characterises them.

No excuse is needed, I trust, for my having endeavoured at such considerable length to familiarise English students with the peculiar turns of Malay thought. The collection now printed may be very materially added to by a reference to Klinkert’s work and to Favre’s dictionary. The specimens there given have not yet been published in English, and a translation of them has not come within the scope of the present paper. Should, however, the subject be found interesting by those in the Straits Settlements who aim at a thorough intimacy with the Malay language, there is little doubt that the Dutch and French collections will find a translator at some later date.

As an encouragement to those who may feel disposed to supplement existing collections let me quote a passage from a writer already cited who has devoted a paper to “these neglected fragments of wisdom which exist among all nations:—

“The interest we may derive from the study of proverbs is

* Recollections of Ceylon—Selkirk, 143.

“not confined to their universal truths, nor to their poignant
“pleasantry; a philosophical mind will discover in proverbs a
“great variety of the most curious knowledge. The manners
“of a people are painted after life in their domestic proverbs;
“and it would not be advancing too much to assert that the
“genius of the age might be often detected in its prevalent
“ones. The learned Selden tells us that the proverbs of
“several nations were much studied by Bishop Andrews; the
“reason assigned was, because “by them he knew the minds
“of several nations, which,” said he, “is a brave thing, as we
“count him wise who knows the minds and the insides of men,
“which is done by knowing what is habitual to them.” Lord
“Bacon condensed a wide circuit of philosophical thought
“when he observed that “the genius, wit, and spirit of a
“nation are discovered by their proverbs.”

inches diameter, and rarely exceeding 50 to 60 feet in height. Said to yield 1 to 3 catties of prepared gutta, which being lighter in colour than the last is called white (*putih*) in contradistinction to red (*merah*).

Gutta Merah (Kadayan) *Para Bukri* or *Para Bokri* (Murut). A forest tree having trunks 12 to 18 inches diameter, and 50 to 60 feet in height. Foliage small, oblong. This yields 3 to 5 catties of gutta, which is whitish in colour and subelastie.

Gutta or *Guiato Flong* (Kadayan) *Para Larall* (Murut). Forest tree having trunks 12 to 24 inches diameter, and yielding 6 to 10 catties of gutta, according to size.

Gutta or *Guiato Bulu* (Kadayan) *Para Bulu* (Murut.) A forest tree the trunk of which sometimes attains a diameter of 3 to 4 feet and yields 20 to 30 catties of gutta. Leaves 3 to 4 inches long, $1\frac{1}{2}$ to 2 inches broad, glossy green above, and ferruginous underneath. My own opinion is that these last four trees are all different species of *Isonandra*. They are, however, so distinct that the gutta hunters easily recognise them, although at the time the produce of all is collected indiscriminately and, after being mixed, is sold under the common name of *Gutta* or *Guiato Merah*. Murton says that the colour of this product "varies according to the quantity of bark and other impurities mixed with it;" but the various proportions in which the produce of the different kinds of "Guiato"-yielding trees are mixed, has, I believe, much to do with the colour and quality of the produce.

2.

RUBBER OR CAOUTCHOUC-YIELDING CLIMBERS. Elastic rubber, Caoutchouc or *Gutta Lechuk*, is obtained from three kinds (species or varieties) of rough-stemmed, woody climbers, found in the lofty forests beside most of the rivers in North, North-East, and South-West Borneo, at altitudes varying from very near the sea level, up to 3,000 feet.

The stems vary in length from 50 to 150 feet, and in thickness from 2 to 8 inches, and by the collectors the different kinds are at once known by the colour and corrugations of the stem or bark. The leaves are 2 to 5 inches long, oblong, lanceolate, and glossy above, and are set opposite on the thin brown thick-noded branchlets, having

petioles $\frac{1}{2}$ to 1 inch in length; flowers unknown. *Gutta Serapit Menangan* is said to have white flowers, and the round-fruited *Serapit* yellow ones. All three kinds bear edible fruits of a clear orange yellow, and these are readily distinguished by marked variations in size and form. These fruits consist of an outer skin or rind as thick as that of an ordinary orange, but very tender and brittle when ripe, milky sap or gutta exuding in drops from the fractured surfaces; this when tasted being intensely bitter. Inside the rind are sections of apricot-coloured pulp, crushed closely together, but easily separable, each of which contains a single soft leathery-coated seed, the size of that of a scarlet runner bean.

Full grown fruits attain a diameter of 2 to 4 inches.

* Fig. 1. *Gutta Serapit Menangan*. Fruit clear orange yellow, 3 to 4 inches in diameter, distinctly pear-shaped and edible.

* Fig. 1 is a reduced representation of the kind known to the Kadayans on the Lawas river as *Gutta Serapit Manungan* or *Gutta Manungan Serapit*, and is known by its corrugated stem having well marked nodes 15 to 18 inches apart, and by its pear-shaped fruits. By the Muruts it is called *Boi Belebit*. On the Limbang river the fruit is called *Jintawan*, and in Perak *Senggërip* or *Gutta Senggërip*. (See Murton's Report).

* Fig. 2. *Gutta Serapit*. Fruit averaging 3 inches diameter, orange-yellow, orange-shaped and edible.

* Fig. 2 is a reduced sketch of a round-fruited species or variety, having stems and leaves very similar to the last and yielding apparently the same milky exudation, but it is said to produce but little gutta, and is seldom collected. The Kadayans call it *Serapit* and the Muruts *Boi Kalang*.

A third kind, known as *Menungan Manga* (Kadayan) *Katawah* (Murut) has much thicker stems than the two last, covered with light cork coloured bark, but slightly corrugated, and the fruit is round like the last, but rarely exceeding 2 inches in diameter. The light corky bark and small fruits distinguish it from the others, and unlike

* Bark of a reddish colour.

* It has not been found practicable to re-produce these illustrations.

the last named round form, or *Serapit*, this kind yields very good gutta. The milk of the first and third mentioned is collected indiscriminately, and the produce is known as *Gutta Menungan* or *Gutta Súsú*, the last name, however, being applied to the hard product of an entirely different tree in Perak (See Murton's Report).

This Caoutchouc or rubber is prepared by the addition of Nipah salt to the milk, and stirring; and is sold in the form of black greasy looking balls about half a catty weight each, these being threaded on a strip of rattan for convenience of transport.

With reference to *Gutta Serapit Menungan*, Mr. Collins gives the following at p. 24 of his "Report on the Caoutchouc of Commerce."—Vernacular names, *Gutta Susu* or *Susu* (Mal. Milk Gum), *Jintawan*, variety a; *Jintawan Susu*, or *Milky Jintawan*, variety b.; *Jintawan Bulat*, or round fruited *Jintawan*, and c. *Ngret* or *Ngerit Jintawan*? Also variety a. *Serapit*, most common variety; b. *Petabo*, the best variety; and variety c. "*Memungan*," the greatest quantity, *Getuli Katjai* (Sumatra.)?"

Mr. Collins further adds that when this Caoutchouc first appeared in commerce (1864) he succeeded in identifying it as the produce of *Ureola Elastica*, partly from the accounts of Motley, Low, Roxburgh, etc., and partly from Campbell's notes and specimens in the British Museum. Judging from the small woodcut illustration of *Ureola Elastica* given at page 1193 of Lindley and Moore's *Treasury of Botany*, the Bornean plants here referred to by me certainly do not belong to that species, although the description appended is fairly truthful and evidently refers to the *Serapit*.

Murton, at p. 12 of his contribution to the history of Gutta-producing trees, points out that the flowers of *Ureola* (one species only being known) are in terminal panicles or cymes, whereas in the *Serapits* they are axillary.

The above are Mr. Burbidge's notes on this subject, which he was good enough, while busily engaged in other matters, to put together at my request. I trust I may be pardoned if I add a few remarks of my own from information which I have gathered from veteran Bornean Gutta and Rubber collectors and others, both Kadayans and natives of Brunei.

FOREST TREES PRODUCING GUTTA-PERCHA IN N. W. BORNEO,
IN ORDER OF COMMERCIAL VALUE OF PRODUCT.

Order *Sapotaceæ*. Genus *Isonandra*.

Bornean Name.	Habitat.	Product.	Value per picul at Labuan.
* 1. Gniato Elong	Hills only	Gutta percha, G. Cras	\$35 to \$40
† 2. „ Marcsah	Dry plains & low hills	Gutta Merah, G. Taban do.	\$28 to \$30
* 3. „ Manoun	do.	The produce of this and the two following trees is only sold mixed with that of 1 and 2.	\$5 to \$20 For the mixed articles.
* 4. „ Durian	do.	do.	do.
† 5. „ Berbangan	do.	do.	do.

A very inferior gutta is, or rather used to be, obtained from the Jelutong, for mixing with the true gutta. Mr. Murton (Journal No. 1 p. 107) states that Gutta Jelutong is obtained from a species of *Alyxia*; a statement opposed to the description given me by the Bornean collectors, from which it would appear to be the product of a lofty tree, taller than any of those yielding the true gutta (i.e., over 100 feet in height.) Growing on both hills and in swampy land, with dark coloured bark, leaves 5" long 3" † broad, green above and light below, seeds in black pods like those of a bean 9 to 10 inches in length, each pod containing 8 to 10 seeds. The timber is white, very light, tough, and much resembles that of the Palye.

The collectors state that there is no such natural product as Gutta Merah or red Gutta; the colour being due to the admixture of filings from the bark of the tree in the proportion of $\frac{1}{3}$ filings to $\frac{2}{3}$ gutta; as it is said that the Chinese traders, unaware of the adulteration, prefer the red or adulterated to the natural Gutta.

Climbers producing Caoutchouc or India rubber in N. W. Borneo.

† Bark of a dark colour. Fruits in February. Fruit $2\frac{1}{2}$ inches long, pear shaped, coming to a sharp point, and attached by large end. Edible.

Order *Apocynaceæ*, Genus *Willughbeia* (?)

Urceola Elastica (?)

1. Manungan Pulau or Bëuar, i. e., Manungan proper.
2. " Bujok (Largaying)
3. " Manga (light coloured bark)
4. " " " (dark " ")

From the above is obtained the Gutta Lechak, Gutta Susu or Gutta Tapak of commerce, bought in Labuan at from \$20 to \$30 per picul.

5. Serapit Larat.
6. " Pulau.

The produce of the Serapit is only used to increase the weight of that of the Manungans, the milk not hardening sufficiently of itself.

7. Bertabu or Petabo Pulau.
8. Bertabu or Petabo Laut.

This gutta is no longer marketable; it is used as a remedy for ulcers—"Sakit Puru."

If this account is correct we should perhaps talk of the Manungans of Borneo, and not of the Serapits as Mr. Burbridge proposes.

The flowers of all three, viz., Manungans, Serapits and Bertabus or Petabos are axillary and not in terminal panicles or cymes, as is the case with the flowers of *Urceola*. The fruits of all are edible, and the plants are distinguished chiefly by the different shape of the leaves and fruit, and the corrugations of the bark.

The fruit of the Manungan Pul, or proper, is pear-shaped. As the Natives say it "has a neck to it." That of the Manungan Bujok is more egg-shaped—"without the neck," and that of the Manungan Manga is round. The leaves of the Bertabus or Petabos are the broadest and largest; then come those of the Serapits, somewhat longer in proportion; and lastly those of the Manungans, which are the smallest, and, in proportion to their breadth, the longest.

Gutta and rubber are at present imported into Labuan from the following rivers, viz., Barram, Meri, Bakong, Baleit, Tutong, Limbaug, Trusan, Lawas and Kimanis.

The mode of collecting gutta in Borneo does not materially differ from that described by Mr. Murton in the first number of this journal. The terms Gutta Singgarip, Gutta Rambong, and Gutta Taban are unknown to my informants. The following observations are by Mr. Burbidge:—

NEW GUTTA-YIELDING TREES.

Apparently all the Gutta or Caoutchouc-yielding trees were discovered and their produce brought into use by the natives of the localities in which they grow, and, the native wants amply supplied, the inclination to look out sources of fresh supply would of course cease; but even since these products are of considerable trade value to the collectors, nothing seems to be done either to replace trees or search out new gutta-yielding plants. Probably there are thousands of tons of these known products still existing in Bornean forests, but as difficulties in collecting increase (by the supply being yearly further removed from the markets, etc.) so will prices rise. The "Serapits" may be readily propagated by layering the stems and by seeds; but so long as the forests are uncontrolled by Europeans, it is useless to expect natives to trouble themselves in the perpetuation of these plants, easy though it be; nor is it likely they will hunt out fresh sources of supply. Much of the gutta from Java, India and Australia is the produce of a species of *Ficus*, many species of which milk-yielding trees are common in Bornean forests, and it seems to me very probable that some of these would yield good gutta in remunerative quantities as the result of experiments.

The Bornean representatives of the Bread fruit family (*Artocarpus*) should also be examined, as good gutta or caoutchouc is yielded by at least one S. American species belonging to this order."

POSTSCRIPT TO THE ABOVE NOTES ON GUTTA, &c.

The perusal of Mr. Treacher's very interesting and valuable notes have induced me to add a little information that has reached me since my last communication on this subject was written.

As regards *Gutta jelutong*, Mr. Treacher's description of the Bornean trees entirely coincides with my knowledge of it, and from an examination of imperfectly developed flowers Dr. Beccari arrived at the same conclusion.

The timber of the *jelutong* is sometimes used in Singapore for making the Malay *trompah* or wooden sandals.

Mr. Treacher in one place describes the fruit as "being a black pod like that of a bean;" but a reference at the foot of the page describes it as "2½ inches long, pear shaped, coming to a sharp point and attached by large end"—two descriptions which appear to me diametrically opposed.

I have not seen the fruit of the *Alyxia*, but it thus described by the authors of the "Genera Plantarum" "Drupæ v. baccæ 2 v. abortu solitariae, ovoideæ v. oblongæ 1—spermæ v. moniliferæ, articulis 2 rarius 3—4 oblongis 1—spermes."

I add also the general description of the genus for comparison, from the same source:—

"Frutices sæpius glabri. Folia 3-4-natis verticillata v. rarius opposita, coriacea, nitida, pennivenia venis tamen parum prominulis." Flores parvuli, gemini v. cymosi, cymis capitellatis fasciculatis v. breviter spicato-paniculatis axillaribus v. in axillis foliorum terminalium pseudo-terminalibus.

A specimen of what appears by Mr. Treacher's description to be a *Serapi* has been sent from the jungle here to Kew and Professor Oliver has identified it as a *Chilocarpus*. Professor Dyer considers the Perak "*Gutta Singgarip*" which is evidently one of the Bornean *Manungans* to be identical with Wallich's *Willughbeia martabanica*. Later on, referring to some specimens collected in Singapore he writes:—

"The *Gutta Singgarip* plant that you have met with near the Botanic Garden is an interesting discovery. It is not, I think, the same as the Perak plant, though very close to it,—on the other hand it may be the same as one of Mr. Burbidge's Bornean species."

Hundreds of young plants of at least five of these rubber-producing climbers are now established in the Botanic gar-

den, so that we may now confidently look forward to an elucidation of the greater part of the confusion that has hitherto existed in connection with this subject.

As regards *Urceola* the authors of the "Genera Plantarum" give "Species 4 Peninsulæ Malayanæ Archipelagique incolæ."

Referring to Mr. Burbidge's remarks about the *Artocarpæ* I may say that the veteran collector Mr. Thos. Lobb once showed me a specimen of a rubber which he had collected in Borneo some 25 years previously from an *Artocarpad*, and which was then in a capital state of preservation; whereas the best "Ceara-scrap rubber" will not resist the action of the atmosphere nearly so long.

As regards the species of the genus *Ficus*, the natives of Perak have tried all the indigenous species, but with the exception of *F. elastica*, which produces "*gutta rambong*," none has been found to yield a marketable gutta and the milk obtained from them is, at best, only fit for bird-lime.

A very important point is the mode of collecting and preparing. The S. American rubbers, which are the best in the London markets, are prepared in a very different manner to the slovenly, indolent mode carried out by Malays, and I have not the slightest hesitation in saying that if the Malayan rubbers were prepared in the same way as the S. American, a larger demand would arise for them, and materially higher prices be easily obtained than at present. As an instance I may state that a sample that I collected in Singapore, which was allowed simply to coagulate without the addition of salt or other foreign substance, was submitted by Professor Dyer to competent judges in London, and they reported that "The quality is very fair. The "present marketable value is about 1s. 3d. per lb.; and on applying to Mr. Robt. Campbell he informed me that the price they paid in London was only 1s. for the best brands prepared in the usual way.

H. J. MURTON.

29th July, 1872.

THE MARITIME CODE

OF THE MALAYS.

[The following Paper comprises a translation by Sir S. Raffles of the more important passages of the Malacca Maritime Codes, interpolated with notes by the Translator. The manner in which this valuable contribution came into the Society's hands is sufficiently explained in a note which appears at the end of the Miscellaneous Notices. The reprint of this Translation, except for a few necessary corrections, appears in the exact form of Sir S. Raffles' original Paper as printed in the Malacca Weekly Register. A few foot notes under the initials above referred to are appended in explanation of certain obscure phrases.]

In the following Sketch, which defines the Laws and usages of the Malays at Sea, the Malacca Code has been selected for the text, as well on account of the admitted superiority of that once flourishing kingdom among the Malay states in general, as from the circumstance of this Code having, with some slight modifications, been adopted by several of the ancient and powerful states on the Island of Celebes, and still continuing in force among many of the Bugis and Macassar Traders from that Island. The Bugis and Macassar states, which are nations radically distinct from the Malays, possess a Maritime Code of still greater antiquity, but in better times they appear to have, in many instances, adopted the Sea Laws of Malacca, nearly in the same manner as the Romans adopted the celebrated Rhodian code.

The Malacca code appears to have been compiled during the reign of Sultan Mahmud Shah, the first sovereign of Malacca mentioned in the Malayan annals to have embraced the Mahomedan faith. The circumstance is understood to have taken place about the year of the Hajirah, corresponding with the Christian Era 1296.—The origin of the Malay code may, therefore, be considered as nearly coeval with the first establishment of Islamism among the Malays. The authority of the code is thus stated in the preamble.

“These are the Laws to be enforced in Ships, Junks, and Prahus.”

“First of all Pati Sturun and Pati Elias assembled Nakhoda Jenal and Nakhoda Dewa and Nakhoda Isahak for the purpose of consulting and advising relative to the usages at Sea, and of compelling in conformity thereto, a code of *Undang Undang* or Institutes.”

After they had consulted together and collected the Laws, they presented them to Dato' Bendahara Sri Maha-Raja in the kingdom of Malacca, who laid them at the feet of the Illustrious Mahmud Shah—Whereupon that prince said “I grant the request of the Bendahara and establish the Sea Laws and Institutes for your Government and that of your posterity.—When you administer these Laws at Sea they shall be carried into effect at Sea in like manner as those of the Land are carried into effect on Land, and let them not interfere with each other, for you,” addressing himself to the Nakhodas, “are as rajas at Sea, and I confer authority on you accordingly.”

The several Nakhodas who had framed the code were then honored with titles, Nakhoda Jenal received the Titles of *Sang Utama di Raja*, and Nakhoda Isahak that of *Sang Setia di Raja*?

“In such manner were the Laws established and made known during the times when the kingdom of Malacca was tranquil and prosperous during the reign of Sultan Mahmud Shah.”

1 & 2. According to other Copies these Titles are *Sang-boya di Raja* and *Dupati Shah*, when Sri Nara di Raja was Bendahara and governed that country.

Therefore, as the Laws of the Sea are established, as well as the Laws of the Land, let them be observed in order that whatever is undertaken may be properly regulated—let these Laws be followed towards all Countries, in as much as the Laws of the Sea which relate to the Sea only, and the Laws of the Land, which relate to the Land only, are defined, because those of the Sea cannot interfere with those established on shore.

According to these Institutes let the Law be administered at Sea that no disputes and quarrels may take place—let them

be known and descend to posterity, that men may not act according to their own will and inclination, but that order and regularity may prevail on board vessels, as well during prosperity as adversity—let not what is established be done away, nor these laws be resisted or disobeyed.

If these Laws are attended to, no one can question this authority of the Nakhoda; for as the Raja is on shore, so is the Nakhoda at Sea—this authority has been conferred by the Sultan of the Land upon all Nakhodas in order that they may administer the Laws on board their respective vessels—Whoever does not admit this authority offends against the Law.

It may be necessary to premise, that altho' the number and description of Persons must materially depend on the size of the vessel, and the nature and extent of the voyage, yet the following classes and denominations will be found to occur in almost every Prahú; a term under which the Malays include every description of vessel.

The Nakhoda or Captain, who employs a Jurotulís or Writer, corresponding in some degree with a Purser.—

The kiwe or kiwi the principal of which is termed the Míla-Kiwi: Supercargoes, or persons who have an adventure, in the voyage, and to whom part of the cargo belongs.

The orang Tumpang or Menumpang: Passengers from one Port to another.

OFFICERS AND CREW.

Malim—The Master: there are generally two denominated the Malim besar and Malim Kechil, the superior and inferior, the latter of whom is the Malim “Angin,” whose duty it is principally to manage the sails according to the wind, the chief Malim, attending to the course of the Prahú.

Juromudi.—Persons who steer the Prahú.

Jurobota.—One who attends the anchor and fore part of of the Prahú.

Tukang.—Persons, literally workmen, Petty officers having specific duties according to their denominations: as *Tukang Pítak* the officer of the hold. *Tukang Agung* officer of the

mainmast or chief Petty officer. *Tukang Kiri* the officer of the larboard or left side. *Tukang Kanan* the officer of the right or starboard side, &c.

Awak Prah or *Anak Prah*.—The Crew or common men, which may consist either of free men, debtors or slaves.

OF THE RANK AND AUTHORITY OF THE NAKHODA AND OFFICERS.

Let every man obey the Nakhoda agreeably to the authority conferred upon him by the Sultan of the land from time immemorial, for he is the Raja while at sea, and altho' he may be young, he shall be as an *Orang tua*, or have the authority of age, and administer the Law accordingly.

First.—It is the law, that in all Prahus of every description, the Nakhoda shall be as the Raja.

That the *Juromudi* or Steer-man shall be as the *Bendahara*, or Prime Minister; and the *Jurobatus* as *Tëmenggong* or chief Peace officer; and it shall be the duty of those to superintend every one, and to negotiate right and wrong within the Prah.

That the *Tukang kanan* and the *Tukang kiri*, shall possess a respectable influence and perform duty with the *Tukang Agung*.

That the *Jurobatu * Siar*, the *Guntang*, † and *Senawi* (a passenger who works his passage) as well as the *Tukang*, shall be under the immediate orders of the Nakhoda, and all the *Anak Prah* shall be under the orders of the *Tukang* belonging to the Prah.

The Malim shall be as a ruler or judge at Sea, as it is his duty to direct the course of the vessel.—

In the Macassar copy it is stated, that the owner of the Prah shall be as the Raja, the Nakhoda as the *Bëndahara*, the *Tukang* as the *Tëmenggong*, the *Tukang Haluan* (officer of the fore-castle) as *Méntris*, and the *Tukang Tengah* as *Sidu Sida*

* This word appears to mean the "Superintending" *Jurobatu*, who "walks about" and looks after his subordinates. D. F. A. H.

† I have so far been unable to ascertain the meaning of this word. D. F. A. H.

(guards, eunuchs) —but as the Nakhodas are generally, and always in the smaller Prahus, owners, the distinction made at Macassar is that which changes the comparison.

Hakim or *Imam* in the ranks of the different officers in consequence of the introduction of a superior to the Nakhoda is of no real importance, and does not essentially alter the rank or influence of the officer.

If any of the Crew disobey the orders of the *Tukang Agung*, that officer shall deliver the offender over to the *Jurobatu*, in order that he may be punished with seven stripes, but it is the usage that such stripes shall not be inflicted with an *uplifted or powerful arm*, nor without the knowledge of the *Tukang*. If the person who has offended still resists the authority of the *Tukang Agung*, he shall be punished with four stripes more.

According to the Macassar copy, the *Anak Prahu* are stated to be under the immediate orders of the *Tukang Tengah*. If any one resists his authority, he shall in the manner above described, be punished in the presence of the *Temenggong* (*Juromudi*) with three times seven stripes, and if the offended still resists the authority of the *Tukang* it shall be lawful for the *Temenggong* to hang him up (suspend him by the arms) and to punish him with three stripes more.

“If any of the Crew disobey the *Guntang* and *Senawi*, the offender shall be punished with three stripes.

*Of the duties of the Officers and Crew, and the nature
of their engagements.*

There is no description of persons who receive wages on board a *Prahu*, with the exception of persons who may act as substitutes for such as may be obliged to quit the *Prahu* on account of illness or otherwise. Every person on board has some commercial speculation in view, however small; and his engagement is made for the voyage.

The Nakhoda or owner of the *Prahu* gives to each according to established custom, what is termed *tolongan*, which signifies assistance or advances; which advances are of two kinds: consisting either of shares of the cargo, or loan of money.

In short, the whole voyage is to be considered as a commercial adventure of the whole of the persons engaged in it; and bears no slight similarity to the out-fit of a Dutch whaler.

OF THE MALIM.

“The Law respecting the Malim is, that he shall, if he requires it, be allowed one half of a division of the hold; and receive a further assistance from the Nakhoda to the extent of a Tabil and a half (12 Dollars) this officer being on the same footing with the Malim besar or chief Malim.

It is the duty of the Malim to remember the proper course to steer, and to know the sea and the lands, the wind and the waves; the currents, the depths, and the shallows; the moon and the stars, the years and the seasons; and the bays, and the points of land; the islands and coasts; the rocks and shores, the mountains and hills; each and every of them; and also to know where the Prahú may be at any time; with the whole of these the Malim should be well acquainted, in order that every thing may go on prosperously, as well at sea as on land; and that the Malim may be free from fault.

While a Prahú is at sea, the Malim again shall have charge of all the cordage, and rigging. He shall give orders respecting the same to the *Tukang Agung*, whose duty it is to see that the *Anak Prahú* do what is necessary respecting the same. The *Tukang Kiri* and *Tukang Kanan* shall also assist in superintending the *Anak Prahú*.”

According to the Macassar copy, “any of the *Anak Prahú*, who may neglect their duty, or the order of the *Tukang*, may be punished, at the *Petarana Lawangan* (fore-hatch) or place where the Cable and ropes are kept, with seven stripes. If every thing is not at sea as the Malim wishes it, and the sails are taken aback let him, on his return to Port, give alms to the poor, as an acknowledgement for his escape.

If the Malim forgets the course he is to steer, and through his ignorance, the Prahú is wrecked, he shall suffer death; for such is the Law.

If the Malim is desirous of quitting the Prahú, at any port or place, he shall not be permitted to do so.

OF THE JUROMUDIS OR STEERMEN.

It is the duty of the Juromudis, when relieved from their tour of duty at the helm, to superintend and take care of all the arms in the Prahú. In the event of the Prahú falling in with Pirates, let them combat with a strong hand and courageous heart, for such is their duty."

By the Macassar copy it is established, "that if the Juromudis or Jurobatus are desirous of quitting the Prahú at any time, they may be permitted to do so on paying, the former, the sum of half a Tahil or one paha (4 or 2 dollars), and the latter, one Paha* or two mas (two or one dollars); each according to his ability, but not exceeding the sums stated."

OF THE PETTY OFFICERS AND CREW.

"If the Prahú is from three to four Depa (fathoms) wide, the Anak Prahú shall be allowed assistance, or a participation in the Cargo to the extent of one Koyan; and all other persons, not slaves, two Koyans.

If the Prahú is two and a half Depa wide, the Anak Prahú shall be allowed 300 Gantangs, and the others, not slaves, 600 Gantangs."

Independent of the description of persons above alluded to, as belonging to the Prahú, it may be necessary to advert to slaves and debtors, particularly the latter; respecting whom the Law is as follows:—

"When any person wishes to bind himself in personal service for a Debt, let an agreement be required at the time that the debtor shall follow and perform service for his creditor for the term of three years, three months and three days" or according to the Macassar copy "for the term of three years; in order that if the party is not willing to conform thereto, he may not become a debtor: or if willing to do so, that he may follow and serve his Creditor accordingly."

* 4 "paha" make one "tahil," and each of them is divided into 4 "mas" of which there are 16 to a "tahil" they are valued in Kalantan at $\frac{1}{2}$ a dollar. This "tahil" is a weight for weighing gold, but its value varies in different localities, it is given by Favre as the 16th part of a "kati" about 37 grammes and its value as 8 fr. 25 c. representing a sum of 2 dollars, to which the Macassar copy doubtless refers. D. F. A. II.

NOTE.—The Malay measures alluded to are as follows:—1 chupa equal to 1 Gantang (Cabouso Gallon) 16 Gantangs 1 Nal. 10 Nals (or 160 Gantangs) one Koyan; which is generally calculated at something like a ton, but virtues.

If at any time before the expiration of the above mentioned period, the debtor wishes to discharge the obligation, he shall be required to pay an advance at the rate of one in ten on the amount of his debt, in addition to the principal; unless he does this, he need not be permitted to quit the Prahú.—” According to the Macassar copy, “if the debtors of the Nakhoda wish to quit the Prahú at any place, by discharging their obligations, they shall, on paying the advance of 1 in 10 on the amount of the debt be discharged, and not be considered liable to the duty of the country; but if they have property in the Prahú beyond the amount of their debt, a further demand is authorized according to their ability to the extent of a paha (2 dollars) each.”

“This is the Law relating to the Kiwi. They shall pay for the tonnage they require, unless they have assisted the Nakhoda in his trading concerns to the extent of three or four Tahils (24 or 32 dollars); in which case the Nakhoda shall give them two three Koyans of Tonnage, or one division of the hold; it being considered that the profit on three or four Tahils is an adequate compensation.

“The Kiwi may obtain seven or eight divisions of the hold, but they shall not pay for four divisions as long as they are under agreement to pay a duty on their return to port (on the goods they load) at the rate of 4 out of every 13.

“The Mula Kiwi shall be entitled to half of the division of the hold* in which the Rice or provisions are stowed (Petak Gandung); because he is the Punghulu or head man of all the Kiwi.

“With respect to the duties of the country on the sales, it is the Law, that the Kiwi shall present eight peices of cloth and a bundle of Rattans. The Kiwi who present these shall be freed from paying all other duties of the country because this is adequate.

[Gantang: 1½ gallon.—W. E. M.]

* This word “gandung” Mr. Maxwell is disposed to take literally, viz., the hold for goods, but I am inclined to read “Gedong” or store, a more natural place for provisions, D. F. A. H.

“It is the usage, that in all affairs that may arise, good or bad, the Nakhoda shall advise with and consult the Mûla Kiwi and the Kiwi.”

CHAPTER II.

It is the established Law of the Undang Undang (*isteadat hukum Undang Undang*) that all Nakhodas, and Malims, and Tukangs, and Muda-mudas, and Anak Prahû, each and every one, shall conform to what is the usage.

THE DIVISION OF A PRAHÛ.

These are the Laws respecting the Palas Lintang (1) (platform). No person shall go there except at the time when there is any business of importance, and then this is the place on which to assemble for the purpose of advising and consulting. If any of the Crew go upon the Palas Bujur (2) or foremast platform and remain there, they shall be punished with five stripes. The Palas Bujur is expressly appropriated for the recreation of the Muda-mudas. If any of the Crew go there, they shall be punished with three stripes.

No person is allowed to remain in the Petarâna (3) Lawangan or place where the cable and ropes are kept, except the Nakhoda, the Muda-mudas and the Tukang agung. If any of the Crew go there, they shall be punished with six stripes.

The Alang-muka (the place before the Nakhoda's Cabin) is appropriated for the Tukang tengah, Tukang-kanan, and Tukang-Kiri. If any of the Crew go there they shall be punished with three stripes.

REGULATIONS FOR THE SAFETY OF THE PRAHÛ.

“When a Prahû proceeds to Sea every person on board shall be under charge of the Nakhoda.”

“At the time a Prahû is about to sail on her voyage, the Malim shall inform the Tukangs thereof who shall direct the persons who have the watch (*orang berkepong*) to take care that the rigging and sails are in order, and to prevent accident by fire, as fire is a dreadful calamity at Sea.”

(1) i. e., the spread out place crossways. D. F. A. H.

(2) i. e., the oblong spread out place. D. F. A. H.

(3) near the fore-hatch. D. F. A. H.

“As it is the duty of the Muda-mudas to superintend the men on watch, let them be careful that they perform their duty; for if any vessel drifts or runs on shore on any coasts or point of Land in consequence of the fault of the Muda-mudas, who neglect to superintend the people on watch, it is the Law that the Muda-mudas in such case shall be punished and fined according to their ability; with respect to the people on watch, they shall be punished with twenty stripes each.”

“If the Prahú drift from her anchorage, and approaches near the shore and the persons on watch are not aware of it, they shall be punished with eighty stripes each.”

“If the persons on watch allow Prahús to pass without hailing them,” or according to the Macassar copy, “allow the people in other Prahús to hail first, they shall be punished with seven stripes each.”—By that of Macassar the orang Muda-mudas shall also, in such cases, be liable to similar punishment, as is directed in the event of slaves absconding from a Prahú, which in the Malacca copy is as follows.

It is the duty of the person on watch to superintend and watch over all the slaves in the Prahú, in order to prevent their absconding. In this duty, as well as in all others they shall be superintended by the Muda-mudas. If, therefore, a slave at any time absconds from a Prahú, it shall be the duty of the Muda-mudas to find out the person who is to blame; and the person who is so found out shall be punished with sixty stripes.” The Macassar copy states, “he shall be answerable for and make good his value.”

“It is the duty of the person on watch, to see that the vessel is properly baled out: if therefore too much water is at any time allowed to remain, the persons who are on the watch at the time shall be punished with fifteen stripes each.”

“If the persons on watch do not keep a good look out, and any thing is stolen from the Prahú, they shall be punished with two stripes from every person in the Prahú.”

“It is the usage that persons on watch shall each be allowed convenience for smoking opium, in order that they may not fall asleep during the time it is necessary for them to keep watch.”

“When the term of the watch shall expire, the persons who are to be relieved shall deliver over charge to the persons appointed to succeed them, and give notice thereof to every one, and to the Muda-mudas.”

It is the duty of those who dress victuals (*orang bertupeï*) (1) to guard against accident by fire while a Prahú is at sea; after the victuals are dressed, the fire shall be carefully extinguished; and if any person neglects to do so, and the cooking place takes fire, the Law is that after all the people in the Prahú shall have put out the fire the person through whose neglect it was occasioned shall be punished with two stripes from each person in the Prahú, and his master shall be warned to be more careful in future, in order that the servant may not be guilty of such neglect again, for of all things fire is to be dreaded at sea.

If the person who is the cause of the fire is a slave, the master shall be fined four paku pitis jawa; if the master refuse to pay, the slave shall be punished with four stripes “according to the Macassar copy” and such punishment shall be inflicted at the Timba Ruang or place from which the Prahú is baled out.

THE LAW RESPECTING THROWING CARGO OVER BOARD.

“When there is a violent storm, and it may be necessary to throw over board a part of the cargo for the safety of the Prahú, a general consultation shall be held with respect to the property in the Prahú, and those who have much and those who have little must agree to throw over-board in proportion.

“If the Nakhoda omits to assemble all those who are interested, and the cargo is thrown over-board indiscriminately, the fault shall be on the Nakhoda of the Prahú, for such is not the custom.

OF PRAHUS RUNNING FOUL OF EACH OTHER.

“If a Prahú runs foul of a guard or armed vessel, in which case they are liable to forfeit their lives, the offence may be compounded by each person on board the Prahú paying such sum as a ransom for life as may be agreed upon; each paying alike whether slaves or not slaves, rich or poor, young men or women, and one not more than another.

(1) “tupeï” cooking-place.—D. F. A. H.

“If during a heavy sea or high winds, a Prahú strikes upon a rock or on a shore or shoal, or runs foul of another Prahú, by which one is lost, the Law is, that the loss shall not be considered as accident but as a fault; because, when there is a heavy sea the Prahú ought to be kept out of the way from such occurrences.”

“The Law therefore states, whether the parties are rich or poor, the loss occasioned by the damage or wreck of the Prahú shall be divided in three proportions, one of which shall be borne by the person to whom the lost or damaged Prahú belonged, and the remaining two thirds by the persons who were the occasion of it.”

The Macassar copy differs in this respect being as follows: “During the time that there are one or more Prahús in company, and there happens to arise a Storm, and the Prahús run foul so that one is damaged, the fault shall be upon the persons in the Prahú that runs foul of the other; and the Law is (**papa Kërma*), according to what the loss or damage may be the amount shall be divided into three parts (only), one shall be made good by the persons in fault the other two parts being lost.”

OF PUTTING INTO PORTS AND THE MODE OF TRADING.

“When the Nakhoda may be desirous of touching at any Bay, Coast, or Island, he shall hold a general consultation, and if it is approved of and agreed upon, it is proper that the Prahú shall go where he wishes. But if the Prahú puts into any Port or place without the Nakhoda having previously held a consultation, the Nakhoda is guilty of a fault.”

“In like manner, if the Nakhoda is desirous of sailing to any other place or of crossing from one shore to another, he shall first hold a consultation, and then if it is agreed that it shall be so, the ropes shall be put in order, and when the rigging and sails are ready a further consultation shall be held with the Juromudi, and Jurobatu, and the Tukang Agung in order that the Prahú may proceed accordingly.”

“When a Prahú arrives at any Port the Nakhoda shall be first allowed to trade for four days, after which the Kiwi shall

* Accident.—D. F. A. II.

trade for two days, and then it shall be allowed to all on board the Prahū to trade."

"On the Nakhoda's going on shore he shall be accompanied by the Muda-mudas, who shall afterwards return to their duty on board the Prahū."

"After the regulated periods for trading shall have expired, and the Nakhoda wishes to make a purchase, no person belonging to the Prahū shall offer a higher price; and if there are any persons who offer to purchase the goods of the Mula Kiwi or others, it is the Law, that the Nakhoda should first be made acquainted with the price."

"If any person on board a Prahū shall purchase a slave, or any merchandize, without informing the Nakhoda thereof, it is lawful for the Nakhoda to take them to himself, on paying the cost originally paid."

"If any person on board a Prahū purchases a female slave without knowledge of the Nakhoda, it is the Law that the Nakhoda may take her to himself without reimbursement to the Purchaser; such is also the Law with respect to runaway slaves who may be so purchased."

According to the Macassar copy the following is the amount of duty to be paid by Prahūs at different Ports.

"When a Prahū arrives at Java, the amount of tribute or duty on the account of each division of the hold is 500 Pitis, and 2 *Sails*."

"At Bima, 600 Pitis, 2 *Sails*, and one bundle of Rattans. At Timor, 700 Pitis, 2 *Sails*, and one bundle of Rattans. At Mengkasar (or Macassar) 2 Gantang of Gunpowder, 3 *Sails* and two bundles of Rattans."

"At Tanjong Para 600 Pitis, 2 *Sails*, and 1 bundle of Rattans."

"When slaves are purchased at Java, the duty shall be calculated on twelve men for each division of the hold."

"And whatever Prahū goes to any country for the purpose of Trading, the duties of that country are calculated upon each Prahū having eight divisions of the hold."

OF DETENTIONS.

“The Law is, that when the season is nearly over (Musim kasip) and the Nakhoda of the Prahū omits to sail, the Kiwi shall wait on his account for seven days; after which, if the Nakhoda does not proceed, and the season is over, the price paid for the divisions of the hold shall be returned to the Kiwi.”

“If the Kiwi are the cause of delay, and the season is nearly over the Nakhoda shall detain the Prahū seven days on their account, after which he is authorized to sail without them, and no more shall be said or done relating thereto.”

“If the season is not far encroached upon, and the Nakhoda shall be desirous of sailing with despatch, let him give notice thereof to the Kiwi and enter into an agreement with them to sail in seven or fifteen days—and if the Kiwi are not then ready the Nakhoda is authorized to leave them behind, and to sail.”

OF PERSONS QUITTING A PRAHU.

“If a Kiwi quits the Prahū (of his own accord) at any place during the voyage he shall forfeit the price paid for his division of the hold and have no further claim on the Nakhoda.”

“If it is on account of any disagreement or quarrel that he is desirous of quitting the Prahū, (and in order to prevent mischief) one half of the sum paid for his division of the hold shall be returned.”

“But if a Kiwi is very quarrelsome, and creates much trouble and dissension it is proper for the Nakhoda to send him on shore as soon as possible, and to return him the price he has paid for his divisions of the hold.”

“The Law with respect to Passengers (Orang menumpang) is that if they quit the Prahū at any time before they arrive at their destination even if the voyage is only half completed, it shall be the same as if they had reached their destined Port, and no part of what has been paid shall be returned.”

“If one of the Crew is sick, it is proper to wait for him five or seven days, and if he is not then recovered, and the rest of the Crew shall say, ‘Why are we to bale out the vessel without his assistance’ they shall be authorized to enquire for a

man for hire, but it must not be one of the Crew that is so hired for wages, because no person can perform the duty of two. If the Nakhoda cannot find a substitute, the wages shall remain in his hands, and he shall divide the sick man's share of the cargo and property in the vessel among the rest of the crew."

CHAPTER III.

OF PERSONS WHO MAY BE IN DISTRESS OR WHO MAY HAVE BEEN WRECKED AT SEA.

Orang Karam.

"These are the Laws relating to Persons who may be in distress or suffer from hunger in consequence of a scarcity of Rice and Padi in their Country."

"If at a time when, in consequence of its having pleased the Almighty to visit the Rajas and Nobles with dissensions, or owing to a state of war there shall be great distress in any country from the want of food, the poor and wretched shall say to the rich, 'take us as your slaves, but give us to eat;' and afterwards, the persons who have relieved them shall be desirous of selling them when the Country has recovered from its distress, it is the Law, that they shall give notice thereof to the Orang besar or principal people, and the Magistrate shall direct that the parties be not sold, because they were distressed at the time of the agreement; the Magistrate shall, however, order that the person who provided the food shall have a claim on the person who received it to the extent of one half of the amount of his value."

"If a Slave is not provided with food by his master, the Magistrate shall direct him to perform service for the person who relieved him for four seasons, after which he shall be returned to his Master. If such Slave dies while performing service for the person who relieved him, and the circumstance is made known to the proper Officer, he shall not be answerable for his value; but if the Slave dies and the person for whom he performs service does not report it, he shall be answerable to the proprietor of the Slave for half the amount of his value, for such is the loss sustained when a Slave dies."

In conformity to the above are the Laws respecting persons in distress at Sea or who have been wrecked.

“If the persons who have been wrecked say ‘take us and sell us rather than allow us to perish here,’ and the Nakhoda takes them accordingly, he shall only have a claim to their Services until the Prahū reaches the Port, when, if he is desirous of selling them it shall be his duty to report the same to the Shahbandar, in order that the Magistrate may direct that the Nakhoda be entitled to half the amount of their value ; what the persons who were wrecked may have said shall not be attended to because they were in distress.”

“If persons who have suffered from being wrecked are met with at the time they are in the water swimming, without a chance of their reaching the land in safety, and at their request are taken up by the Nakhoda of any Prahū, the Nakhoda shall be entitled to demand on his arrival at Port the sum of 1 Paha (2 Dollars) if the party is not a Slave, and if a Slave, the half of the amount of his value, but no more.”

“If ship-wrecked persons are met under the lee of an Island where they have gone on account of high winds and shall be in distress, the demand on account of each, if not a slave, shall be 5 Mas (2 Dollars and a half) and if a slave 7 Mas (3 Dollars and a half each).”

Another copy of the Malacca Code states that the Nakhoda is to demand as follows, on account of the *Gantong Layer* or hoisting of the Sail : —

“For all persons who may have been wrecked, and may be met at sea and taken up, the Nakhoda shall be entitled to demand on account of the *Gantong Layer* at the rate of a *Tahil* (4 Dollars) each, and if such persons require to be supplied with victuals, he shall be entitled to make a further demand at the rate of a paha (2 Dollars each).”

The Nakhoda is authorized to make a similar demand for all persons who may have been passengers in vessels that have been wrecked, if they have not reached their destined port according to their agreement, and they shall have got landed previously, the law is that the demand shall (also) be at the rate of a half *Tahil* for each ; if otherwise (and they shall have arrived at their destination) a paha (2 Dollars) each, which is in full of all that can be demanded.

OF FISHERMEN.

“ It is the Law with respect to Fishermen (Orang Pengail) men who fish with lines and hooks, that if they have lost their Prahú and are taken up by a fisherman of their own class the demand shall be at the rate of 1 paha (2 Dollars) for each ; and if they still retain their Prahú, but have lost their Sails and Paddles, in such case, the demand to be made by those who take them up shall be 2 Mas (1 Dollar) each, for such is the Law respecting fishermen of this description.”

“ The Laws respecting (Orang menebas) fishermen who fish in fishing rivers are the same when they are wrecked and in distress as the Laws of the Sea, but they shall be administered by the Shahbandar of the Port.”

OF TROVES.

“ These are the Laws respecting anything that may be found, whatever it may be, whether Gold, Silver, runaway Slaves or otherwise.”

“ Whatever is found on the Sea, whoever may discover it, is the property of the Nakhoda of the Prahú, who may give what he thinks proper to the person who found it.”

“ Whatever may be found by the persons sent on shore to procure wood or water, in like manner becomes the property of the Nakhoda ; because such persons act under his authority, and are performing the duty of the Prahú.”

According to the Macassar copy the Trove is to be divided into four parts, one of which (only) shall belong to the Nakhoda because there are many of them.

“ But whatever may be found on shore by persons belonging to the Prahú, at a time when they are not acting under the orders, nor performing the duty of the Prahú, even if the parties are Kiwi or Tumpang meniága * the Trove shall be divided into three parts and one third shall appertain to the finder and the two parts become the property of the Nakhoda.”

* “B-riñağa” is the ordinary form, but “meniága” is also used by some.—D. F. A. H.

“If a Trove is found under such circumstances by the Nakhoda's debtors in that case one half of the Trove shall belong to the debtors and the other to the Nakhoda.”

By the Macassar copy this is also the case with respect to what may be found by the Tumpang meniâga.

“If a Kiwi goes on shore in any Bay, Coast, or Island, not on account of his performing the business of the Nakhoda but exclusively for his own concern, whatever Trove he may find it shall be divided into two parts, and one shall appertain to the finder, the other to the Nakhoda.”

“If any of the Nakhoda's family find anything under such circumstances, the Trove shall be divided into four parts one share of which shall belong to the Nakhoda, the other three to the finder.”

The Macassar copy states, that if a muda-muda selected by the Nakhoda meets with persons who have run away, whether it be in a Bay or on Coast or elsewhere, the Nakhoda shall alone be entitled to benefit by it.

“If Slaves belonging to the Nakhoda under any circumstance meet with a Trove it shall become the property of the Nakhoda, who may give to the finder what he thinks proper.”

“Under whatever circumstances Slaves who have absconded from their Master may be met and apprehended by the people belonging to Prahû, they shall become the property of the Nakhoda, who is, however, bound to restore them to the original proprietor, wherever he may be met, and wherever the Slaves may be brought from, on being paid one half of their value. Whatever valuables such Slaves may have in their possession at the time they are apprehended shall belong to the Nakhoda.”

“If a Prahû is driven from the Land without the fishermen, the persons who meet with it and bring it to the shore shall be entitled to demand half its value as a reward : but there are two cases in which such reward shall not be given.”

“First.—When the Rope by which the Prahû is fastened is cut by any person, and the Prahû is carried out by the current, the proprietor shall not be obliged to give any reward.”

“Secondly.—When a Prahū is stolen by any one and afterwards set adrift and is carried to a distance by the current, it is not incumbent on the proprietor to pay any reward to the person who meets with it and brings it to the shore.”

“The Prahūs of a Rajah or of the Orang besar-besar (Nobles) * shall be exempted. No specific reward shall be demanded for them, but the Richmen † to whom they belong shall give to those who find them what they think proper.”

“With respect to the Sampans, or small Boats, it is Law, that when a person meets with a Sampan that has been drifted a considerable way with goods in it, and the proprietor demands it back, the value shall be divided into three parts, and the person who found the Sampan shall be entitled to a quarter of one of those parts (this appears to apply to Rivers only).”

“If a person find a Sampan out at Sea with goods in it the Law is, that according to what may be in the Sampan the finder shall be entitled to one third part, and the owner receive back the remaining two thirds.”

OF CARRYING OFF SLAVES FROM ANOTHER COUNTRY.

“If the Slave of a Raja is stolen, it is the Law, that the Nakhoda shall be put to death. If the Slave of an *Orang besar* or of a Bendahara, is stolen, the Nakhoda shall be fined 10 Tahils 1 Paha (42 Dollars). If the Slave of a Tēman Rayet (common person) is stolen by the Nakhoda he shall not only return the Slave but pay a fine in addition equal to the value of the Slave.”

“If the Nakhoda carries off the Slave of the Shahbandar, the Law directs that his effects shall be seized and he shall be fined, because he has no respect and attention for the Country but in his case the Raja may pardon him if he thinks proper.”

CHAPTER IV.

OF CRIMES AND PUNISHMENT ON BOARD A PRAHU.

“There are four Cases, in which, it is lawful to inflict Capital punishment on board a Prahū.”

(*) Chiefs.—W. E. M.

(+) Orang-kaya.—W. E. M.

“ First.—When any person mutinies against the Nakhoda.”

“ Secondly.—When any person conspires and combines with another, for the purpose of killing the Nakhoda, the Law is, that whoever he may be, whether Kiwi or Tukang, or Malim, he shall suffer death.”

“ Thirdly.—When a man contrary to custom wears his Kris when other persons in the Prahú do not, and with the view of effecting some purpose of his own, and of following his own inclination, it shall be lawful, on sufficient evidence being adduced that it is his intention to do mischief with his Kris to put such person to death without delay, in order to prevent harm.”

Under this head, the Macassar Copy adds, that when a man is very bad indeed, beyond every other person in the Prahú, and evinces his intention of carrying his evil disposition into effect, it is lawful to put such person to death; and nothing more shall be said respecting it.

“ Fourthly.—In certain cases of Adultery.”

Of disrespectful and contumacious behaviour towards the Nakhoda
(1) (*Orang Degil dawgedda*, or according to the Macassar Copy, *Orang teaddat juabonco*.) (2)

“ Whosoever is not respectful and obedient to the Nakhoda, whatever may be his Rank, or Station, such person shall be adjudged and punished according to the nature of his offence, by the Law of *Juil dan jedda* (3) and in the same manner as if such conduct had been shewn towards Nobles and Rajas on shore, or the Senâwi may be directed to abuse or insult him, and if he retaliates he may be subjected to the abuse or insult of every person on the vessel. If he asks forgiveness it may be granted, but let him be punished, notwithstanding, in order that he may not do the like another time.”

(1) I have been unable to ascertain the meaning of the 2nd of these words, but “degil” means “obstinate,” and the next word, as so often occurs in these cases, is probably little more than a synonym or possibly some word indicating authority.

(2) Of these words I cannot learn the meaning, but they are no doubt Bugis.—D. F. A. H.

**OF ADULTERY AND CRIMINAL CONNECTION WITH A
WOMAN, ON BOARD A PRAHU.**

“ If any Person on board a Prahu has eriminal connection with the Woman of the Nakhoda it is the Law, that he be put to death.”

“ If the parties are not slaves, and the Woman is married, it shall be lawful for the Nakhoda to order them both to be put to death by the Crew.”

“ If the parties are not Slaves and both unmarried, they shall be punished with one hundred stripes each, and afterwards obliged to marry. This punishment may be compounded, on the parties paying a fine of 1 Tahil, 1 Paha (6 Dollars); but in either case they must marry, and if necessary, be forced to do so, after which the woman's fault shall be forgotten.”

“ If a man, not a Slave, has criminal connection with a female Slave who cohabits with her master, he shall pay to the master the value of such Slave provided she has never been pregnant and but lately cohabited with her master; but if she has been pregnant and long cohabited with her master, the man shall be put to death. In either case the Woman shall suffer death.”

“ If a man is not a Slave and commits adultery with the wife of any of the Crew, it shall be lawful for the husband to put him to death without further reference. The husband may also put the woman to death; if he does not do so, she becomes the Slave of the Nakhoda, who shall provide him with one, in order that he may be content and ready in the performance of his duty on board the Prahu.”

“ If a male Slave has criminal connection with a female Slave, they shall suffer the punishment of beating, which is to be inflicted by the whole Crew, under the superintendence of the Tukang Agung, for such is the law in this case with respect to Slaves.”

“ If any person holds an improper discourse with the female Slave of another person and it is in presence of many, he shall be made to pay her value ”

(3) the first of these words means “dispute,” the 2nd the meaning of may approximately be conjectured from the contents and in the same way as hinted at in the 1st note in the preceding page.—D. F. A. II.

OF QUARRELS, DISPUTES, AND DISSENSIONS ON BOARD A PRAHU.

“If any person quarrels with another on board a Prahu, and attempt to wound or strike him, and the blow missing its object falls on any part of the Prahu,” or according to the Macassar Copy “If any one quarrels with another in a Prahu, and in the scuffle cuts or injures any part of the shrouds, or cable, he shall be fined in the sum of 4 paku Pitis Jawa.”

“If a man quarrels with another in the forepart of the Prahu, and draws his Kris and afterwards comes off as far as the place where the sails are kept, towards the person he has quarrelled with, it is lawful that he may be put to death; but if he can be apprehended, he shall be fined instead, to the amount of 1 Laksa 5 Paku Pitis Jawa.”

“If a man quarrels with another and follows him quarrelling to the door of the Nakhoda’s Cabin, tho’ he may not have drawn his Kris, it is lawful to put him to death, but if he can be apprehended he shall be fined instead to the amount of 2 Laksa Paku Pitis Jawa.”

“If a Kiwi quarrels with the Nakhoda and approaches towards him in the after part of the Prahu he may be put to death, but if he asks forgiveness it may be granted on his paying a fine of 4 Paku Pitis Jawa and providing a Buffalo for the entertainment of the Nakhoda,” or according to the Macassar Copy, “5 Paku pitis Jawa and a present to the Nakhoda of a Buffalo and a Jar of Tuak (Toddy).”

OF THEFT.

“If a man who is not a Slave commits a theft on board a Prahu, whether the thing stolen be gold, silver, or other, he shall be punished according to the Law established on the Land.”

“If a Slave is guilty of a Theft, he shall, in the first instance, be confronted with his master; and if it appears that the master knew of the Theft and did not inform the Nakhoda or Tukang thereof, but it reaches the Nakhoda through other information the Law is, that the Slave’s hand shall be cut off and the master fined as if he himself had been the thief, because the Law is the same, with respect to the thief and the person who receives the articles that have been stolen.”

In concluding the above translation, it may be necessary to observe, that by the Laws of Ports and Harbours, which may be considered as part of the Maritime Law it is established, that if there is reason to believe the Nakhoda does not conform to the Institutes herein laid down, his conduct may, on his return to Port, be enquired into.

A TRIP TO GUNONG BLUMUT.

BY D. F. A. HERVEY.

Read at a Meeting of the Society held on the 13th October, 1879.

Having previously visited Gunong Pulei (in 1876) Gunong Panti and Gunong Mentahak (in 1877), and having on the two latter trips heard a good deal of Gunong Blumut as a mountain far superior in magnitude and height, distant a long way inland, at least 7 days journey, to which seemed attached a good deal of superstitious veneration, I had long been desirous of making an attempt to reach this latter mountain; and Mr. Hullett (Principal of Raffles' Institute), who had also made trips to the other mountains above mentioned, being ready to join me, I obtained a month's leave, and on the 21st January we started on our expedition in a steam launch very kindly lent us for the purpose by Captain Burrows.

We left Singapore at 8.15 a. m. just as it was beginning to clear after a continuous rainfall of two days and reached Pulau Tekong at 10.45 a. m. Here we stopped for water and got under way again at 11.55. The rain which now began again continued to fall steadily till we reached Panchur some 18 miles up the Johor river, at 2.45 p. m. Up to this point our course had been pretty well N.N.W., but above Panchur the river takes a due northerly direction. Below Panchur the Channel is on the east side, extensive shallows and sand-banks prevailing to the west. At this place we landed, and found it in charge of Che Masim, who succeeded Che Musa, (a most agreeable and obliging man, who accompanied me on my trip to Gunong Mentahak at the end of 1877, and who had, I was sorry to hear, succumbed a few months before to fever caught on an expedition into the interior.) Che Masim was very civil, but we were told on all sides that in the present swollen condition of the river it was hopeless to think of reaching Blumut. Having got our luggage on shore and despatched the launch back to

Singapore, we had assigned to us as quarters the house formerly occupied by Che Musa close to the river, which was now in a somewhat dilapidated condition but still occupied, the inmates insisted upon turning out and giving up to us the inside room of which, it must be confessed, we were glad, for the outer room was very offensive and after a tolerable dinner prepared by our China boys we had a good night's rest without curtains. It rained all day persistently, but it was starlight when we went to bed. We were told that the river was running so high that many of the "Kangkas," (Chinese Gambier or Pepper stations) were submerged up to the roof.

The next morning, the 22nd, though we were anxious to take advantage of the flood tide, the usual Malay delays prevailed and we could not get off in the jàlor (dug out) with which Che Masim provided us till after 9 a. m.

From the rising ground by the river side just above Panchur there is a very pretty view, giving Pulei just opposite in the far West, and to the right the bend of the river with Panti and Méntahak in the distance. Panchur itself is said to owe its name to an ivory conduit made by a former Raja to bring water to a pond in which he and his household might disport themselves. Large stones perforated with holes are also to be found on the banks of the river which are said to be memorials left by the Achinese of a conquering visit paid to Johor in the early part of the 17th century; they are supposed to be parts of anchors, and are called "batu anting-anting."

At 11 a. m. we reached Sungai Bukit Berangan, (Arsenic Hill River) which we entered in search of Che Jalil the Penghulu of the place, to procure fresh men to take us on to Kota Tinggi, the current with the ebb being too strong for the same crew to take us so far. We had left Panchur at 9.5 a. m. with a course N. by W. after which Gunong Panti came into view. At 9.20 the course changed to N. W. by W. till 10.40, when we reached Gonggong, on which the course became W. N. W. "Gonggong" is a common sea-shell and the name of this place is owing probably to the abundance of these shells there; here formerly tin used to be worked; and gold was also found in 1847. At present there is a pretty numerous settlement of Chinese Pepper and Gambier-planters.

We had to go for about $\frac{1}{2}$ a mile up the Bukit Berangan River before we came upon Che Jahl, who was very ready and obliging, and who to our great relief made the same boats go on with us, merely adding a couple of paddles to each; we found him engaged clearing ground for a betelnut plantation; there seemed to be a good many Malay clearings here with fruit trees and good sized houses. We heard that a "Sladang," the bison of the Peninsula, had passed close to the house of a Malay in the outskirts of this place a day or two before. On leaving this small tributary and getting into the main stream again we found the current so strong that it very nearly carried us away in spite of our two extra paddles, and we actually lost ground for a short time, but ultimately succeeded in making our way into a less impetuous current and making progress. We heard that a Johor steam launch was waiting at Panti to bring back Mr. Hill and Che Yahya on their return from Blumut. Close to Gonggong is Sungai Serei (Lemon-grass River), near the mouth of which lies Pulau Sarang Dendang, (crow's nest Island) and immediately after come Berangan Hill and River. $\frac{1}{4}$ mile further up is Pulau Linau (a red stemmed variety of betelnut) just at the mouth of the Seluyut River, on the banks of which rises a hill of the same name, which would be a capital site for a bungalow, 6 hours' steam from Singapore; the strait between the island and the main is called Selat Mendinah. There are Chinese plantations up the Seluyut River. Just after this point the main river takes a sharp bend to the right, and henceforward its course continues for the most part very winding, resembling in this respect the majority of the Peninsula rivers. About a mile higher up on the left we came to Galah Si Badang (the punting pole of Si Badang), the execution place of former days and the scene of one of the many notable deeds performed by Si Badang, the Hercules of Malay legend. It is said that when the river is low the stump of a tree is to be seen, the stem of which (some 18 inches in diameter) Si Badang broke off and used as a pole to propel his boat against the stream. Nearly opposite is Merdakan, and a little further up Sungai Naga Malor.

Proceeding another $\frac{1}{2}$ mile we reach Sungai Menehok, and $\frac{1}{2}$ a mile higher on the left the river and hill of Patani, and about the same distance beyond them Bukit China; on the right again is Pulau Patani, the residence of Patani men.

A mile further on is Tanah Sëroh, (Sunken soil) the scene of a terrible catastrophe said to have taken place long ago, a sudden subsidence of the soil which buried the whole kampong with its inhabitants. This calamity is attributed to a tremendous fall of rain brought about by the unlucky conduct of a boy in swinging a frog in a cloth like a child. There is a similar legend prevailing about a kampong named Këlëbur in Pahang, which likewise met with sudden destruction owing to the misconduct of two little girls. Not far above this at a bend of the river on the same side Batu Sâwa comes into view, with red and white soil shewing on the bank where the river has eaten into rising ground. Just beyond is Tanjong Putus (severed Point) indicating no doubt the spot which the river, as it often does during the rainy season, has cut right across the neck of a bend and made for itself another channel. A short way beyond on the left may be descried with some trouble a tiny creek which bears the name of Dâнау Sërà, (Midge Lake); it widens out a little way from the main stream into a lake, which from its name may be supposed to rejoice in swarms of a little stinging creature more minute than the redoubtable "agas" (sand-fly). Turning our eyes once more to the right we find ourselves facing Pëngkalan Rambei [Rambeitree, (bearing a well-known fruit) landing-place], not far below Sungei Dâmar (Pitch tree River); and close above this latter is Kota Tinggi, once the residence of Royalty; the only remaining marks of its former greatness however are slight traces of a fort, and two cemeteries, one close to the kampong surrounded by a low wall of laterite and containing the tombs of the former sovereigns, and the other nearly a mile off in the jungle which contains the tombs, some of them handsomely carved, of the Bendahâras, the predecessors, it is said, of those who took charge and ultimately became the independent rulers of Pahang; among these is also the tomb of one Yam-Tuan. It is much to be regretted that none of these tombs have any inscription or even a date. Behind the kampong is Padang Sanjâna a wide plain the further part of which is well stocked with cocoanut palms and various fruit-trees; this may be looked upon as a sign of former prosperity, in fact it is frequently the only indication remaining of human occupation in places once well peopled and highly prosperous.

We reached Kota Tinggi at 5 p. m. and in half an hour the Pënghûlu and Che Kasim, a Malay acquainted with Singa-

porc, made their appearance, and the latter gave us quarters in his house, a fine large one conveniently close to the creek which forms the landing place. After dinner we produced the Maharaja's letter, and it was then agreed by the Malays assembled that we must be helped on our journey, and Dato' Derasap (the Pénghulu) was to have the letter explained to him next morning.

Next morning, 23rd, we set off along a path passing first through the kampong and then through the jungle for the "Kangka" (settlement) of Tan Tek Seng the "Kangchu" (river-head) of this district, which we reached after a walk of about a mile. We found Tek Seng ready to sell us some of his rice, and very civil; he regaled us with tea, sweets, and some splendid oranges fresh from China, which I never saw the like of out of Gibraltar. From some rising ground at the back of his house in a pepper garden he shewed us a view of Panti and Moutabak. Che Kasim vigorously denied that the keel-like end of Panti was called Bânang and the far end Panti, (as I had been informed by an old experienced guide, Che Moa of Panchur, sent with me by the Maharaja on a former trip), saying that Gûnong Bânang was in a different part of the country; it is true that there are hills of that name on the West coast of Johor near the mouth of the Batu Pahat river, but it is so common for the same name to occur more than once that I do not see in that any reason for disbelieving the statement of Che Moa. On our return to Kota Tinggi we heard that the steam-launch was at Pengkalan Pétéi, and we were only kept from paying it a visit by the still persistent rain. Meanwhile a message came from Tek Seng inviting us to dine with him at 4.30 p. m., and we were making ready to set off again for the "Kangka," when a Malay boy brought word that a "kapal api" was coming down the river; so we ran down to the landing-place and after waiting a few minutes heard the "puff-puff" of the launch long before we saw her; we "cooed" and shouted "stop her" as loud as we could, and had the satisfaction of seeing her turn round after she had passed our creek, and make for it again, where she was fastened to a stake near the bank; Hullett and I went out to her in a jalor, and made ourselves known to Hill. We of course plied him freely with questions on the subject of Blamut and the way to it, we gathered that we should get there without great difficulty; not more than half a mile of swamp on the way. The height was 3,190 ft. by his

aneroid, the soil very fair, perhaps not so good as Panti, plenty of ferns and plants, he had been obliged to throw the bulk of his away; as Hill wanted to be off and the launch, in spite of the rope, was steaming hard to avoid being carried away by the current, we had to bring our questions to an end, so away went the launch with a jakun they had brought from the interior, while we returned on shore and started for the "kangka" to get our dinner with the "kangehu." No one would have guessed from our costume that we were on our way to dine with probably the wealthiest planter in Johor, the owner of about 100 plantations, but our dress was suited to the road by which we had to travel, most of the way ankle-deep in mud, and occasionally swamps with a partial and very insecure floating-bridge of poles. We reached the kangka about 5 p. m. bare-legged and bare-footed, splashed and smeared with mud, but with the help of a cooly and a pail of water, we soon set that right, and joined our jovial host in doing justice to his plentiful but not varied fare. He was very talkative, said the Maharajah was very good (an assertion we were neither able nor disposed to dispute) but that the Singapore Towkays were trying to "pusing" (cheat) him about the Gambier or some other "chukei" (dues). The tigers, he said, did not trouble his neighbourhood, but in Seluang district, (as we had already heard) were numerous and had been committing dreadful havoc among the Chinese plantation coolies, who for some superstitious reason would not take any steps to put a stop to this wholesale destruction of human life; the Chinese vegetable gardeners in Singapore seem less influenced by such notions, for they find no difficulty in setting spring-guns for tigers. We were told that any cooly speaking of the tiger by proper name was liable to a fine of \$10. We questioned our host about gambling, which system he thought best, the Singapore plan of (attempted) suppression, or the Johore license, we could not obtain a definite answer but gathered that, while he admitted gambling did a great deal of harm, and professional gamblers always win and frequently cheated, still the coolies were very much devoted to it, and were willing to risk ruining themselves; (ergo, they should be allowed to do so, especially as our friend draws his share of profit from the system). We left at 8.30 agreeably impressed with our host, a man who deserves his position, for he started here 17 years ago in a small plantation with a capital of £500. We saw the gambling system in full play, it being the Chinese New Year, when

the coolies are given 5 days uninterrupted holiday, but even that limitation is not always strictly adhered to, for the towkays can afford a little liberality in this respect, seeing that anyhow they get the money of their coolies who are dependent on them for supplies of all kinds the whole year round. Towkays will sometimes keep on working a mine or plantation after it has ceased to pay, for the sake of the money they can make out of the coolies.

We returned about 9 p. m. by Sungei Pemandi in a sampan, getting glimpses in the darkness partly relieved by torchlight of grand ferns drooping over the water. On reaching the house we learnt that the Pēnghulu objected to our starting next day till after the service of the "surau," *i.e.*, till 1 p. m. or 2 p. m., we agreed to this, though further delay was annoying, as we did not see our way to combating such an objection.

Friday 24th.—The second fine morning since we left Singapore, though unable to start till the afternoon, we resolved to get off as soon after the service as we could, so we put all our things together ready for a start, including 3 pikuls of rice for the boatmen and coolies we should take with us. All being ready, and there being 2 or 3 hours to dispose of we got a "jalor" and went up the Pemandi, in search of plants and ferns, our curiosity having been excited by what we saw the night before on our trip down the stream from the "kangka." But the torchlight, effective though it was from a scenic point of view, proved somewhat deceptive, for with the exception of one variety of lycopodium we returned empty-handed, the ferns being all common. I added the names of a few plants to my vocabulary, which I always seize the opportunity of doing whenever I get the chance; in this direction there is still a great deal to be done, as well as in a general way, but some care is necessary, as the Malays sooner than confess their ignorance, will often give a wrong name. As regards the general vocabulary I do not believe much more than half the language has yet been recorded, Logan in his journal states that he already possessed a list of words exceeding that in Marsden's Dictionary, by 3,000 and that he was so constantly increasing his stock that he did not propose at that time to take any steps with a view to publication. It is much to be desired that the Society should secure the vocabulary referred to. The Pēnghulu of the place, Dâto' Derasap, is a gentleman of the old school, to

whom nothing is so unpleasant as taking action in any matter, and had it not been for the Maharaja's letter, we should no doubt have found him immovable, but with Che Kasim's aid we succeeded in getting off at 3.30 p. m. in a couple of "jalor," Che Kasim's being a very fine one, but we were undermanned, and after an unsuccessful attempt to get another paddler from a Malay house a little way up the river, we had to struggle on as we were. The first place passed on leaving Kota Tinggi is Sungei Tambiah a little higher on the opposite (right) bank, while a little higher on the Kota side is the Sungei Pemandi already mentioned. Close above this on the same side is Pulau Pahang where the Pahangites took up their quarters on visiting Johor, and which became a sort of settlement. Half a mile or so further up, still on the same side is Sungei Kemang, and crossing to the other side about quarter mile further up we reach Pengkalan Patei; here we arrived about 5 p. m. and having decided on nighting here, we went to see the towkay of the "kangka" who, being hospitably disposed, told us we were welcome to take up our quarters at his house, and we lost no time in availing ourselves of his offer. This "kangka" is situated at a bend of the river on a plateau some 60 feet or so above it, and from the upper story a fine view of Panti may be had, part of Mõtahak can be seen, but the rest is hidden by the roof of a bangsal (*i. e.*, cooly shed.) Some 8 or 9 years ago a Mr. Geech? held land here. He was also the first to work tin at Seliang. The jungle about here is very pretty and from what we see of it, offers satisfactory occupation for the plant-collector. The towkay shewed some interest in the question of coffee-planting and made a good many inquiries about it, seemed rather to fear the advent of the European planter. Incessant gambling going on here all night too.

Saturday 25th.—Two men from the place where we had expected to find them yesterday joined our boats this morning and we started at 7 a. m. Passing Sungei Bõdil* on our right about $\frac{1}{2}$ mile up, and $\frac{1}{4}$ mile further on the left Sungei Pãnaga (from the hard wood of that name) at 9.30 a. m., we reached K. Panti. Here we stopped for breakfast and put off again at 10 a. m. taking with us a Chinaman bound for Seliang who was to work his passage, and he plied his paddle with an energy which put to shame most of our crew. The scenery

* Said to owe its name to a booming sound which it emits under certain circumstances.

along the river is very pretty, the jungle being diversified by the blossom-like white leaves of the shrub called by the Malays "bâlik hâdap" (hindsight before.) Another constantly recurring feature is the "râsau" a palm-like sort of tree which lines the banks and bows and bows its pine-like crown before the rushing current; like other beautiful things its only use is to be looked at. The rôtan (rattan) also often lends a charm to the scene with its great feathery fronds climbing high up the trees. Saw some flying-foxes (kêlûang) flying high, we had seen a few yesterday evening. From K. Panti there is a jungle path passing through two or three plantations to the mountain of the same name, the top of which may be reached in six or seven hours; there is a shanty on the south face of the summit, whence at the end of a long stretch of jungle besprinkled with plantations may be descried the mouth of the Johor River with the neighbouring islands and beyond them the Island of Singapore; westward, beyond a similar expanse of jungle rises the Pâlei range blue in the distance. To this view that presented from the north and north-west offers a startling contrast, the moment you get through the jungle and find yourself on the edge of the mountain the whole view is one sea of mountains from one to three thousand feet high; G. Sêm-bêlayang or Asahan, G. Mëntahak, G. Lêsong, Gûnong Bûlan S. Chëndia Pulau, S. Timbun tûlang, Bukit (or Pênâli) Panjang, G. Pnyâbong, and Blûmut were among the names given, but the native is not very reliable on these points, and these names therefore require verification. To the north-east the sea can be descried with P. Tinggi and further north P. Babi, and in clear weather P. Tioman would probably be visible. Due north between S. Timbun tûlang and P. Tinggi lies a comparatively level space up to the foot of the north side of Panti. Panti is a very peculiar hill in appearance, with its long straight back and abrupt western end it suggests the keel of a capsized boat, like the Tangkuban Prahû in Java. It is said that an anchor and rope is to be found somewhere on the summit, where it is also asserted mangrove grow, but it is hardly necessary to say that I could find no traces of either the one or the other. The soil on the top is black and peaty-looking, here and there are moist hollows with a good deal of moss: I was surprised to find the "râsau" up here and other vegetation usually characteristic of a low and damp level; it must, I suppose, be attributed to the low temperature and moist soil. Under this black soil is a white sand, which is succeeded by a white semi-indurated sand-

stone; as far as I could see the mass of the hill consists of more or less indurated sandstone, on the side of the hill boulders of very hard sandy brown sandstone are to be met with; and there must also be granite, for I found granite in the stream half way up the hill, but they were water-worn pieces, the rock there was sandstone. On the way up I came across a tortoise about 18 in. by a foot, but could not find any means of securing him. I forgot to mention the delightful little spring at the top, giving forth coffee-coloured water, which is, notwithstanding its hue, perfectly sweet and good. It is the only hill I know of here which has water actually on the summit. The soil on this hill looks better than any I have seen hitherto in this country, with the exception perhaps of some on the way to Blämüt.

To return to our journey. Having left K. Pantí about 10 a. m., at about 2 p. m. we reached Chëngkëdam on the left, where there is a Kangka about 150 yards from the river, the shed on the river bank was submerged to about half way up the roof. When we got to the "Kangka" the towkay, after regaling us with tea and oranges, took us to some rising ground lately cleared, behind the present buildings; there he said he should erect a new Kangka, the site of the present one being too low, considering the height to which the river sometimes rises in the wet season. The new site promises a fine view. The current was very strong, and our progress very slow so far, we put it at not more than 1½ miles an hour, at some bend we actually lost ground for a time. Before we got to Chëngkëdam, on reaching a turn in the river, where the current seemed to have died away, an old Malay in the bows of our "jalar" remarked "harimau mâkan hârus" (a tiger is swallowing the stream), to explain the sudden stillness of the stream, an illustration of the powers popularly ascribed to this animal. After having an easy course for about ten minutes, we came again into the full current, which we found had avoided the usual windings and taken a more direct line through the jungle, these are no doubt the occasions on which a "Tanjong Pütus" is formed, the old bed getting silted up, and the new channel worn deeper and deeper. We had two heavy showers after leaving Chëngkëdam, and reached S'lang about 5 p. m. and landed all our luggage and stores in the "surau," the floor of which was only two feet above the water, though in a previous visit it had been high and dry above the bank. As we sighted the first houses of the kampong, our Chinese passenger bestirred

himself, drawing from the Malay the remark "Ah China pūla bangau," hinting at his instinctive feeling that he was once more within reach of his countrymen. The Ponghulu of the place, Che Husain, came to see us a few minutes after we landed; we handed him the Maharāja's general letter and another addressed to himself; after reading them he said he would have men and boats ready for us by 1 p. m. next day, a sign of promptitude as pleasing as it was novel. Found more men who had been to Blūmut with Hill and Che Gayha, and did not gather from them that there were any great difficulties in the way; they evidently looked upon Mr. Hill's walking powers with an uncomfortable sort of respect, and devoutly hoped we should not drag them along at such a pace, regardless of supplies. Quinine was highly appreciated and was given with other medicines to parties complaining of various ailments. At 8.15 p. m. thermometer was 78°. At 6.30 a. m. next morning 73°; this morning, Sunday the 26th, we increased our supply of rice to 4 pikuls and got a few luxuries for the Malays. The river still as high as ever; in December, 1877, it was supposed to be very high, but it was not as high as this by 8 or 9 feet, which is said to be the greatest rise for the last 8 or 10 years; the fact that this was the second rise during the present rains was given as a reason for not expecting any more really heavy rain. The general opinion was that the rains would continue till the close of the Chinese New Year. This place, Sīluang, forms the starting-point of the traveller bound for G. Mēntahak, the way lies through jungle and a whole string of deserted tin-mines, the last of which is close to the foot of the mountain, being separated from it by one of those delightful sandy-bedded streams which are happily not rare in these jungles. The ascent of Mēntahak is not an undertaking of any great difficulty; the path, as in most other mountains, follows the ridge, there is one stiffish climb more than half way up, but that does not take long. If it is not practicable to reach the summit in the same day, the best place to encamp is at a dip in the ridge at about 1,000 feet, where there is water close at hand. A distinguishing feature in this mountain is the prevalence of the "dāun pāyong" a gigantic leaf from 10 to 15 feet long and from 2½ to 4 feet or more broad; you have simply to cut a dozen, stick them in the ground by their stalks, and scatter a few on the ground for a carpet, and in two or three minutes you have a luxurious green roofed hut giving complete shelter; I brought one or two of these leaves to Singapore with me, and they

were deposited in the Museum. Granite crops up on this mountain, but there were no large boulders visible, the soil appears pretty good, better than what I have seen hitherto excepting that on Panti. My reckoning of the elevation with one aneroid was 1,950 feet, the same as the lower peak of Pulei, while Mr. Hill makes it 2,197 feet, so, as my aneroid agreed with Mr. Hill as to the height of Panti, 1,650 feet South face, I suspect that I did not reach the true summit, though I took a good deal of trouble in trying to do so, and reached the point which was called so, and which I was told was that reached by Maclay a year or two before; the view inland from this mountain is very fine, finer even than that from Panti. Here as elsewhere when out of reach of water, the traveller can get a cool drink from some of the numerous hanging ropes and supple jacks he comes across along the path; a section of one of these, three or four feet long, will give half a pint of water, sometimes most delicious sweet water, others give a water slightly acrid, but quite drinkable. I give the names of some of these water-giving "okar" as the Malays call them, viz.: sōbras, blērang, ōmpēlas (the ōmpēlas hold second place as to water supply), rēlang (this gives the most water and has an edible fruit), jitan (fruit edible), bibat (red fruit not edible, shoots edible, water plentiful), jēlā (fruit edible), gōgrip (edible fruit very pleasant), lēbādā (pleasant edible fruit), gārok (fruit edible,) kēkrang (fruit edible). As far as one could see, there was not much variety in the way of ferns or orchids on this mountain. The master of Sebādang, the Malay champion, was a Seluang man, Sebādang himself being a native of Sāyong. After leaving Seluang at 3.15 p. m. we passed one more Kangka, the furthest up the river. We stopped for the night at a place called Kampong Batu Hampar, consisting of two or three somewhat impoverished looking huts; we were told, however, that there were two or three more further away from the river bank out of sight; they were cultivating sugar-cane, plantains and klēdēs, also tapioca in a small way. The land this side the river (right bank), consists mainly of p̄rmatangs (ridges); the hollows between them were just now filled with water, which served to keep away the tigers which usually infest the neighbourhood. We were given a deserted and very much dilapidated shanty to put up in for the night, but with a few additional kajangs from the boat and my waterproof sheet hung up at the side, we contrived to get tolerably sheltered; but we should have cared but little about this if we could have been free from those tor-

menting little sand-flies which tortured us all night, piercing through everything, wrap ourselves up as we might. The Batu Hampar, which gives its name to this place, is a "Kramat," a sacred rock in the river, on which the devout spread the mat of prayer; it owes its sanctity, according to the legend, to the execution on it by order of the Yam Tuan of Kota Tinggi, of one Jit, Pēnghulu of the Jakuns, who had been detected in necromantic practices. When they came after the execution with the burial garments to take away the body, it had disappeared. Three months after he was met alive and well on the same spot by his son, and from that period he used to haunt the spot. He is also said to assume at times the form of a white cock; when met in human form, he disappears, and a white cock is seen vanishing in the distance. Between Scluang and Batu Hampar, S. Rēmāroh, S. Rāmūn, (tree bearing a sub-acid fruit) S. Sōlok, (a certain knife), we passed S. Gājah (elephant), S. Landak (porcupine), Pōkok Mahong, S. Lahan, S. Sclāsa (a pleasure house), Pāsir Rāja and Rantau Rāja, Malay houses on left at intervals of 7 minutes; S. Dērhāka, and S. Sctonggeng both on the left, and Batu Sāwā. Of the above places most take their names from trees or animals, l'asir Rāja (King sand or strand) and Rantau Rāja (King Reach) require no further explanation. S. Gēmūroh takes its name from the rushing sound of the stream there; there is an island of the same name close by. S. Dērhāka or S. Anak Dērhāka as it is also called, and S. Sctonggeng derive their names, according to the Malay legend in this case as in many others, from incidents which it is difficult to describe in seemly language; however Sctonggeng (the stooper) was the step-mother of Anak Dērhāka (the rebellious son). One day Sctonggeng was stooping picking up sticks, and in hitching up her dress she made a gesture which was misconstrued by her son, who thereupon assaulted her in a way which caused her to turn round and give him such a tremendous kick that he was heaved to the spot where flows the stream to which he has given his name, and Sctonggeng herself was converted into the stream which bears her name. The two streams are about a quarter of a mile apart. Batu Sāwā (fishing-weir rock) marks the spot where, says tradition, Sēbādang picked up a rock to make way for his weir.

We left Kwala Batu Hampar at 9 11 a. m., and in a few minutes passed a river of the same name, and in 10 minutes had passed the clearing on the same side, and found big

jungle on both sides. On one of the trees we noticed a very fine fern with long grass-like leaves, a non-botanist would liken it to a delicate variety of hart's-tongue; the hart's-tongue, or bird's-nest fern, is called "pôkok sâkat" by the Malays, and the stag's-horn, of which we now came upon some very fine specimens, "pâsu putri" (princess's bowl). At Lûbok Këndur (gourd hole), 9. 41 a. m., we came across some "râsan" again and ten minutes later we passed Tanjong Blit. Shortly after we noticed a fine specimen of "pôkok râwa, a beautiful round-topped tree with thick-set, glossy, dark-green leaves, which bears a pleasant fruit. At 10. 11 a. m. we pass on the left S. Dâun Lâbûh, and at 10.24 a. m. Tâuah Dâpar on the same side. At 10.37 a. m. we pass S. Pêlang Pâtus (severed-boat river), here the jungle on both sides is very beautiful. According to tradition the river just mentioned owes its name to one of the numerous feats of Sc Bâdang; it is stated that he and his wife Nenek Panjang went out in a pêlang boat together fishing, she in the bows and he at the stern, and that each, seeing a fish at their respective ends, paddled in opposite directions, and paddled with such force that the boat parted in two in the middle. It will be seen from the above that Nenek Panjang was a fair match for her husband in physical prowess, her great powers are attributed to a circular root (akar gandar) which she found lying on the ground like a hoop, and which when she put it on fitted her waist exactly; she never took it off, and from that time she equalled her husband in strength. The legend further narrates that she bore a child to the Jin Kelembai, from whom her husband obtained his gift of great strength.

At 11.13 we passed Jâlor Pâtus (a rock to the left which occasioned the damage referred to). At 11.26 we sighted Tanjong Pérak, the point between the Lênggiu and the Sâyong; at 11.31 we entered the Lênggiu with a sharp turn to the East, the Sâyong being N. W. we found the Lênggiu quite sluggish, all the force of the current in the Johor being apparently contributed by the Sayong. In half an hour trees began to get in the way, both sides of the stream, which is not often more than 20 yards broad and very winding, and if possible more beautiful than before. At 12.10 p. m. we passed Sungei Kêmanggit, and at 12.22 we came upon three wood cutters' huts to the left, little cramped huts set upon tall and somewhat slight poles; here we stopped for tiffin till 1.12 p. m. At 1.38 p. m. we passed Sungei Sâdei, at 3 p. m. a *Jakun's* clearing and hut on the right; 3.21 Sungei Sêbang

on the right. At 3.35 we went over Lobang Ajar with powerful current and whirlpool. At 4.5 p. m. on our left was Pasir B rhala (idol sand) of which no clear account was given. At 4.36 had half an hour's work in cutting through a tree fallen across the stream, and now the opportunity was taken of cutting some poles for "g la" to punt us along with, and we certainly got along half again as fast as with the paddles. At 4.18 p. m. we passed Pulau Tanjung Putus, at 5.37 L bok tirok, at 6.6 p. m. Sungei Tengkil. Jungle can be touched on both sides. At 6.19 Sungci Machap flows in to the right. After cutting our way through more fallen trees, we reached Gajah Minah (where Messrs. Hill and Yahya had put up for a night), about 5 minutes past 7. p. m. For more than half an hour we had been enjoying a delicious evening with the light of the young moon; I could not ascertain how this place had got its name. The only sign of humanity about it is a very elementary sort of shanty, which scarcely deserves the name of hut, and looks as if half a roof had fallen to the ground and had been afterwards propped up by sticks in a slanting position; we preferred the j lor for sleeping quarters, the shanty and its neighbourhood abounding in leeches. The said shanty was put up by a rattan-cutter; we were told that a Chinaman had been carried off here by a tiger one year ago, and a Malay two years ago. We must have had to cut through a dozen trees or more during the day. Every now and again everything had to be taken out of the boat and put on a tree and then the boat could just scrape under, we were also constantly having to lie flat; about three hours were lost with these constant stoppages. During the wet season, it is only the L nggiu in which snags, etc. are so unpleasantly familiar; the Johor is free from them as far as boats of light draught are concerned, indeed during our trip, a steam launch could quite well have gone up as far as the mouth of the L nggiu. The Johor river is certainly a fine one, but in the L nggiu, though narrower, the beauty of the scenery increases; some of the winding bits are wonderfully lovely, rattans everywhere adding to their charm and variety with their beautiful featherlike sprays; the monkey-ropes hanging gracefully here and there, their pale tint limning out with delicious contrast the cool dark green of the leafy walls around them. In places the under soil has the prevailing red hue of Singapore but it is mostly sandy, though occasionally it appears to be of a better quality. Now and again whitish clay under-lies the red.

Tuesday, 28th.—To-day was simply a repetition of yesterday, saving for the increase of snag^s and fallen timber. At 12.43 we passed on our right Sempang Mahaligei (palace) where used to be the Royal fishing box. 12.46, huts to the left, 1.25, S. Ayè Pâtil on right. At 1.30 saw a beautiful mûsang in a trap up in a tree, trap consisted of two or three sticks fastened from bough to bough the intervals being filled with thorny rattan leaves; he was struggling desperately for his freedom, but apparently in vain, when just as one of our men had climbed nearly up to him, by a frantic effort he got loose, and was out of sight in a moment. At 1.38 passed Lûbok Bilik on our left, said to be a "Kramat," but we got no details. At 1.57 we had Sungei Têngkêlah on our left, and at 2.8 Sungei Tempinis: Sungei or Pêngkâlan Têngkêlah is the place where Logan re-embarked for Singapore on his return from his trip in 1847 up the Endau river and through the interior of Johor. Its name derives from a fish, and in former days it was one of the retreats of Royalty. 2.10, Jakun hut in clearing on the right, and again at 2.39. At 5.26 p. m. we reached the limited Kampong of Kêlsâ Baniak, occupied by both Malays and Jakuns; there were three huts on the bank, the huts were very low on high piles, two of them were thatched with daun payong, or umbrella leaf, which added much to their picturesque appearance. The better part of the day had been wet, and we were still forced to have our "kajang" up, and, as before, we dined and slept on board our jâlor. We were not allowed to continue our wanderings on shore before dinner, our men assuring us that at dusk in that neighbourhood we were not at all unlikely to meet a roaming tiger. This place is named from a fish, Kêlsâ, which is said to abound here and is described as having upper part dark green, belly white, and large scales. The river had, we were told, been much higher a few days before, about 12 feet, as we judged, above its present level. Next day (29th) we took on a Malay and two Jakuns, more poling and a great deal of cutting work, the stream narrowed so much that there was but just room for the jâlor to pass. We saw more hill coffee shrubs with good-sized berries on the banks of the river as we passed. A little before 4 p. m. we got into the Têbâ river, leaving the Lênggiu on our left; a little way up the Têbâ, we found ourselves at the Pêngkâlan, the residence of the Pênghûlu or Bâtin of the Jakuns; as we neared his hut, some women and squalling children scrambled away, apparently alarmed at the sudden invasion of the strange orang

puteh. We found the hut much superior to any we had seen since leaving Sêlûang in size, construction, accommodation and comfort; it was thatched with a leaf resembling nipah, and the flooring was a bark one, the best portion of it being covered with mats, on which we deposited our sleeping-gear. We then went out into the garden in search of ferns, &c., and our curiosity was rewarded by some capital specimens found among the decaying logs which cumbered the ground; the garden contained some fine tapioca, sugarcane, plantains, and klêdek; the Bâtin kept a few fowls and also a dog, which he used in the chase of the smaller jungle deer. Not long after our arrival a very queer old man came to see us, who was introduced as the Bâtin Lâma or Dato; he is the father of the present Bâtin, who was then away on the Endau. The old man spoke Malay fluently, but with a peculiar accent, broader than that of the Malays and sounding the final *k* much more distinctly. I asked him if he remembered Mr. Logan's visit some 30 years before, he said he did, and also that of M. Favre; on the occasion of the latter he was living in the Sayong where there are two Jakun kampongs, some 30 people in all; he was described by M. Favre as an old man of 80, according to which he must have attained the extraordinary age of 110, but he is now probably not much over 80, and at the time of M. Favre's visit may have been between 50 and 60, with nearly white hair, looking old for his years; he probably deceived M. Favre by his ready acquiescence in the idea of his being 80 years old; like most of the natives here he was quite ready to agree to anything which might please his guest, and was quite disposed to say that he was 110. The Bâtin's hut lies not far from Bukit Têlenteng and Pûpur, which we were told Mr. Hill ascended in search of plants during the day he was kept waiting while his men were getting ready their "ambong." Mr. Hill gives the elevation at 1350 feet. The Dato told me there was no hill at the source of the Sayung, as stated by Favre and Logan, from the other side of which flowed the Bênut into the straits of Malacca, he said that the streams flowed in opposite directions from the same swamp, but there must be some fall; the same might perhaps be assumed in the case of the two Sêmrongg asserted by Logan to be one river joining the Batu Pahat and the Endau further North, but in 1877 I was assured by Che Mûsa of Panchur, who had explored the Endau and its branches that this was not so, and that the two *Semrongg* were separated at the source by rising ground, so

that for the present at all events, Logan's assertion cannot be unreservedly accepted. There were plenty of subjects for conversation with the Dato; but I was obliged to reserve them for such opportunity as I might get on my return. After dinner our men told us some Malay tales, and we in return gave them Little Red Riding Hood and other stories, to which they listened with much interest and amusement, some of the incidents eliciting roars of laughter, the unexpectedly tragic fate, however, of little Red Riding Hood, according to our version, cast a shade over the audience who speedily retired to forget their grief in slumber. The next day (30th) we succeeded, contrary to our expectations, in getting our party off at 11.30 a. m. We were 16 in all, 12 men, besides ourselves and the boys. I had to give up my native mattress, there not being enough carriers; the Malays consider 15 to 20 kati sufficient load for a man in an "ambong" (the basket they carry on the back with straps passing over the shoulders); Chinaman would carry much more in his two baskets on a kandar-stick, but they could not pass along a great portion of the path we had to travel, which was in many places only just wide enough for the head and shoulders to squeeze through. After starting we had to cross a stream by means of some unpleasantly rickety branches; and then our course, there could be hardly said to be a path, lay through jungle which was all under water, sometimes up to the knees and occasionally deeper still, with muddy holes and invisible roots and stumps, so that our progress was not rapid. After an hour or two of this sort of work we came upon a larger stream with rushing current, a medium-sized tree stem lay across it, but some inches under the surface, and though the natives with their prehensile feet crossed it safely, we did not feel quite equal to the occasion, and our men soon had a few uprights stuck in the bed of the stream secured to each by horizontal bars, and so we got over. On the other side all was equally under water and we continued to wade, occasionally up to the middle, along the banks of this stream, which was the Länggiu, till 3 p. m. or so, when we got on to higher ground, only now and again having a swamp or small stream to cross. By 4 p. m. we had reached still higher ground with a delightful clear sandy-bedded brook flowing at the foot of a steep rise; here, above the stream, we decided on taking up our quarters for the night, being told that Mr. Hill's first resting place could not be reached till after dark; one of our men moreover, who had been taken

with fever on the way, was now too bad to go any further. Our men now began, with greater energy than they had yet shewn in anything, some to make a clearing, others to cut down trees for their bark, and saplings for poles, and in about an hour we had a capital shanty two or three feet off the ground with a *kajang* roof (for we had brought two *kajangs* with us) and bark flooring (the bark of the *meranti* tree). This first day's work had completely destroyed my canvas shoes, and having only one other pair (fortunately leather however), with five or six days' tramping before me, I contemplated the future with some misgiving. After the persevering attacks of sand-flies had been dispelled by the smoke of a fire lit close to our hut, we at last got to sleep amid the croaks, cries, shrieks, and hootings of a host of frogs, insects, and birds. The stream below us was a tributary of the *Pennis*, which we had crossed earlier in the day.

Next day (31st) we made a start about 8 a. m. including the invalid of yesterday, whom I had dosed three times with quinine; this drug and *sal volatile*, which I had with others in a little case, was in great request among our men. At 10 a. m. we reached Hill's first resting-place, *Ayer Pûti*, (white water), so called apparently on the *lucus a non lucendo* principle. Yesterday the soil was muddy or sandy, now it was darker, and the swamps through which we passed between the higher levels of our course rejoiced in a deep brown mud, in which we sank now and then to over the knee. The rattan thorns were a constant annoyance, and the path even our Malays lost sometimes, but the Jakuns seemed never at fault and sped along, though somewhat more heavily burdened than the others, with astonishing rapidity. In the way of flora we observed some fine ferns and lycopodiums, and a variety of plants and creepers with beautifully marked leaves. About 3.30 p. m. we heard the sound of rushing water and shortly after reached the banks of a most delightful mountain torrent tearing down amongst granite boulders of all sizes and shapes; this we were told was *Bâlu Lênggiu*, or the source of the *Lênggiu* River, and on this spot was *Bâtu Sênggan* (the squatters' stone) or *Bâtu Berkachang*, to which a legend is attached that it was the first couch of the parents of the human race; the details of the legend cannot be stated here, so I simply follow the account of it given by Logan, who here first came upon the *Lênggiu* on his return from the trip up *Endau* as already referred to. Another of our party being down with fever,

we determined to camp here for the night, and so we soon had a hut put up on the very brink of the torrent. Meanwhile we had a delicious bath, after which we wandered up the stream and collected two or three uncommon ferns, one a very small ribbon like plant adhering to the rock by a thin film of root and soil, another was a foot high or so, with a delicate straight black stem, and a radiating crown of fine tapering leaves, also growing on the rock in the stream from a horizontally growing root. The bed of the torrent here is broken up granite, consisting mainly of quartz, with a little mica; the boulders differ somewhat in quality, some being rather sycintic, others more porphyritic in appearance; good large blocks of solid quartz were also found in the bed of the stream, some of them shewing the regular prisms of quartz crystals. The soil on both banks was in some parts sandy, in others clayey, in others of a somewhat coarser texture occasionally shewing a lateritic tendency which gave it a gravelly appearance, but this was more noticeable further up the country.

Next morning we continued our journey about 8 a. m., leaving two of our party behind, one of them to look after the man who had succumbed to fever the previous day. I gave the invalid a dose of quinine before starting, and left another for him to take if needed. The man who had broken down the first day had quite recovered. After two or three hours' work in ascending and descending a series of hills with sandy and rocky streams between them, we had a steep climb up a slippery hill of rather superior looking soil, and after going along a narrow ridge at the top we came to a dip; here we were brought to a halt, and were told that this was the old boundary line between Pahang and Johor, but that now it ran further North. Our path soon after descended and we very shortly had another steep climb up to a similar narrow ridge and in coming up with the leader were told they had just seen a tiger, or, as they more respectfully put it, a Dato, about 20 yards to their right who on seeing them made away down the slope: they now refused to go any further till the whole party had collected; I was particularly struck with the blanched faces of our boys at the mention of the Dato having been so near (موکاپ ترالو فوجت). After this we were not long in coming to another halt for a more satisfactory purpose; we had reached a large square block of stone which projected from the side of the hill, and whence we had a fine view of Bêchûak and

Blâmut; Bêchuak with her twin peaks to the right, Blâmut stretching away to the left, concealing behind her broad back Chimundong, the third of the trio. These three hold an important place in Bênuak legends (I found the name acknowledged by the Dato, who pronounced it as spelt, and talked of a "Râja Bênuak" in old days.) As the result of my inquiries was to confirm the accuracy of Logan's account, I cannot do better than quote his account of the origin of the Bênuak country and race, and of the particular legend connected with Blâmut. "The ground on which "we stand is not solid. It is merely the skin of the earth " (kâlît bûmi). In ancient times Perman [the "Allah" of "the Bênuak] broke up this skin, so that the world was "destroyed and overwhelmed with water. Afterwards he "caused Gunong Lulûmut [Blâmut] with Chimundong and "Bêchuak to rise, and this low land which we inhabit was "formed later. These mountains in the South, and Gunong "Lédang (Mt. Ophir), Gûnong Kap (Mount Kof, probably), "Gûnong Tongkat Bangsi, and Gûnong Tongkat Sûbang on "the North, give a fixity to the earth's skin. The earth still "depends entirely on these mountains for its steadiness. The "Lulûmut mountains are the oldest land. The summit of "Gûnong Tongkat Bangsi is within one foot of the sky; that "of Gûnong Tongkat Lûbang is within an ear-ring's length; "and that of Gûnong Kap is in contact with it. After Lulû- "mut had emerged, a prahu of *pulei* wood covered over and "without any opening floated on the waters. In this Pirman "had enclosed a man and woman whom he had made. After "the lapse of some time the prahu was neither directed with "or against the current nor driven to and fro. The man and "woman feeling it to rest motionless, nibbled their way "through it, stood on the dry ground, and beheld this our "world. At first, however, everything was obscure. There "was neither morning nor evening because the sun had not "yet been made. When it became light they saw seven "sindudo* trees and seven plants of rumpu sambau. They "then said to each other, 'in what a condition are we, with- "out children or grand-children.' Some time afterwards the "woman became pregnant, and had two children, not, however, "in her womb, but in the calves of her legs. From the "right leg was brought forth a male, and the left a female "child. Hence it is that the issue of the same womb can- "not intermarry. All mankind are the descendants of the

* Or sikulûduk, a common rhododendrum-like shrub.

“two children of the first pair. When men had much increased, Pirnam looked down upon them with pleasure and reckoned their numbers.

“They look upon the Günong Lulûmut group with a superstitious reverence, not only connecting it with the dawn of human life, but regarding it as possessed of animation itself. Lulûmut is the husband, Chimundong his old wife, and Bëchûak his young one. At first they lived together in harmony, but one day Chimundong in a fit of jealousy cut off Bëchûak’s hair. The young wife retaliated by a kick applied with such force to Chimundong’s head that it was forced out of its position. Lulûmut, seeing his mistake, stepped in with his huge body between them, and has ever since kept them separated.”

Some way further on we came to a tree where the path bifurcated, on which we found the initials of Mr. Hill and Che Yahya bearing date 18-1-79, and an arrow pointing to the left as the path to be followed by the Blûmut-bound traveller; our predecessors had been taken along the right hand path and ultimately found themselves on the top of Bëchûak whence a still higher mountain was visible, so they retraced their steps and took the left-hand path down to the gorge, through which runs a stream flowing down from the dip between Blûmut and Bëchûak. Here they put up a hut and took up their quarters for the night, ascending to the top of Blûmut the following morning. We took the left hand path, and found ourselves, after the descent of an almost perpendicular steep of rich black soil, on the edge of the stream just mentioned, with Mr. Hill’s hut just facing us on the other side of it. This stream, which gurgles down through rocks clothed with ferns and caladiums, is the source of the Kahang, one of the tributaries of the Endau, and while our dinner was getting ready, we clambered up the rocks, and found besides ferns and caladiums, a small wax-stemmed plant, thriving on the veriest minimum of soil, with the most beautiful leaves of a velvety brown-tinted green, their surface traversed by veins of purest gold; this plant, which seems to be an *audictochilus* of some kind, certainly carries off the palm from the silver, and the red and gold varieties. After turning in, we found the air very keen; and after a vain attempt to get to sleep in the usual amount of clothing, I was constrained to get up and don two or three additional layers of flannel, after which I contrived to pass the night in barely tolerable warmth; the wind was blowing boisterously up the gully and through our hut,

so as to effectually clear out any little warmth created by our numbers, two hurricane lamps, and a fire on each side of the hut.

At 7 a.m. we found the thermometer in the hut shewing 67°. Outside, at 4 a. m., it must have been three or four degrees colder. We left for the ascent to the summit about 8 a. m., the path at first leading down a rather steep slope, but it soon began to ascend; and the soil grew black and slippery, and the trees slighter in bulk but thicker in number; they wore a thick coating of dripping moss which made their appearance very deceptive; a stem apparently as thick as a man's leg turning out to be no bigger than his wrist. After toiling and climbing and squeezing our way up for an hour or so, we reached the top of the ridge, where a furious wind was rushing by, hurrying along an unbroken succession of dense clouds; a little further on we came to an opening on the eastern side with grass and bushes; here we found two varieties of fern, very handsome, one I recognised, having met with it on Pinang Hill; and Mr. Hullett has seen it at Woodlands on the coast of the old Straits facing Johor Bhâru; it is, I believe, the *Dipteris Horsfieldii*: the other, I think, must be the *Matenia Vectinata*. These two ferns are described by Wallace in his work on the Malay Archipelago as rare species he found on Mt. Ophir,—the latter, he adds, being only found on that mountain. The ferns we saw exactly corresponded with the engraving which accompanies Wallace's account of them, but none we saw exceeded two feet or so in height, whereas Wallace describes those he met as reaching a height of seven or eight feet and growing in groves. These, however, were found growing close to the Pâdang Batu on Mount Ophir, probably a warmer and more sheltered spot, and the specimens we saw were likely to be dwarfed from their damp and bleak situation. We got several roots of both species, but I regret that none of them have come to anything. After another half an hour's absolute climbing, in which we had to make constant use of the bemossed stems around us, we gained the summit, which is extremely narrow, hardly reaching 20 feet diameter anywhere; it consists of large blocks of granite, stunted trees, bushes, and the rásau which I had noted with equal surprise on the top of Panti; it must be taken as an indication of dampness. Intent on getting a view, we climbed on to the top of some of the rocks, but the clouds continued to sweep unbroken over us, and so we proceeded to take observations below the roc.

instead, and groped and slid about under them and the greasy black roots and soil between them with some success, finding a variety of ferns and damp plants; most of the moisture-loving ferns we found are, I think, to be met with on Pinang Hill, but I came across one variety which is very like a creeper—the Malays call it “*báju-báju*”—but which I had never seen or heard of before; there was a good deal of it in one or two places; it reaches about one foot in height and is very slight and delicate; it grows on a horizontal root with small fibrous tap-roots. We found a few orchids of the commoner sorts. We found also another growth which I have never seen before; at first, among the other foliage, it looked like some kind of pine or fir, such as grows on Pinang Hill, but on examination it proved to be a creeper; we did not find its root; we brought down a spray with us, which I have submitted to the inspection of Mr. Murton, the Superintendent of the Botanical Gardens.

The summit of this mountain is certainly a most extraordinary place, with its rocks and roots of trees so disposed in a continuous descent as to form a succession of steep and slippery caves, which constantly require climbing to get through, and where it is often difficult to get a footing. Native tradition has been wont to call this the house of the tiger race, but on the approach of the white man the race has been removed to the sister mountain of Chimudong, where it will doubtless remain till the invasion of some adventurous “*orang púteh*” drives it back to that other stronghold of the race Gunong Lédang (Mount Ophir). When on an expedition to Mentchak in 1877, I was informed that no one, not even a Jakun, had ever reached the summit of Blúmut, Jakuns only passing over the lower points; the obstacle being tribes of huge and ferocious monkeys which rendered it dangerous, if not impossible, to attempt it. It is true that no Jakun had ever been to the top of this mountain, till one or two of them went with Mr. Hill a few days before us, but I regret to say that the monkeys were disappointingly timid and retiring; not one ventured within sight of us.

Having tied up our plants, we once more climbed on to the top of the rocks, and by 1 p. m. the clouds had all cleared away, and we had the satisfaction of a fine view in all directions; the horizon, however, never quite cleared, remaining hazy to the last, so that we did not succeed in making out

Mount Ophir as we had hoped to do. Immediately North of us lay Chinundong, a fine mountain, with two peaks some little way apart, little if at all inferior in elevation to Blumut; their bases touch. N. W. some 15 to 20 miles away, rose Gûnong Jâning in Pahang territory. Directly South stand the twin peaks of Bêchûak, while S.S.E of her run the parallel ridges of Pêslângan (the old boundary) and Pêninjan. Somewhat hazy in the distance lay Gûnong Pâlei, about S. S. E. Further to the East, about E. S. E., we noted Panti and Mên-têhak with Sêmbâlâyang between them, and Bukit or Pên-âli Panjang (long ridge), Bukit Bilang (moon hill), and Bukit Tambun Tûlang (bone-heap hill) in the fore ground. East of North numbers of smaller hills could be seen, and nearer East still other heights of considerable elevation could be dimly descried in the distance; no one could identify these, but I suspect them to have been Pulau Tioman and Pulau Aor. The greater part of the country from S. to W., as far as we could see, appeared to be an unbroken level of jungle, but the rest is a fine country abounding in hills of all heights up to 3,000 feet, with numerous streams following into the Johor, Endau and Sêdili. The soil runs through all the changes, from black mould to red clay and sand. We got down from the top to our hut in time to collect a few plants from the rocky stream close to it.

Next day, 3rd Feby., on reaching the Singgong stream, I collected a few pebbles of quartz, iron-tinted sand-stone, and various forms of granite; I also found a lump of what I take to be a form of specular iron ore affected by water; the sand in the stream contains small laminate prisms of mica. At Batu Setinggong, in the Hûlu Lênggiu, we collected the ferns and mineral specimens already described and reached the Ayer Putih (noted for its black mud), somewhat to our surprise, about 3.30 p. m.

Left next day about 8 a. m., (after a row between two of our men, which was nipped in the bud at the first blow,) and reached our resting place of the first day at 10 a. m., where we found the fever-stricken man and his friend, who had been left behind at Batu Setinggong, had made themselves a very snug corner in the hut. After collecting together here we set off again: and when we got to the lower ground, which had all been under water before and given us so much trouble, we found the water had entirely disappeared; so our progress was much quicker, and we

reached Pängkalan Taba at 1 p. m., thus accomplishing in 2 hours and 40 minutes a distance over which on the first day we had expended 4 hours and a half. I had some talk with the Dato about various legends; among others that of Bukit Pëniabong, said to be a practicable ascent within the day, there and back, from Kälësä Baniak. The legend is that a cock-fight took place between Râja Chûlan and another Râja of old times, the defeated bird flew away to his house at Bukit Bûlan, while the victorious bird was turned into stone and still remains a mute but faithful witness to mark the spot where the tremendous conflict took place. The Dato informed me that he had seen the figure himself on the top of Bukit Pëniabong; it was a good deal above life-size, he said, and just like a cock in white stone; he added that the top of the hill was bare and a good view was to be had from it. Assuming that he really did visit the hill, it seems to me not improbable that this hill may turn out to be lime-stone, the most southerly in the Peninsula; at present, I believe, there is no lime-stone known to exist South of the Selangor caves described in a paper by Mr. Daly, which was read at a meeting of the Society not long ago. In the afternoon the Bâtin (nephew of the Dato and son of an old Jakun of our party), a young man, came in, after a successful chase, with a pelandok he had killed, and gave us a leg.

5th. Had the pelandok leg at breakfast, and found it most excellent. I think it beats any kind of meat I ever ate; it is something between a hare and chicken in flavour. Had some talk with the Bâtin and the Dato about religion, the origin of the tiger race, and the camphor language. The legend of the tiger the Dato refused to communicate in public, and I had to go to a place apart before he would tell it me.

In their own house tigers are supposed to have the human shape, and only to assume the shape in which they are known when they go abroad. Their original abode is placed at Chênâku in the interior of the Mënangkâbau country; when they increased and crossed to the Peninsula they took up quarters at Gunong Lédang and in the Blumut range. The legend of the origin of the tiger had better be related in the language in which it was told me, Malay. It is as follows:
 “ Pada zaman dahulu Baginda Ali Râja yang pertama.
 “ Maka adalah pada suatu hari ia turun kasungei handak mandi
 “ sërta mumbuat hajatnya. Maka pada kotika itu, keluarlah
 “ sa-ékör kôdok hijau deri sungei lalu dijilatnya kepada
 “ Baginda Ali itu. Maka adalah beberapa lama kemudian deripa-

“da itu kôdok hijau itu mênjadi buenting, sambil bĕranak
 “sa-ĕkor harimau dĕngan sa-ĕkor buâya.

In connection with the foregoing, the Dato communicated to me the following :—

“Kâlau chûtek, kâlau chatei
 “Sangkut dâhan pauh
 “Matahâri jĕntei harimau tâha
 “Jauh jangan dĕkat
 “Aku tahu asal ĕngkau
 “Mûla mĕnjadi, Fatimah nâma
 “Mak, nabi Musa nâma bâpa.
 “Sĕgriching sĕgrichang pâtah
 “Ranting digonggong angsa
 “Târoh kunchi tĕrkanching
 “Maka kunchi nabi tidak tĕrâwâ
 “Tidak tĕrnafsu tĕrkanching
 “Brat buangkan hâwa nafsu
 “Aku tahui târon tĕmûron ĕngkau
 “Mûla mĕnjadi.”

Which may be translated as follows: Even though they be withered, though they snap, may you be entangled in the boughs of the pauh tree till the sun falls old tiger, keep far away and approach not, I know the origin of your first being, Fatimah was your Mother's name and the prophet Moses your father's.

[This appears to be a mistake, as Fatimah lived 1000 years after Moses, probably Bagiinda Ali should be substituted for Nabi Musa.]

“Snap snap go the twigs in the bill of the goose. Put on the lock and you are fastened up, once the lock of the prophet has been placed on you, no longer can you indulge your desires, you are fastened up, heavy is the restraint placed on your desires. I know your original descent.”

The above sĕrĕpah or charm is, it will be seen, for protection against the tiger.

It will be observed that these two legendary accounts of the origin of the tiger differ, the first tracing it to the frog, and that given in the sĕrĕpah to Fatimah and Moses (or Bagiinda

Ali). The explanation appears to me to be that the first is the real original native tradition, modified by the substitution of Baginda Ali, a Mohomedan name, for that of the native prince who must originally have figured as the chief actor in the transaction; while the account given in the second betrays the influence of Mohamedanism, to suit which it was evidently written, or at all events modified like the first. The theory of the semi-human nature of the tiger race in its home at Chénáku, the original tiger being born of a frog, may be accounted for by its human paternity. Perhaps the legend in representing the tiger as descended from man and frog—the highest and one of the lowest of animals—indicates the combination of great and base qualities which is found in the tiger; or the frog may be intended to point to the readiness with which he takes to the water; or, still more likely perhaps, the legend of his origin was framed after that of his dual nature, and to account for it.

I made inquiries as to the camphor language in use by the aborigines and the Malays when in search of camphor. On this subject Logan makes the following remarks.

“While searching for it they abstain from certain kinds of food, eat a little earth, and use a kind of artificial language called the *bahása kápur* (camphor language).” [I found some difficulty in getting the words “*bahása kápur*” understood; when my informants saw what I meant they exclaimed “oh he means *pantang kápur*.”] “This I found to be the same on the *Sedili*, the *Endau* and the *Bátu Pahat*. From the subjoined specimens it will be seen that most of the words are formed on the Malayan and in many cases by merely substituting for the common name one derived from some quality of the object, as ‘grass fruit’ for ‘rice,’ ‘far-sounding’ for ‘gun,’ ‘short-legged’ for ‘hog,’ ‘leaves’ for ‘hair,’ etc.”

THE CAMPHOR LANGUAGE.

[I went through Logan’s list, and as I had a good many words given me which do not appear in his list, and where the words are the same several being sounded otherwise than his spelling would indicate, I insert them here in a third column.]

WORDS NOT MALAYAN.

English.	Logan.	New.
Wood	chuf	kayu
Stone	cho'ot	che-üt
Rattan	urat	penerik (M terik)
Rain	kuméh	kemeh (of M kemah)
River	simplü	simpeloh
Clouds	pacham tatengel	serungkup (M rungkup)
Iron	cháot	peranchas
Deer	sabaliü	sebaliu
do kijang	sungong	sesunggong
Hog	sáunungko	sámungko pemenggei (of M punggei)
Tiger	sílimma	túang
Dog	dupan, minchu	mincho
Elephant	sagántél	bésar pénégap (M tegap)
Rhinoceros	chuwei junkrat	séngkrat
Bear	chuwei pángpáng	penlepok (chuwei-M bina- tang)
Bee	chuwei dhan	báni dahan (of M pok-pok)
White	pintul	selepol (of M sepol)
Cold	sfáp	siap
Sick	bínto	bintoh
Tongue	lin	pelen
Tooth	pingrép	pengrep
Head	pinggol, tilombong	peninggal (of M penanggal)
Heart	mambong mirisit	————merisit
Belly	mámbong	mambong (M mambong- empty)
Cloth	pompóng	pompóng, séseh
Handkerchief	tilombong	sápu peninggol
Trousers	piráo	do (M perso' to slip into a hole of the hand or foot,
Spear	pindábán	perdahan (M dahan)
Dead	pántus	do
To fell trees	bantél	membantil
Parang	piranchas	peranchas (M rantas)
Sword	péranchaspanjang	penanchong (M pancoug)
Small knife	————kicho	do
Hill	séng	do
Prahu	lopéh	do
Betel leaf	krekap (M krakaap)	pemedas (M pedas)
Gambier	assé	ansé [2nd syllable nasal]
Many	kon	do
Little	sidukon (M sedikit)	sedokon
To eat	miniko, tiko	menekoh (of M tegok & to- gok)
To drink	jóh	menum
To thirst	bilo	haus
To lase [lave?]	libam	
To sit	birayah	berajul

WORDS NOT MALAYAN.—Continued.

English.	Logan.	New.
To lay lye	ámbin	hambin
To go	bitro	betroh
To sell	piéh	beseleh
Tired	kabo	pengájul

WORDS ADAPTED FROM THE MALAY.

Pepper, betel leaf	pinidás from pidas	
Gambier	kápaít—paít	
Pinang	pongadet—(pengelat D.F.A.H. klet)	buah kélat
Tobacco	pengáil—káil	pengáyal
Hog	kakipanda-kakipéndé	—
Hair	dáun—dáun	penóran
Eye	pingingo—jingó	peningok
Ear	peningar—dingar	pendengar
Nose	penchium—chiúm	penchium
Wind	pinioy—tiup	penúp
Hot	piníng—pingring	pengering
Fire	piningat—hangat	pengangat
Musket	jáubuni—jáu buni	—
Musket-ball	aná bésan jáubuni	che'ót
Sun	tonkat trang—il	tonkat
Moon	tonkat gláp—id	—do
A ruler	piningar—dingar	orang merentah
Gold	pinuning—kuning	penchiki—(Jelci ?)
Tin		
Dollar	} pinauti—pati	penutih
Silver		penuntol
Star	pinabor—tábor	anak tongkat
Oar	pingowet—uwét	pengúch
To return	balijat—id	do
Kris	téjam séngkat—..	do
Small axe	puting piningá—..	puting peninga
Large —	puting—..	penúting
Pirka	perúbat—..	do
Cocanut	{ buah kukor—..	buah púlau
..		.. pulo—..
Sugar	pinanis—..	penanis
Rice	buah rumput—..	do
Paddy	..	"
Trowser	strong bingkei	"
To buy	maning—..	ma'ajul

* It is believed that if care be not taken to use the *bassa*
 * *kaper* great difficulty will be experienced in finding cam-
 * pher trees, and that when found the camphor will not
 * yield itself to the collector, whoever may have been the
 * originator of this superstition it is evidently based on

“the fact that although camphor, trees are abundant it very frequently happens that no camphor can be obtained from them. “Were it otherwise,” said an old Binuà who was singularly free from superstitions of any kind “camphor is so valuable that not a single full grown tree would be left in the forest.” Camphor is not collected by the Bèrmun tribes, at least on the western side of the Peninsula and they are unacquainted with the Bassà kâpor.” In comparing the words in the above list I have to acknowledge the assistance of Inche Mohamed Saïd, the Government Munshi.

(1) “lani” (or banir) means the buttress-like root of a tree in Malay and “dahan” a branch, but the way in which these words came to have the meaning given in the text are somewhat obscure.

CAVES AT SUNGEI BATU IN SELANGOR.

By D. D. DALY.

(Read at a Meeting of the Society, held on 7th April, 1879.)

A most interesting and important discovery of caves in the Native State of Sēlangor (near Kwala Lumpor) was made a few days ago by Mr. Syers, Superintendent of Police in that State. Whilst on a hunting excursion in search of elephants and other game, in company with an American naturalist, and wearily plodding their way through a dense tropical jungle, Mr. Syers was suddenly assailed by an unusual perfume, and on asking the *Sakeis* (wild men) who accompanied him and who were tracking an elephant, he was told that it arose from a large deposit of bat's manure in some caves hard by. Mr. Syers entered these caves, and a party having been made up to explore them, the following account by one of the explorers may not be uninteresting :—

“The party consisted of Capt. B. Douglas, H. B. M.'s Resident of Sēlangor, Lieut. R. Lindsell of H. M.'s 28th Regt., Mr. Syers, Supt. of Police, the writer, some *Orang Sakei*, and some police.

“Leaving Klang at 8 a. m. in the steam-tender “Abdul Samat” and following up the Klang river a distance of 17 miles, the rising township of Damansara was reached at 10 a. m., thence a good road for 13 miles on ponies, and four miles through jungle, brought the party to the great tin-mining centre at Kwala Lumpor.

“From Kwala Lumpor to the caves, along a jungle track, all over very good soil, chocolate-coloured loam, and passing through groves of numerous fruit trees, a ride of about nine miles in a northerly direction brought us to the foot of a lime stone hill, about 400 feet high, with steep perpendicular sides. The white clefts of the hill glistened in the sunlight and at once indicated limestone formation. Durian trees grow at the base of this hill and threw their lofty branches, laden with fruit at this season. Half way up the hill, and through the rich-soiled flat

at the base runs a bubbling crystal streamlet over many-coloured quartz and blue and limestone pebbles, such as would gladden the heart of a trout-fisher to take a cast over.

After reaching the hill we climbed about 50 feet over rocky boulders and stood opposite a large gateway, hollowed out of the limestone hill, a great cavern, looking black and ominous as we faced it, and the scent of the bat's manure was strong. This is called the "Gua Lambong" (or swinging or hanging cave), No. 1. Here the *Sakeis* and others commenced their notes of warning as to the deep holes in this cave, and the party entered with cautious steps. The writer tried hard to take up a modest retiring position in the rear, like Mark Twain when there were rumours of Arabs at the Pyramids of Egypt, but he found that other members were also anxious to show their humility in staying behind, some stopped to tuck up their trousers on account of the bat's manure, another walked very suddenly on one side and stopped and closely examined the nature of the limestone formation, and the worst case of timidity was of one who foremost at the start, suddenly wheeled round to the rear saying he wanted to light a cigar. However, having lighted torches the gallant representative of H. M.'s 28th Regiment took the lead and boldly advanced. After a few yards' walking on the soft elastic layer of the bat's manure, we had to throw away the damar torches, as the rosin from the damar that dropped on the manure set fire to it, and in their place long split bamboos were used for torches, which answered admirably.

The appearance of this cave was very grand. On a main bearing of N. N. W. we walked for about a quarter of a mile over rocks and then gently over dry deposits of bat's manure, which were from 3 to 6 feet deep. The roof and sides of the caves, which were 50 to 70 feet high and some 60 feet wide, were beautifully arched, presenting the appearance of a great Gothic dome, with curved arches and giant buttresses. Verily there was a stillness and sublimity in this work of nature that even surpassed the awe of the holy place raised by human art.

Hanging from the conchoidal arches of this vaulted dome were thousands of bats, whose flitting fluttering noises resembled the surging of the sea on an iron-bound coast. Arriving at the end of the cave we came upon an opening in the limestone crust above, which shed a soft light over the scene, a subdued tinge over the green-crusts walls at the top and a

softer halo on the bright crystals of the stalactites. Carefully taking away specimens of the stalactites and stalagmites we wended our way back to the entrance, and only reached it as the torches were nearly finished.

There is a sort of alcove hollowed outside this entrance to the right hand by nature out of the rocks. A model cook-house with its stoves, fire places and all that would be necessary for the most fastidious Eastern cook.

It seemed a pity to leave such a delightfully cool atmosphere for the heated exhalations without, but another attraction awaited us and a cry of "Durians" recalled us to the most solid comforts of this life. Quantities of durians grew on the trees at the base of this hill—a sure sign of good soil in the Malay Peninsula—and after having a good meal of this delicious fruit, after a quarter of an hour's walk in a northerly direction, we were led by Mr. Syers and the *Sakei* to No. 2 Cave called "Gua Belah" (or the divided cave.) This cave was much lower in height than the last, but contained very fantastical limestone formations. The bearing was N. N. E. through these caverns, for about 100 yards, but there were branches which might be explored if sufficient time allowed. Outside these two caves were very original drawings made by the *Sakei* with charcoal on the limestone walls, reminding us of our first efforts at making sketches of the human form.

No. 3 Cave, "Gua Lada" (Pepper cave) called from the numerous chili trees growing near the entrance, is reached after another half a mile in a northerly direction.

This and No. 2 Caves are both entered from the base of the hill, no climbing required like "Gua Lambong" (No. 1). This is planned in one vault running S. S. E., 90 yards long, with two side corridors at right angles on either side, and the crystalline deposits are more perfect than in No. 1 Cave. Here the limestone columns have joined the stalactites, and the stalagmites are more perfect. In some places, there are great pulpits overhung with canopies, whose brilliant crystalline fringes sparkle again in the garish glare of the torches, inducing the visitor again to think of this as a great church of nature. Here, fantastically carved out of the rock, may be seen imitation umbrellas and couches and baths partly filled with bright waters that have dropped through the limestone ceiling.

It is strange that fossils could not be found anywhere. Nothing but thousands of tons of bat's dung—itsself a great fortune in guano.

From the absence of fossils or shells it would appear that the sea never reached any part of this hill

There are seven different entrances to this hill, and a few wild cattle, the "Seladang," roaming about here; but there are large herds of cattle at "Batang Kali," near Ulu Selangor. Wild elephants are plentiful, and Durians, Pelasan, Rambutan, Rambei, Mangostin and other large fruit trees grow plentifully in the rich soil surrounding this limestone hill, in the midst of the most luxurious jungle vegetation.

GEOGRAPHY OF ACHIN.

TRANSLATED FOR THE SOCIETY BY DR. BIEBER.

[The following notes on the Geography of the North-western part of Sumatra are taken from a paper by Mr. T. C. R. Westpalm van Hoorn tot Burgh, published a short time ago in the "Tijdschrift van het aardrijkskundig genootschap te Amsterdam."]

Achin lies between $95^{\circ} 13'$ and $98^{\circ} 17'$ East Longitude and between $2^{\circ} 48'$ and $5^{\circ} 40'$ North Latitude.

The statements as to the extent of this territory, current up to the present time, differ materially from each other. Melvill van Carnbee calculates it at 924, Anderson at 1,200, Dijserink at 960, and Veth at 900 square miles.

Along the West coast an uninterrupted chain of mountains extends, known by the name of Pedir Daholi; it is a continuation of those mountains called the Boekit Barissan, which extend to the Vlakken Hock, the Western point of South-eastern Sumatra. These high mountains, which from North-west to South-east run right through Sumatra, divide Achin into two parts, the one sloping downwards to the West coast and the other to the East coast.

As in those parts of Sumatra, which have already been subjected to Dutch rule, so also in Achin the mountains are of a volcanic nature; they are based on a foundation of trachyte, while in the upper layers granite, porphyry, limestone and sandstone come to the surface.

The low coast lands, called by the natives "darat" or "rantau," are here and there broken by low chains of hills, but for the greater part they are swampy and covered with dense woods. From Cape Diamond to the Tamiang river on the East coast alluvial soil is to be found, and here the mouths of the rivers are continually changing, and the coast is intersected

with innumerable creeks. In this way the whole Eastern part of the North coast, as far as the promontory of Batoe Padir, presents itself as a broad flat range of coast land, while the Western part of the North coast bears the mountainous character common to the whole West coast of Sumatra.

In the chain of mountains lie the following as yet scarcely known *Volcanoes*:— Not far from the North coast under $5^{\circ} 26' 30''$ North Latitude and $95^{\circ} 41' 30''$ East Longitude is situated the Goenong Yah Moerah, otherwise called the Glawa, Lawa, Salawa and known also as the Goud or Koninginneberg. This mountain is 2,300 meters high and wooded to the top. More to the East and extending in an easterly direction under $5^{\circ} 10'$ North Latitude lie the Samalanga mountains. In the South-western province Alas, close to the Batta Districts, we find the Goenong Batoe Gapit. Besides these volcanoes the following mountains are named in the paper. Eastward of the Gund or Koninginneberg or Goenong Pedir or Weesberg already mentioned, eastward also of Goenong Samalanga the Goenong Poedadah or Oliphantsberg, the Goenong Bangallang and the mountains South of Pasangan. South-east of these mountains is the crater Bockit Tjoenda in the province Tjoenda, and in the province Gedong there is the Bockit Pasei, a long level mountain-ridge without a single prominent peak, which may be considered as a continuation of the Samalanga mountains, a range which probably terminates in the Bockit Tocmian. Further in the interior rise the Abong-abong and in a South-easterly direction the Goenong Loese. Close to the West coast at the port of Kloelang there are the Bockit Tembaga or Koperheugel, the Boekit Koali at Ranoe North of Rigas Bay and South-west the Goenong Tampat Toean.

Along a considerable part of the West coast the mountains slope down to the shore, and in some cases rise from it very abruptly and are interrupted by parallel coast rivers. Only in those parts lying more to the South-east, between the coast river Assahan and the place called Troemon, the mountains recede, and then not more than $\frac{1}{4}$ to $1\frac{1}{2}$ miles from the coast.

These narrow ranges of shore covered with rich woods of alders where the Settlements are situated, are very interesting in comparison with the steep densely wooded mountains.

The rivers, taking their rise on the two principal chains, and having but a short course and a steep descent, are of little importance. Where there are no shoals, mud banks, or breakers, such as are frequently found on the West coast, to obstruct the mouths of the rivers, most of them offer a good anchorage for vessels of small draught.

As one of the most important rivers, we have to name the Achin on the North-western point of Sumatra, which takes its rise on the slopes of the Gouiberg. Its depth is from 6 meters to 12 meters and its breadth 100 meters, but its mouth is closed by a bar through which there is a passage, sometimes obstructed, but with a fair wind it can be passed by sloops and launches. The Lambosi or Lamboes, Oenga, Panah, Wailah, Sinagum, Trang, Toca, Soesoeh, Manging, Labocan Hadjii, and finally the Bakoengan close to the territory of Troemon are the more important rivers on the West coast.

The following rivers disembogue on the North and East coast, *viz.*: the Kroeng I.ijah, East of Pedropunt; the Pedir and the Gighen (both flowing into the Pedir Bay), the Tje or Ajer Laboe, Sawan Samalanga ($1\frac{1}{2}$ miles West of Oedjong Raja, a mountain river, very broad at its mouth); the Djimö Pedada, Djampo, Djocbi, Pasagan, Pasei (30 meters broad but only 1 meter in depth at its mouth, while further up its depth is 55 meters). The rivers Belong, Pindjong, Lindjoeng and Kokuva disemboguing East of Cape Agum-agum empty themselves into the sea at the same point. Two and a half miles further West of Diamond Promontory is the Kerty and then the Tjankoi, Pidada, Legabatang, and Djamboe Ajer or Zoetwater-river at Diamond Cape, which forms the boundary of Kerti and Simpang Olim.

Further East there are the mouths of the rivers Mentoei and Bekas, Roesah, Ringin and Belas, Arakoendoer, Djollok or Djoelok, Beeging, Bagan and Edi, which are all connected with each other and form but one creek. These rivers, under favorable circumstances, are navigable even for schooners as soon as they have passed the bars. Then follow the Padawa Ketjil, Padawa Besar, Sembilan, Perlakh, Toeli Besar Lagoe, Raja, Baja Birim, Temboes, Pasir Poetih Rowan, Langsar, Radjataea Besar, and Tamiang, the latter forming the boundary between Achin and Siak.

The most important *Promontories* in the extreme North-west, west of the Achin river, are: Nadjid, Raja or Koeningspunt and Masamocka. Then follow on the West coast the *Capes* Sedoe or Siddoh, Dawai, Baroes or Rigas in the Rigas Bay, Aroen, Batoe Toctoeng and Tsjellung, Boeboen, Malaboe, Taripoh, Raja or Felix, Margging, Toeän, and Mankies. On the East coast, East of the Achin river, we find the capes Aroe or Pedropunt, Batoe Putih, Segi or Sagi, Merdoe, Radja, Pasangan, Djaamboe Ajer or Diamantpunt, Perlakh, and Tamiang.

[In the spelling of the Native Names it has not been attempted to follow the "Straits" system; The Dutch method has been left untouched.]

ACCOUNT OF A NATURALIST'S VISIT TO THE TERRITORY OF SELANGOR.

BY WM. T. HORNADAY.

(Read at a Meeting of the Society, held on the 7th of April, 1879.)

Wishing to obtain a glimpse of the Zoology of the Malay Peninsula, and also to collect as many specimens of Mammals as possible, I determined to make a flying visit to the territory of Sélângor. Since that country has been but recently opened up to Europeans and is thinly inhabited as yet, I expected to find it a good field for collecting, and so it proved. Leaving Singapore on June 2nd, 1878, twenty-six hours' steaming brought us to the mouth of the river Klang, about 200 miles from our starting point. This is the largest river in the territory, and is about 150 yards wide near the mouth.

For about 12 miles up the river the banks are low and swampy, covered to the water's edge with the usual growth of mangrove and nipa palm; and then we arrive at the town of Klang, the capital of the territory, situated on the first high ground. The fort is perched up on a hill overlooking the town, and on a higher hill a little farther back—as if to keep an eye over all—is the British Residency.

I was very kindly received by Her Majesty's Resident, Captain Douglas, and during my entire stay in Klang I was very hospitably entertained by H. C. Syers, Esquire, Superintendent of Police.

I soon found there were no large or specially valuable animals to be obtained in the immediate vicinity of Klang, so I engaged a boat to take me down the river and up the coast a few miles by sea to a Malay village called Jerom, which is about one mile from the mouth of the Sungei Bulu, a little river fairly swarming with crocodiles. Here I lived twelve days in the house of Datu Puteh, and devoted all my energies

to crocodiles. I shot five with my rifle, and five more were caught for me by Malays and Chinamen by means of the well-known rattan and bark-rope, with a stick tied in the middle cross-wise at the end of the rope and sharpened at both ends. The largest crocodile I obtained (*crocodilus porosus*) was 12 feet in length and weighed 415 pounds. Two others were 11 feet, and another 10½ feet in length, and of the ten specimens I prepared 4 skeletons, 4 skins, and 1 skull.

Along this part of the coast the shore is very low, and near the shore the sea is very shallow. For many years the sea has been gradually eating away the shore-line, and undermining the cocoanut trees which grow close along the beach, until now the beach is thickly strewn with fallen trunks. At ebb tide the water recedes from the beach and leaves bare a great mud flat, nearly a mile wide, which is so soft and miry that it is almost impossible to effect a landing from the sea at that time.

Back from the beach for an unknown number of miles extends a swampy wilderness inhabited at present only by wild beasts. Along the banks of the Sungei Bulu, I saw where the high grass had been trampled down quite recently by what must have been a large herd of wild elephants, and I was told by the natives that wild cattle were plentiful in some parts of the adjacent forest.

While at Jerom I made daily trips to the Sungei Bulu for crocodiles and whatever else I could find on the mud flats at the mouth, which were always several feet above water when the tide was out. In this vicinity I noticed a goodly number of water-birds, notably a few pelicans, two species of ibis, a small white egret, the stone plover, a booby, two terns, snipe, sandpiper, &c. I often saw troops of the common kra (*macacus cynomolgus*) wading about in the mud under the mangroves, looking for food, and I easily shot several specimens. We once surprised a fine kra zaya (*hydrocoannes salvator*, found also in Ceylon) on one of the mud banks, and my boy immediately jumped out of the boat and gave chase. The mud came quite to his knees and his progress was necessarily slow, but the *iguana* fared even worse, and after an exciting chase of about 100 yards (time about 20 minutes!) the reptile was overhauled and killed with a stick. It was a fine large specimen, measuring 6 feet 2 inches.

MISCELLANEOUS NOTICES.

GEOGRAPHICAL NOTES.

In the last number of this Journal reference was made to a proposed expedition to that least known portion of Ulu Perak, which lies between the head-waters of the rivers *Plus* and *Slim*. It has not yet been thoroughly explored, but the preliminary labours of a professional Surveyor (Mr. H. S. Deane), have already contributed something to our knowledge of this district. A separate Note to be found at p. 135 will contain a portion of Mr. Deane's report upon the *Plus* and the country in which it rises.

From Selangor some interesting information has been received respecting three routes across the range which separates that State from Pahang. Two are described on native authority in the following passages; the third, Sungei Tata, forms the subject of a separate note by the same contributor.

Sungei Roh.—"Datu Manku came in from Pahang; he was "three days from *Sungei Roh*, a river leading into Pahang "about a mile from *Ulu Pahang*; he describes the country "as being very rich, abounding in campher *buros*, gold, tin, "gutta and other products. He states it to be his opinion "that if Europeans collected the revenue, it would yield 350,000 "a month. Kwala Pahang he states to be 15 days from Sungei "Roh, and he adds that in passing over the dividing range of "hills the sea is visible to the S. W."

Ulu Bernam.—"Haji Mustapha informs me that it will take "four days and four nights to cross to Pahang. The first "Kampong in Pahang is *Sampam* where there are ten nets, "the people working *ladangs*. He says that the water-sheds "or sources of the Pahang and Bernam are only divided by a "mere strip of land, a yard in breadth.

"The Datu Baker, the headman of *Ulu Pahang*, lives "about six hours by boat from the source of the Pahang; the "are first used, and then as the stream enlarges sampans

“The Hâji states it takes 21 days to go from the source to the Kwala in an ordinary sized boat.

“This information, I think, may be depended on, as Hâji Mustapha is a Pahang man.

“He thinks any European going down the river should be provided with a pass from the Dâtu Bëndahara, but Malays would not be molested.

“Tin, gold, and camphor abound, the country being very rich. Horses are not known in Pahang.”

In Johor a point of some difficulty has been settled in regard to the union of the two rivers *Semroung*,—that which flows East into the *Batu Pahat*, and that which flows West into the *Ludau*. Mr. Hervey devoted a month to exploring up to the source of the latter, and ascertained that these and other streamlets intermingle with the utmost intricacy at the fountain head, whence they slowly diverge into opposite directions. He eventually returned by Maclay's route *via Ulu Mudek* and across the water shed to *Ulu Tebu* (R. Johor) by a short way to the East of Blumut.

A. M. S.

“SUNGEI TATA” ROUTE.

A number of Menangkabau men were met at Ulu Klang. All these people with the exception of Manatab, tried to dissuade me from attempting to reach *Sungei Tata*, the locality where the Lampongs are. They said the only road was up the face of an almost inaccessible mountain—the granite range seen from *Ulu Klang*. It certainly looked stiff, but I simply told them “where Malays can go, we can,” although I was an old man (a fact they repeatedly reminded me of). I said I should hold the enquiry at *Sungei Tata*, and see for myself. Kim Li, whom I had sent up previously, stated there was much oppression going on, but that the Menangkabau men, were so packed and influential, it was very difficult to get at the truth. So at 10 we started, and I found the road much better than I expected; it was steep enough, but not so bad as the track over *Bukit Baluchang*, the dividing range between *Ampany* and *Ulu Langat*.

By 12.45 we reached *Bukit Lulu*, a steep rocky crest almost bare, with stunted trees. The aneroid gave 1,500 feet above Kwala Lumpur. I got some useful bearings for the survey. Jugra hill stood out very distinct from the lowland

on the coast and bore S. W. $\frac{3}{4}$ W.; the right tangent of the town of Kwala Lumpor S. W. $\frac{1}{4}$ S. I saw the glint of the sea, and had it been clear, I could have made out several known points.

The view was a very fine one; the high mountain range between Selangor and Pahang to the N. E. with the valley of the Klang at our feet South-westward, was magnificent.

To the westward there was a higher rocky summit, probably 150 feet higher, distant above 200 yards from this. A better view could be obtained and I intend to use it in the survey. I gave directions to have it cleared and whitened about 12 feet down, the lime can be procured from the *Batu caves*. Looking down from our post of observation it seemed all plain sailing to reach Sungei Tata, but we found this the worst part of our journey. We first halted in a gully, 500 feet below the higher station; and then had a very laborious walk of $2\frac{1}{2}$ hours over the spurs of the range, rising and falling 200 or 300 feet, reaching Sungei Tata and a little Kampong of some half a dozen small houses and a mining *baksal* on a small rise above the little stream at 3. 40 p. m. The aneroid gave this as 380 feet above Kwala Lumpor. Here we stopped, and of course, I had a mild chaff with our Menangkabu friends; they said I was old, but *Kuat jalan*. We deferred business discussions until the morrow. We bathed in the stream, then had a medicine meeting; every one had some real or fancied ailment, and I soon emptied the bottle of chlorodyne in my small medicine chest. I noticed two men whose faces were much swollen, the ears and eyes being nearly closed, yellowish pimples on the skin, and the features much distorted. The men were charcoal-burners and stated they had worked at cutting down the *Rangas* trees, the gum or sap falling on them thus affected them; they said it would go off in three days; they did not complain of much pain, but they had a wonderfully bunge d-up look. The night was deliciously cool, and not the hum of a mosquito was to be heard; sand flies were not. However fatiguing the hill route was, it was better than the lower track, part of which was in the bed of *Sungei Tata* and then by the valley of the Klang the track crossing and recrossing the Klang 1 $\frac{1}{2}$ times, the river swollen and reaching up to the west, the stream so strong that one had great difficulty in keeping his footing. Near the junction of the Klang and Tata, we came on the track to Pahang. About four miles below the Kampong at Sungei Tata we reached a hot spring flowing

out of a basin in a small granite rock, about 2 or 3 feet above the bed of a small branch or back-water of the Klang on its left bank. The water is impregnated with sulphur, and hot enough to cook an egg or rice in; we found it too hot to test by hand. On approaching, steam is seen rising a considerable height among the trees. A short distance below are two other springs, the lowest being the coolest and oozing out of the mud. Here wild cattle, "Seladang" and other large game came down to wallow in the hot ground, and, so the natives say, to drink the mineral water. The natives themselves bathe in the water and use it as an internal medicine for rheumatism, with, they say, good effect. I had no detached thermometer to test the temperature of the springs, but I should say, the hottest one was about 180 to 180 degrees; there was some ebullition as of boiling.

B. D.

SURVEY REPORT ON UUL PERAK, BY MR. H. S. DEANE.

[The Government has courteously placed at the Society's disposal the following extract from the Survey Report of Mr. H. S. Deane, who has been engaged for some time in a preliminary survey of the interior of Perak on behalf of the Government of that State.]

- While in Kinta I visited and spent several days on the summit of Gunong Bujang Malacca at an elevation of 3,800 feet above sea level.

Gunong Bujang Malacca. Height 3,800 feet.

From here I obtained a magnificent view of the main or back-bone range, along that section of it in which the Kinta Chendriang Kampar Batang Paduang, and Bidor rivers take their rise.

Here also I secured satisfactory bearings, together with angles of elevation and depth on all prominent points along this section of the main range, and on the principal peaks of the Slim mountains, which are situated at the extreme South-East corner of the State, and attain a considerable height, probably not less than 6,000 to 7,000 feet above sea level.

Slim Range, 6,000 to 7,000 feet.

The Slim Mountains immediately adjoin the river of that name, as also the Bernam river.

From Bujang Malacca, bearings were also procured on the Dinding, Pangkor, Bubo, Hijau, and other important ranges.

On the return journey from Kinta I left the usual track at a place called Chumor, and taking a north-easterly course reached a Sakei village called Kampong Langkor situated on the Sungei Kerbau (a tributary of the Plus) and which takes its rise on the north-western slopes of Gunung Riam, &c.

No European having previously visited this locality, I had some difficulty in inducing the villagers to accompany me in search of a good sight point.

At last they agreed, and I might have had the "whole village," the only stipulation they made being that I should not lead them beyond a certain point, marking limit of their acquaintance with the range.

On the morning of the second day, and after ascending and descending several ridges, we were fortunate in finding a summit which will form a most useful trigonometrical station.

This mountain is known as Gunung Asal and when clear of observed from the top of a high tree will command observations on the Gunung Riam, Laam, Malacca Miru, Bubo, Pondok, Sayong, Hijau, Biong, &c. in fact the whole of the Titi Bangsa range on the extreme northern boundary, and a magnificent view of the back-bone range forming the East limit of Perak to *North* of Gunung Riam already referred to at Gunung Bujang Malacca.

Gunung Asal overlooks the Ulu Plus Valley, which extends in a north westerly direction from this summit for 6 to 12 miles into the Plus Valley, and immediately adjoining Gunung Asal there is a continuous and elevated group of parallel ranges which rise to an elevation of from 1,000 to 2,500 feet above sea level, and which incline in a North by West direction from the easterly spur of the Asal range.

Gunong Asal bears almost due East from Gunong Pondok and is distant from it about 38 miles in a direct line.

Returning to Kampong Langkor I followed the Sungai Kerbau and Plus river, which latter I went up as far as it was navigable for boats of light draught.

The Plus is a very fine river, and although several of the rapids* are tedious, the river can be much improved, should there be sufficient traffic on it to justify the expenditure of a few hundred pounds sterling.

From all I heard and personally saw I feel convinced that the Plus Valley generally is exceedingly rich in Tin deposit. Certainly the soil on Gunong Asal is very superior and well adapted to Coffee-growing, while in the valley it is no less so for most low country products.

I must have been some 50 miles up the Plus river at the rapid † above referred to, and from what I saw in a short walk along the bank still further up I think it quite possible that had I lifted the boat over the rapid (not a very bad one) I might have gone much further up, as the river seemed broad and deep for a considerable distance.

Returning to Kuala Kangsa *via* Plus and Perak river I proceeded to Thaiping.

Before starting for the interior again I took the necessary levels for a proposed tramway from Telok Kertang to the market place at Thaiping. The information so recorded will be sufficient for all working plans and estimates, but I will have to extend the section and forward particulars from Ceylon hereafter.

My next journey through the State commenced at Thaiping and took me across the upper waters of the Kurau, Hijau, and other rivers to Kuala Selama.

From Kuala Selama I ascended the Selama river by boat, proceeding as far as it was navigable for small craft.

*Notably Jeram Dina where I turned.

†Jeram Dina.

and from this point visited Gunung Inas one of the most southerly points of the Titi Bangsa range which forms the extreme northern limit of the State of Perak.

Gunong Inas, at least the particular summit ascended by me, stands rather over 5,000 feet above sea level, but the section of this group of mountains which more particularly mark the North limit of the State, rise to an elevation of more than 6,000 feet in some parts probably almost 7,000 feet above sea level, and is known as Titi Bangal.

The weather proving cloudy it was not until after remaining several days on Inas summit that I obtained a complete arc of horizontal and vertical angles. Inas observes all the ranges I have hitherto enumerated (with the exception of those in Kinta and in the South-east of that district), right round the circle to the Titi Bangsa summit; close at hand, and on which would be placed the extreme northern station in this series of triangulation.

On descending Inas I next proceeded in a northerly direction to the Krian river, and taking boat from the highest point to which the river can be navigated, followed its course to the boundary of Province Wellesley at Parit Buntar and from there went to Thaiping *via* Penang.

Before leaving Penang I visited the signal station on the hill there, and obtained reciprocal observations on Gunung Inas station which I erected before leaving that hill and which was distinctly visible although situated at a distance of some 45 miles from the flagstaff.

The completion of Mr. Low's programme next took me to Durian Sebatang. Before leaving this place I observed from Bukit Tinggi near Kampong Gajah in that locality and secured bearings on Pulau Sembilan Islands, mouth of Perak river near Pangkor, the Din-dings, and other ranges.

The country near and to South-east of Durian Sebatang is not so well adapted to triangulation: nevertheless the system can be extended here also when necessary.

Hereafter I visited the Bernam river (the southern limit of the State) and went up as far as Sim-pang, Ac. as Sim-pang--the end of the deeper portion of the river and where poles take place of oars for navigation further up stream.

On the Bernam I steamed up as far as Kampong Chan-kat Berhitam* a distance I put down at not less than 76 miles. Taking boat at Berhitam I went up 7 to 9 miles further and found soundings to be 10 to 17 feet as far as Sim-pang, where the river divides and shallows.

A TIGER'S WAKE.

[The following extract from the Diary of the Resident Officer at Langkat describes the superstitious feelings of Malays, common among other orientals also, towards the Tiger.]

“ At 10 A. M. a great noise of rejoicing with drums and gongs approaching Jugra by the river was heard, and on my questioning the people, I was told Raja Yakob had managed to shoot a Jugra with a spring gun, behind Tiger hill, and was bringing it in state to the Sultan. I went over to the Sultan's at Raja Yakob's request, to see the attendants on the slaughter of a Tiger. The animal was supported by posts and fastened in an attitude as nearly as possible approaching the living. Its mouth was forced open, its tongue allowed to droop on one side, and a small rattan attached to its upper jaw was passed over a pole held by a man behind. This finished, two swords were produced and placed crosswise, and a couple of Panglimas selected for the dance; the gongs and drums were beaten at quick time, the man holding the rattan attached to the tiger's head pulled it, moving the head up and down, and the two Panglimas, after making their obeisance to the Sultan rushed at the swords and holding them in their hands commenced a most wild and exciting dance. They spun round on one leg, waving their swords, then bounded forward and made a thrust at the tiger; moving back quickly with the point of the weapon facing the animal; they crawled along the ground and sprung over it uttering

* From the Kuala Bernam.

“ defiant yells, they cut and parried at supposed attacks, finally throwing down their weapon and taunting the dead beast by dancing before it unarmed. This done Inas told me the carcase was at my disposal.

“ The death of this tiger now establishes the fact of the existence of tigers here, for asserting which I have been pretty frequently laughed at. However, this is not the Jugra pest, a brute whose death would be matter for general rejoicing, the one now destroyed being a tigress 8 feet long and 2 feet 8 inches high.”

BREEDING PEARLS.

[The following paragraphs respecting “ Breeding Pearls,” extracted from *Land and Water* under the dates annexed to them, may be of interest.]

The glass tube now before me, so kindly provided by Her Highness the Rance of Sarawak as a test of the credulity of the inhabitants of the British Isles, contains a few genuine seed pearls of the *Meleagrina* and five small marine shells—Cowries or *Cypræa*, sub-genus *Trivia* of Gray, which represent the rice. The specific distinctions of these small trivia are so minute that this individual species has been from time to time variously described. It is the *Cypræa oryza* of Linnæus and of Lamarek; *C. intermedia* of Kiener; *C. insecta* of Mighels, and will doubtless receive other designations from daring conchologists, who delight in a religious dissent from the opinions of their predecessors. The so-called rice is a marine shell of the genus *Cypræa*, the end or apex of each example carefully filed or ground off to represent the effect of having been fed upon by the pearls. The whole is a deliberate and barefaced imposture, and it is to be hoped that when some generations hence this miserable myth again crops up in the repetitive operations of history, some more powerful pen than mine may find employment in denouncing the shameless attempt to impose upon the credulity of the scientific world.

(Signed) HUGH OWEN.

• December 25, 1878.

Two or three months ago I saw mention made of them by Major MacNair, R. E., in his work "Perak and the Malays," and some years ago a work on Borneo, Sarawak, &c. made an especial allusion to them. But both authors spoke of the thing rather as a myth. It would be truly worthy work for you and a small council of your friends and brother savants to solve this mystery. Procure another batch of these pearls which are known to experts by their general appearance; lock them up (when in council assembled) for six months or so, and at the end of that term reveal to the public whether the pearls have increased.

(Signed) FRANK BUCKLAND.

November 16, 1878.

Pearls are composed of aggregated minute crystals of carbonate of lime. But we are apparently stumped at the outset, for crystals can only grow in solution, and the conditions in which pearls are bred are, "that they be kept in a dry box." However, we must make the best of things as they are. There is always water present in the air as aqueous vapour, varying in quantity according to circumstances; and the extreme limit of that quantity is determined by the temperature. Carbonic acid is also a constant constituent of the air, the normal amount being about 0.4 per cent. by volume; and there are always solid particles of organic and inorganic matter, varying in quantity and quality according to obvious conditions. We are told that it is necessary for the production of new pearls that nutritive material be provided in the shape of grains of rice. Rice like the grains of all cereals, contains lime, chiefly as the phosphate, and to some extent also as the carbonate. As pearls are composed of carbonate of lime it is probable that these earthy salts are the source from which the young ones are formed. As a confirmation of this I may mention that the old book previously alluded to states the Japanese use not rice, but a cheek-varnish prepared from a particular kind of shell. The preference of rice to other grains may be explained by the fact that it is the chief support of the inhabitants of warm countries where breeding pearls are found, and hence is most easily obtained. In the neighbourhood of chalk cliffs or limestone rocks, from the triturating effects of atmospheric agencies, both chemical and physical, the dust floating in the atmosphere is largely composed of carbonate of lime in an excessively fine state of division. It is just possible that similar

causes may operate on the lime salts of the rice included with the breeding pearls, and that so the air may become charged with an infinitesimal quantity of lime dust. During the day the temperature of the air is higher than at night, the range being greatest in tropical latitudes. As before remarked, the quantity of aqueous vapour capable of being held in suspension by the atmosphere varies with the temperature. At 32 degrees Fahrenheit it is about 2 grains to the cubic foot; at 77 degrees Fahrenheit, 10 grains; at 100 degrees Fahrenheit it is about 20 grains. Should the temperature during the night fall below the point of saturation for the vapour contained in the air, the latter is condensed into liquid globules, and dew begins to fall, carrying with it in its descent the floating dust particles. In such a case, within the box containing the pearl there will fall a fine moisture and lime dust, and the pearl will receive its share, becoming coated with a delicate film. Sometimes no such deposit will take place, and sometimes it will be more appreciable than at others, according to the amount of vapour with which the air is charged and the variation in the temperature. During the night the moisture, together with the carbonic acid of the air, will act on the lime particles, dissolving them. These of the carbonate of lime will enter into solution as the bicarbonate, in exactly the same way as water passing over a calcareous soil acquires the property known as hardness. The phosphate will be partially decomposed by the carbonic acid, and also become dissolved as the bicarbonate. Hence ultimately the pearl is covered with an exceedingly weak solution of the bicarbonate of lime. Next day, with returning heat, the moisture evaporates, the carbonic acid is given off, and carbonate of lime is precipitated in a manner exactly analogous to the way in which stalactites are formed, except, that in the latter the deposit is amorphous, while on the pearl the molecules are induced by the pre-existing crystals to assume a definite polar arrangement which results in crystallisation. The effect of all this would be that a uniform or nearly uniform deposit would take place over the whole of the pearl. But suppose that on its surface there should happen to be a slight irregularity, such as might be caused by the projecting angle of any crystal, the moisture, according to the laws of the surface-tension of a fluid, will run together, and cling around the prominence. (This is simply illustrated by spilling a little water on a plate, and introducing a pellet into its midst, when the water will be seen to be heaped up round the pellet.

Hence, when the moisture evaporates, a greater deposit will take place at this spot than any other part of the pearl, and the irregularity will be gradually increased. In process of time a nodule will appear, formed of minute crystals grouped in a spherical form, which is the figure of the equilibrium that any aggregate of unite tends to assume under the influence of mutual attraction, and supported on a slender pedicle. As the spherule increases in size, the force of gravity overcomes the cohesion of the pedicle, and a little pearl lies alongside the old one. Consecutive deposits will continue to be made on its surface, causing it to grow gradually larger. But as the surface of a sphere only increases as the square of its diameter, while the mass increases by the cube, the growth of the pearl will be most rapid when it is small, and the additions made to its bulk more imperceptible the larger it gets. And so we are told it takes three years for a new pearl to be formed, but forty years for it to attain "the size that jewellers generally set, three in a ring." Such an hypothesis must be taken for what it is worth. My object is not so much to offer a solution of the problem, as to indicate that, through the operation of natural causes, of which, possibly, science is ignorant, it may be that pearls proliferate in the manner that is alleged.

(Sd.) W. M.

4th January, 1879.

THE MARITIME CODE AND SIR S. RAFFLES.

(See Paper at page 52.)

In the Weekly Register, a newspaper formerly published in Malacca, there appeared in the year 1840, a translation of the Malay Code, with some remarks on Malay Codes, and on the aboriginal tribes of the Peninsula, and with translations of two Malay Manuscripts, one regarding the Menangkabau in Johor, the other relating to the first arrival of the Portuguese in Malacca.

This Series of papers was begun on the 9th January, 1840, and was completed on the 3rd September of the same year.

The name of the translator is not given, but the paper is described as "an original fragment of an unpublished manuscript."

In 1877, Mr. Hervey having extracted it from the "Weekly Register", had a few copies of the Maritime Code printed for private distribution. Mr. W. E. Maxwell, who obtained a copy, was struck by the internal evidence and by some remarks of Newbold pointing to Sir Stamford Raffles as being the true though unacknowledged author of this paper; and communicated to the Society his reasons for thinking so in a short Memorandum. It was shortly after ascertained that Mr. Maxwell's suspicions were correct, and that Sir Stamford Raffles had in fact communicated this paper to the "Asiatic Researches" in 1809.

The question, however, still remains: how came the editor of the "Weekly Register" to be ignorant of this? there can be little doubt that he published the paper from M. S. S. for it is full of errors which would be otherwise unaccountable.

But how did he come across the M. S. S.? Possibly they were left by Raffles with some friend in Malacca, and after changing hands were ultimately made use of by the Editor of the Weekly Register. In Raffles' Memoirs by his widow, ed. 1830, extracts are given of the paper as it appeared in the "Researches," and a comparison of these with the Code as re-printed in the Malacca paper, shows that in places the latter is the more full of the two, which suggests the inference that it was printed from the original and unrevised M. S. S. of the author. It would be interesting to discover these if they are still extant in Malacca.

The errors in the Code as it appears in the Weekly Register, are numerous, and many of them important. The bulk of these have been corrected in the present re-print by Mr. Maxwell and Mr. Hervey, who have also appended a few explanatory Notes. The "Maritime Code" alone is in this Number, the "Remarks" being reserved for the next.

Rainfall registered at the undermentioned Stations, in the Straits Settlements and the Native States, during the Half-year ending 30th June, 1879.

	STRAITS SETTLEMENTS.										NATIVE STATES.					
	Anglo-Siam.	Malacca.	Penang.	Perak.	Perak North.	Perak South.	Perak Mank.	Selangor Bakup.	Perak Kawah.	The Hill Plantation.	Linggi.	Selangor Klang.	Kuala Kangsar.	Thalang.	Malacca.	Kinta.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.
January.	19.15	7.58	3.20	3.90	2.86	6.11	7.32	5.47	4.21	3.00	11.96	17.31	8.38	13.75	12.30	14.96
February.	9.13	9.22	4.90	3.85	5.00	9.20	6.69	3.81	7.97	7.10	5.02	9.05	7.77	15.47	9.14	12.58
March.	9.18	4.22	13.51	11.26	9.11	8.13	10.79	7.70	14.05	9.65	10.46	8.56	6.63	28.28	11.79	14.91
April.	6.61	10.98	14.08	6.25	9.25	9.50	7.35	7.92	7.66	4.67	5.40	2.31	1.38	21.65	12.78	4.65
May.	10.86	9.50	17.12	12.20	15.36	10.97	6.63	6.11	10.35	14.75	6.75	13.80	7.38	21.59	17.84	9.59
June.	7.07	2.88	7.15	6.97	3.66	3.95	3.95	3.18	2.65	3.13	2.62	0.82	1.55	7.59	3.89	6.74

Signed: **T. IRVINE ROWELL, M.D.**
Principal Civil Medical Officer, S. S.



[No. 4.]

High Fort
17/10

JOURNAL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

DECEMBER, 1879.

PUBLISHED HALF-YEARLY.

SINGAPORE:

PRINTED AT THE PRISON-PRINTING OFFICE.

1880.

AGENTS OF THE SOCIETY:-

London, ... TRUBNER & Co.

|

Paris, ... ERNEST LEROUX & CIE.

[No. 4.]

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THE STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

Patron.

HIS EXCELLENCY MAJOR-GENERAL A. E. H. ANSON, C.M.G.

Council for 1880.

OFFICERS. { The Venerable Archdeacon G. F. HOSE, M.A., *President.*
The Hon'ble C. C. SMITH, M.A., *Vice-President, (Singapore.)*
The Hon'ble C. J. IRVING, *Vice-President, (Penang.)*
EDWIN KOEK, Esq., *Honorary Treasurer.*
F. A. SWETTENHAM, Esq., *Honorary Secretary.*

N. B. DENNYS, Esq., Ph. D. R. W. HULLETT, Esq., M.A.
G. A. REMÉ, Esq. A. M. SKINNER, Esq.
W. A. PICKERING, Esq.

Members.

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ANGUS, Mr. G.	BONETBEE, Mr. F. R.
ANSON, Mr. A.	BRADFORD, Mr. F.
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	BROWN, Mr. L.
BAUMGARTEN, Mr. C.	BRUCE, Mr. ROBT. R.
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BIRCH, Mr. J. K.	COPE, Mr. HERBERT.
BLACK, Mr. A. F.	CORNELIUS, Mr. B. M. A.

- DALMANN, Mr. E. B.
 DALY, Mr. D. D.
 DENISON, Mr. N.
 DOUGLAS, Capt. B.
 DOUGLAS, The Hon'ble JOHN.
 DOYLE, Mr. P.
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 DUFF, Mr. ALEX.
 DUFF, Mr. J. C.
 DUNLOP, Mr. C.
 DUNLOP, Mr. C. J. T.
 EMERSON, Mr. C.
 FALLS, Dr. D. T. B.
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 GOMES, Revd. W. H.
 GRAHAM, Mr. JAS.
 GRAY, Mr. A.
 HAGEDORN, Mr. E.
 HANSEN, Mr. J. F.
 HAZLE, Mr. E.
 HERWIG, Mr. H.
 HEWETSON, Mr. H. W.
 HILL, Mr. E. C.
 HOLE, Mr. W.
 HOLMBERG, Mr. B. H.
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 INNES, Mr. JAMES.
 ISEMONGER, The Hon'ble E. E.
 JAGO, The Hon'ble Col. J.
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 (Honorary Member.)
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 KEE, Mr. T. RAWSON.
 KROHN, Mr. W.
 KYNNERSLEY, Mr. C. W. S.
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 Bishop of.
 LAMB, Mr. J.
 LAMBERT, Mr. E.
 LAMBERT, Mr. G. R.
 LAMBERT, Mr. J. R.
 LEECH, Mr. H. W. C.
 LEICESTER, Mr. A. W. M.
 LOGAN, Mr. D.
 LOW, Mr. HUGH, C.M.G.
 MAACK, Mr. H. F.
 MACLAVERTY, Mr. G.
 MACLAY, Baron MIKLUHO,
 (Honorary Member.)
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 MANSFIELD, Mr. G.
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 MAXWELL, Sir P. BENSON.
 MAXWELL, Mr. Robt. W.
 MAXWELL, Mr. W. E.
 McNAIR, The Hon'ble Major
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 MOHAMED SAID, Mr.
 MURRY, Mr. O.
 MURRAY, Capt. R.
 MURTON, Mr. H. J.
 NUY, Mr. P.
 O'BRIEN, Mr. H. A.
 PAUL, Mr. W. F. B.
 PERHAM, Revd. J., (Honorary Member.)
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 RINN, Mr. EDMOND.
 RITTER, Mr. E.
 ROSS, Mr. J. D., Jr.
 ROWELL, Dr. T. I.
 SAGOFF, SYED MOHOMED BIN
 AHMED AL, Mr.

MEMBERS.

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SARAWAK, Raja of (Honorary Member.)	TIEDE, Mr. R.
SCHAALJE, Mr. M.	TOLSON, Mr. G. P.
SCHEERDER, Mr. J. C.	TRACHSLER, Mr. H.
SCHOMBURGK, Mr. CARL.	TREACHER, The Hon'ble W. H.
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SOHST, Mr. T.	VERMONT, Mr. J. M. B.
STEWART, Mr. C. de B.	
STIVEN, Mr. ROBT. G.	WALKER, Licut. R. S. F.
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SWINBURNE, Capt. P.	AH KAY, C.M.G.
SYED ABU BAKER, Mr.	WHEATLEY, Mr. J. J. L.
SYERS, Mr. H. C.	WOODFORD, Mr. H. B.
SYMES, Mr. R. L.	WOODS, Mr. L. H.
	WYNEKEN, Mr. R.
TALBOT, Mr. A. P.	ZEMKE, Mr. P.
TAN KIM CHING, Mr.	
THOMPSON, Mr. W.	

PROCEEDINGS.

GENERAL MEETING

HELD ON MONDAY, 13TH OCTOBER, 1879.

PRESENT.

The Venerable Archdeacon G. F. HOSE, M.A., (*President.*)
A. M. SKINNER, ESQ., (*Honorary Secretary.*)
JAS. MILLER, ESQ., (*Honorary Treasurer.*)
D. F. A. HERVEY, ESQ.
R. W. HULLETT, ESQ., M. A.
G. A. REMÉ, ESQ.

besides

MEMBERS AND VISITORS.

The Minutes of the last Meeting are read and confirmed.

The following gentlemen, recommended by the Council, are elected Members:—

The Hon'ble S. GILFILLAN.
The Hon'ble E. E. ISEMONGER.
C. STRINGER, ESQ.

The President explains to the Council, that four months have been allowed to elapse since the last General Meeting, owing to the absence from the Society of several of the most active Members of the Council.

The President also states that action has been taken by the Council upon several matters of importance, some reference to which will be of interest to the Society.

1. A reprint of the standard Malay work *Hikayat Abdullah* has been undertaken by the Society, with the assistance of the Education Department.

2. The vocabulary of words selected, to assist in the collection of dialects of wild tribes, has now been issued, some delay having been caused by a very careful consideration of the list of representative words, and by the labour of translating them (through Dr. BIEBER's assistance) into French, German, Dutch, and Spanish—the European languages of most service in reference to the purposes of the Society.

Copies of the vocabulary have already been circulated among those resident in the Native States, Sumatra, and Sarawak, and communicated to the learned Societies of neighbouring Colonies.

3. The new map, to be published with the aid of Government under the auspices of this Society, is now ready for printing, and will be sent home by the next mail.

4. MESSRS. TRÜBNER & Co., of London, and MESSRS. LEROUX & Co., of Paris, have written to request that they may be the recognised Agents of the Society in London and Paris, respectively, for the sale of the Journal, and the Council has acceded to their request.

A paper upon the Kinta District of Pêrak, by Mr. H. W. C. LEECH, is then read by the Secretary.

An account of certain Sakei Visitors to Pêrak, by Mr. W. E. MAXWELL, is read by the President.

An account of his ascent of the Johor River and Gûnong Blûmut is read by Mr. D. F. A. HERVEY.

The Secretary makes a statement to the Society respecting the Journal (No. III.), the printing of which will, it is hoped, be completed shortly, so as to ensure its publication before the close of the month.

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ANNUAL GENERAL MEETING

HELD AT THE RAFFLES LIBRARY AT 8.30 P.M.,
ON FRIDAY, THE 30TH JANUARY, 1880.

PRESENT.

The Venerable Archdeacon G. F. HOSE, M.A., (*President.*)
A. M. SKINNER, Esq., (*Honorary Secretary.*)
EDWIN KOEK, Esq., (*Honorary Treasurer.*)
N. B. DENNYS, Esq., Ph. D.
G. A. REMÉ, Esq.

besides

MEMBERS AND VISITORS.

The Minutes of the last Meeting are read and confirmed.

The following gentlemen, recommended by the Council, are elected Members:—

L. H. WOODS, Esq.,	(Malacca.)
M. SCHAALPE, Esq.,	(Rhio.)
P. NUY, Esq.,	(Singapore.)

On the proposal of Mr. G. A. REMÉ, seconded by Dr. DENNYS, H. H. The Maharaja of Johor is elected an Honorary Member of the Society.

The Secretary reads the Council's Report. The Treasurer reads the Council's Financial Account for 1879. It is proposed, seconded, and adopted, that the Reports be printed.

The President addresses the Society, and concludes by resigning, on behalf of himself and the other Officers and Councillors, the offices they have held during 1879.

The Officers and Councillors for 1880 are balloted for, Messrs. DENNYS and KOEK kindly undertaking to act as Scrutiners of the ballot. Before balloting for the new Officers, the President states

to the Meeting that it is the wish of himself and all the present office-bearers that the election about to take place should be made without any regard to the present holders of office, who are themselves particularly desirous to see new names on the roll of the Society's Officers.

The election of Officers then proceeds, and the following are declared to have been elected for 1880:—

President.—The Venerable Archdeacon G. F. HOSE, M.A.
Vice-President (Singapore).—The Hon'ble CECIL C. SMITH.
Vice-President (Penang).—The Hon'ble C. J. IRVING.
Honorary Secretary.—F. A. SWETTENHAM, Esq.
Honorary Treasurer.—EDWIN KORK, Esq.

Members.

N. B. DENNY, Esq., Ph. D.; R. W. HULLETT, Esq., M.A.;
W. A. PICKERING, Esq.; G. A. KEMÉ, Esq.; A. M. SKINNER, Esq.

A vote of thanks is passed to the outgoing Officers.

A paper is read by Mr. E. W. BIRCH on the Vernacular Press of the Straits. After some remarks from Dr. DENNY, regarding the establishment of a Chinese Newspaper, the meeting separates.

The Council's Annual Report for 1879.

The Straits Asiatic Society has now completed the second year of its existence; and notwithstanding some difficulties inseparable from its position, its work has been carried on during the year 1879 in accordance with the original programme.

There were last year eight applications to become Members, and eleven resignations.

The Society on the 1st January, 1880, comprised:—

The Patron.—An office which His Excellency the Administrator, Major-General ANSON, C.M.G., was pleased to accept last May.

4 *Honorary Members.*—The Raja of Sarawak, Baron MACLAY, Revds. L'Abbés J. FAYRE and J. PERHAM.

10 Officers and Members of the Council.

139 Ordinary Members.

The Officers and Members of the Council, whose Report is now before the Society, were elected, as laid down in Rule 18, at the Annual General Meeting held on the 13th January, 1879. In April Dr. BIEBER, one of the Council, left for Europe, and the remaining Officers of the Council elected Mr. REMÉ, under Rule 10, to the place left vacant in the Council. In November the departure of Mr. HERVEY caused another vacancy, which has not been filled.

The Treasurer, Mr. J. MILLER, being temporarily absent, the duties of his office were, at the close of the year, kindly undertaken by Mr. KOEK, who presents the Financial Account for 1879 to this Meeting.

The objects of the Society, as originally defined, are:—

- (a.) The investigation of subjects connected with the Straits of Malacca and the neighbouring countries.
- (b.) The publication of papers in a Journal.
- (c.) The formation of a library of books bearing on the objects of the Society.

Numbers 2 and 3 of our series of Journals, have been issued in the course of the year—No. 2 in April and No. 3 in November.

Nineteen "Papers" and sixteen "Miscellaneous Notices" on various subjects, as defined above, have appeared altogether. The difficulties, already referred to as being inseparable from the position of the Society, are particularly felt in connection with the printing of these Papers and Journals; and it is to these difficulties alone, and not to the want of contributions, that any delay in the appearance of the Journal is to be attributed.

The subjects investigated comprise, amongst other topics, original accounts of the:—

1. Sakeis in the Interior of the Peninsula.
2. Sakeis in Pèrak.
3. Semangs in Kédah.
4. Macrodontism.

5. Selangor Mammals.
6. Limestone in Ulu Klang.
7. Gutta Percha.
8. Chinese Secret Societies in the Straits Settlements.
9. Malay Proverbs.
10. M.S. of Sir STAMFORD RAFFLES (unpublished) on the Founding of Singapore, a reprint of his Malay Code.
11. Disquisitions respecting the *Ophi Ophigus Elaps*, and "Breeding Pearls."
12. Geographical Notes regarding the routes from Pahang to Ulu Kelantan overland; from Selangor to Pahang by Ulu Bernam and Sungei Tata; across Rambau; up Gunong Blûmut and the Semrong; and a Survey Report upon the River Plus and the interior of Pêrak.

There are in all 26 different writers enrolled among the Contributors of these papers.

For the selling and distributing of the Journal in Europe, Agents have, on their own application, been appointed as follows:—

London, Messrs. TRÜBNER & Co.
Paris, Messrs. LEROUX & Co.

With the permission of the Committee of the Raffles Library, our Meetings have, as hitherto, been held in their premises, excepting only on the occasion of the extraordinary Meeting in honour of Professor NORDENSKJOLD, when the Society was kindly invited to assemble in the Singapore Club. The General Meetings have been less numerous than last year, as it was found convenient to hold them not monthly, but once in two months. This refers only to the General Meetings, the Council having continued to meet monthly as provided in the Rules.

Six General Meetings were held in the course of the year, at which eight Papers were read, most of which either have appeared already, or will be published in the Journal (No. IV.), which is now in the printers' hands.

Among the interesting events of our Society's Meeting should be recorded that, to which reference has just been made—the occasion on which the Society presented an address of congratulation to the explorers of the North-East passage, who recently visited this port in the "Vega." An account of the proceedings on that

occasion, our President's Address, and Professor NORDENSKJOLD's reply are appended to this Report. Our Council felt that they would be carrying out the wishes of Members in seizing an opportunity afforded them to acknowledge cordially the devotion to a scientific course of which Professor NORDENSKJOLD's career offers so eminent an example.

The Library is gradually increasing, through the exchanges with other Societies, and occasional gifts of works suitable to its shelves, and it now numbers 135 volumes.

The Society may also congratulate itself upon having taken an active part in urging upon Government the importance of purchasing the late Mr. LOGAN's Philological Library, both to assist students and to prevent the disposal of this unique collection. The Government has since completed the purchase; and the collection is now safely bestowed and available to all in the Raffles Library.

The Map of the Malay Peninsula, regarding the expenses of which we have also appealed to Government for assistance, is now in the hands of Messrs. STANFORD & Co., of Charing Cross, and will, it is hoped, before long be in the hands of Members. Some delay was occasioned in endeavouring to correct and reconcile in the Survey Office certain "bearings" of newly discovered mountain peaks; and also in copying the chart before sending it home—assistance which deserves acknowledgment. It cannot be too clearly explained that of the Peninsula, as a whole, this is in truth the *first* Map, and that if by a Map is understood something correct and complete, then it will not be one at all; nor would it be for such a Society as ours merely to be publishers of information already well known. But this tracing, with its larger size and more numerous names, will be of most service when it induces those who travel to furnish corrections and additions, wherever our knowledge of the country extends. Probably not one tenth part of the Peninsula has, even at the present time, been traversed by Europeans, and it becomes clear from the Geographical Notes, printed in each successive Journal, that if the Peninsula's Geography is ever to be really known, explorations are required on a more comprehensive scale than can be looked for in the occasional journals of district officers.

The publication of a larger tracing is, in the meantime, a step in the right direction, and for the means of publishing it, we are largely indebted to the Governments of the Native States.

The Vocabulary of words selected to assist in collecting the *Dialects of Wild Tribes* has been published, and circulated to the

number of 50 copies, and a great many remain in our Clerk's hands in this Library, entirely at the disposal of all, whether members or not, who are willing to assist in forming a collection which will be unique, useful and peculiarly appropriate to the geographical position which Singapore occupies.

After the list of 100 representative words had been settled, it was translated into German, French, Dutch, and Spanish, in the hope of extending the collection of these dialects over as wide a portion of Malaya as possible.

Eleven dialects have already been collected from the following tribes :—

- | | | |
|-----------------|--------------------|-------------------|
| 1. Ulu Kinta, | } Sakeis of Perak. | 7. Ulu Achin. |
| 2. Chindariong, | | 8. Pulo Nias. |
| 3. Kenering, | | 9. Kayan. |
| 4. Balau Dyak. | | 10. Punan Malano. |
| 5. Land Dyak. | | 11. Brabetan. |
| 6. Samoi. | | |

A comparative list will be published in an early number of the *Journal*; and it is hoped that the dialects of the *Sakei* or *Mintra* tribes in Sĕlĕngor and Sungei Ujong may then be added to the list.

Thus in reviewing the five matters referred to in the last Annual Report, it will be seen that three have been, at any rate, in an advanced stage during the past year. There remain :—

the publication of a New Dictionary ;
the indexing of Mr. LOGAN's Journals.

These have still to be undertaken, though some beginning has been made in the Index; and possibly, through the labours of a Member resident at Malacca, in commencing the new edition of a Dictionary. For the due support of the latter work it is to be feared our present means will prove inadequate; and both these undertakings are of that kind which demands no small share of leisure, a commodity in which most of us are poor indeed.

Another undertaking has been the reprint of the standard Malay work "Hikayat Abdullah," part of which, it will be remembered, was recently published by Messrs. HENRY S. KING & Co., translated into English by Mr. THOMSON. The Malay work was no longer obtainable, large sums having been offered for a copy in vain. An advantageous offer having been made to the Society, the whole work (437 pages) has been published under Contract for \$400. It is satisfactory to be able to add, that the volume is already completed, and that the outlay upon its publication has been recovered, with the exception of some \$50 to \$60.

There is but one other point to notice; acknowledgment is due to Government for remitting, to the benefit of our Society, all local postage on its letters—MSS. and Journals. As it is important this benefit should be known to all Members and contributors, the communication from Government on the subject is here recorded:—

“ COLONIAL SECRETARY'S OFFICE,
“ *Singapore, 21st January, 1880.*

“ SIR,—In answer to your letter of 24th December last, with reference to reducing the payment for Postage on books despatched to the other Settlements, I am directed by the Administrator to inform you that His Excellency has great pleasure in thus assisting the Straits Asiatic Society, and has directed that all publications, sent out by the Society to the other Settlements, with the signature of the Secretary, will pass without charge by all local steamers between the Straits Settlements and Native States.

“ Instructions to this effect have been issued to the Post Office.

“ I have the honour to be,

“ Sir,

“ Your most obedient Servant,

(Signed) “ CECIL C. SMITH,
*Colonial Secretary,
Straits Settlements.*”

“ *The Honorary Secretary
of the Straits Branch
of the Royal Asiatic Society,
Singapore.*”

Treasurer's Report.

At the last Annual General Meeting of the Society, held on the 13th of January, 1879, there was a balance in the hands of the Treasurer to the amount of \$309.52, and the amount of Subscriptions for 1878 then outstanding was \$72, and the liabilities of the Society at that date amounted to \$47.60 for bills outstanding.

Eight of the Subscriptions for 1878 have been paid, and the four are now considered as withdrawn, under Rule 6.

The List of Members of the Society, handed to the Treasurer for the collection of the Subscriptions, included 153 names, exclusive of those four Honorary Members, but of these, eleven members have resigned in the beginning of 1879, and four later on, four are considered to have resigned under Rule 6, and, it is with feelings of deep regret, I have to inform you of the death of one of our Members, Mr. P. E. PRISTORIUS, who died in November last. The number of the subscribing members being thus reduced to 137.

Of the eleven members who have resigned, only the four who resigned a few months ago have paid their subscriptions.

On the 31st December last, 106, out of the 143 subscriptions had been paid, and, with the exception of two which may be considered as withdrawn, the whole of the remaining subscriptions are likely to be paid.

With reference to the outstanding subscriptions for 1879, I may state that almost all the Members are residing abroad, hence the delay of collecting the debts.

By the abstract of the Cash accounts of the year, which I now lay before the Society, it will be seen that the receipts amounted to \$1,299.52, and the payments to \$695.75. The transactions resulting in a balance to the credit of the Society of \$603.77. The subscriptions for 1879 to be received in 1880 amount to \$186; and there were Bills for 1879 outstanding at the end of the year amounting to \$672.58.

The general result is shewn by the Statement of Assets and Liabilities, from which it will be seen that the net balance to the credit of the Society at the close of the year was \$117.19.

It was felt by the Council of the Society that a good opportunity offered itself to reprint a standard work like the "Hikayat Abdullah."

But to enable the Society to do the work an advance had to be made of \$98, and on its completion a further sum of \$202 was paid. For this \$300 the Society have recouped themselves by the sale of copies, amounting to \$300 in value, to the Education Department.

In addition to this, some \$40 or so has been realised by private sales of the work, but against this there is a sum of \$100, due to the Contractor for the work, and the Society is therefore some \$60 out of pocket on this account, which will be probably made up by further sales.

From the sale of the Journals of the Society I believe a sum of \$86 has been recovered, but accounts have not as yet been rendered by the Agents of the Society.

EDWIN KOEK,
Honorary Treasurer.

Singapore, 30th January, 1880.

STRAITS ASIATIC SOCIETY.

CASH ACCOUNT, 1879.

Balance of last account brought forward, ...	\$309 52
Subscriptions for 1878,	48 00
Do. 1879,	636 00
Sale of Journals,	6 00
Sale of "Hikayat Abdullah,"	300 00
	<hr/>
	\$1,299 52
	<hr/>
Publication of Journal,	\$340 80
Photographs,	35 60
Lithographs,	36 00
Printing "Hikayat Abdullah,"	98 00
Advertisements,	3 00
Allowance to Clerk and Collector,	128 00
Postage, &c.,	27 84
Stationery,	50
Miscellaneous,	26 01
	<hr/>
	\$695 75
Balance,	\$603 77
	<hr/>
	\$1,299 52
	<hr/>

ASSETS AND LIABILITIES,

1st January, 1880.

Assets.

Balance in hand,	\$603 77
Subscriptions, 1879, outstanding,	186 00
	<hr/>
	\$789 77
	<hr/>

Liabilities.

Bills outstanding, Postage, Clerk's Salary, Stationery, &c.,	\$ 24 48
Mission Press for Cartridge paper, &c., ...	40 10
Printing "Hikayat Abdullah,"	302 00
Publication of Journal No. 3, about ...	300 00
Subscription of Mr. VERMONT for 1880 in advance,	6 00
	<hr/>
	\$672 58
Balance to credit,	117 19
	<hr/>
	\$789 77
	<hr/>

EDWIN KOEK,
Honorary Treasurer.

The President's Address.

Gentlemen, I shall not trespass upon your time and attention for more than a very few minutes this evening. I would not consent to the proposal that an Address from the President should be announced as part of the programme for this meeting, for I felt doubtful whether I had anything to say, and sure that the very few words I might desire to speak would not deserve to be called an Address. But I find I cannot make up my mind to retire from the honourable position which your kindness entrusted to me for the second time a year ago, without a last word. You have heard the history of the past year, and the present financial position of the Society in the reports just read by the Secretary and the Treasurer. They give us reason, I think, to be satisfied with the work already done, and to hope that there is a future for our Society which is full of promise. The fact that three numbers of the Journal, all containing most valuable contributions to the general knowledge of this part of the world in which we live, and the races inhabiting it, have been already produced, and that a fourth number is in progress, shews very plainly that such a Society as ours was wanted in the Straits. Seeing how much information has come in since the creation of a proper organization for receiving and recording it makes one reflect with pain and regret upon the number of possible contributors to the special branches of knowledge the Society seeks to advance who have passed away "mute and inglorious" for the lack of such an organization. And from the same cause, I doubt not, much valuable matter which had been

already committed to writing has been put aside as useless, carried away to other lands, or has perished by mischance or carelessness. Of one such case at least I know. Some papers which were the result of the learning and experience of one of the most able of the older residents, the Hon'ble THOMAS BRADDELL, intended for publication in LOGAN'S "Journal of the Indian Archipelago," were lost after the valuable publication ceased to exist. And another series of papers from the same pen were entrusted to the editor of the short-lived "Journal of Eastern Asia," and met with the same fate as their predecessors.

The failure and the loss were due in both cases to the same cause. The whole enterprise was on the shoulders of a single individual, and a want of leisure, or of health, or of perseverance on his part, brought the whole thing to an end. We have a hope, as I said on the first occasion I had the honour of addressing this Society, that we may escape the danger, by the fact that we are a Society, and therefore that, when one man fails or drops away, another will be found to fill up his place in the ranks, and the work will go on.

I do not propose to review in detail the articles contributed to the pages of the Journal during the past year. I will only say of them that they seem to shew no sign of falling off, either in ability, or in permanent value.

It is very satisfactory that a Library has been commenced. The number of works in it is not large at present, and they consist, perhaps too exclusively, of the transactions of Societies like our own. But some progress has been made, and it has become recognised that the formation of a collection of books bearing upon our special subjects is one of the departments of the work we have undertaken to do.

No doubt one reason of the slow advance we have made in this direction is to be found in the proximity of the Raffles Library, which has lately been enriched by the LOGAN collection. But the list of scientific books upon the countries and the peoples of Malaya now on the shelves of the Raffles Library is by no means complete, and is perhaps unlikely to be made so, as a more popular style of literature is much more in demand. I do not doubt that in the future, the student of our special subjects will have to depend upon our Society for most of the books he may want to refer to, which are not already in the Raffles collection.

Two of the events of the past year, enumerated in the Secretary's Report, seem to claim special mention. One was the reception by the Society of Professor NORDENSKJOLD and his companions in the "Vega" on their homeward voyage, after having accomplished the North-East passage from Europe to China.

The other, which I consider of particular importance, is the publication by the Society of a new edition of the *Hikayat Abdullah*. This requires somewhat more consideration, because the action of the Council in the matter is liable to be challenged. There is the question, which was raised at one of our Meetings about another matter, whether it is within the scope of such a Society as ours to publish anything but the articles originally communicated to us and our own transactions. Now, if any considerable risk of pecuniary loss were involved in such publication, I should think that it would not be right to undertake it. But in this case we were secured, by the the kind co-operation of the Educational Department in consenting to take over a considerable portion of the edition at a fixed price. Being thus secured against sinking the subscribers' money, we have been enabled to do, for a most important piece of Malayan literature, just what was done by the liberality of Governments and enlightened individuals at the beginning of the Renaissance for many of the Greek Classics that had been nearly lost. We have brought it out again into the light of day, and have put it within the reach of those who may be benefited by it.

There is no doubt that the efforts of Government, of religious bodies, and of benevolent individuals to spread education amongst the people here are beginning to bear fruit, and that the natives are slowly awakening to the advantages of acquiring knowledge. But they have very few books, and the desire for them is not sufficiently strong as yet to make them willing to incur much labour or expense in procuring them. This must be done for them, probably for another generation at least. Now there are few books which they are so likely to read as the story of ABDULLAH the Munshi, who, with a singularly pure diction, and in a most popular style, has given a slight and partial, but still a very truthful sketch, of a most important period in the history of these Settlements, illustrated, as one may say, with the most graphic pictures of life and manners in a time which is fast passing out of memory. The restoring and circulating of a book of this kind is likely to be a stimulus both to those who are themselves acquiring the elements of learning, and to those who are setting their children to do so. It is also not improbable that it may have the effect of teaching the natives to value other remains of their own literature which are still in their possession, and even of encouraging some of the most cultivated

among them to make their own independent efforts in that field on which one of themselves achieved a great success. I consider, therefore, that, while the Society had its own proper objects in view when it undertook the preservation of this interesting example of Malay intelligence, it did not lose sight of them in putting it in the way of those for whom it was originally written.

RECEPTION OF PROFESSOR NORDENSKJOLD.

(*Extract from the "Straits Times" of the 4th December.*)

Mr. A. M. SKINNER, Honorary Secretary, opens the Meeting by reading the following Resolution of the Society, at a Meeting of the Council held on 3rd November :—

"The Council takes into consideration the information which has been received of the *Vega's* approaching visit to Singapore, and unanimously agrees to send to Professor NORDENSKJOLD the hearty congratulations of this Branch of the Royal Asiatic Society upon his successful achievement of a North-East passage in his remarkable voyage through the Polar Seas from Sweden to Japan."

"Should the *Vega*, under the command of Captain PALANDER, and the distinguished party, visit our port, it is resolved to offer such a recognition as may be practicable of the importance of Professor NORDENSKJOLD's achievements to science generally, and to those objects more particularly which the Asiatic Society exists to promote."

Mr. SKINNER explains that in pursuance of this resolution Professor NORDENSKJOLD and Captain PALANDER had been invited, thanks to the courtesy of the members of the Club, to meet the members of the Straits Branch of the Asiatic Society in the reading-room of the Club this evening, an invitation which both eminent men have kindly accepted.

The Venerable Archdeacon HOSE says :—

Professor NORDENSKJOLD,—In the name of the Straits Branch of the Royal Asiatic Society, assembled here to meet you, I have to offer you the most hearty congratulations upon the success of that great achievement which you, and your distinguished associates have just accomplished in effecting the North-Eastern Passage through the Arctic Ocean.

In all ages the North men have been bold enough to face the hardships of the frozen sea, tempted, in old times, by the desire of getting lands and wealth, and in our own better days by the hope

of adding to the knowledge of this world of ours which men have already acquired. But too often, the tale of Arctic Exploration has been one of disappointment and failure; too often the discoverer's voyage has ended in his own grave. To very few has a brilliant success such as yours been given. Indeed we may say there are not many Geographical problems remaining of the magnitude and importance of that which the voyage of the *Vega* has solved. The satisfaction to yourself of having earned such a reward by your twenty years of labour among the dangers of the Northern Ocean must be very great.

Whether the North-East passage comes to be used as one of the ordinary routes between Northern Europe and China, or not, the advantages of your difficult journey cannot fail to be real and lasting. If, as has been suggested in England, it should be found to demonstrate the possibility of placing meteorological stations—which can be duly supplied and relieved—at the most favourable points for observation on the coast of Northern Asia, so “doubling the range of time over which our weather predictions now extend, and immensely increasing the range of surface for which predictions are issued,” the beneficial results are indeed incalculable. In imagination we see countless sailors avoiding the storm which had it not been foretold, would have overtaken and probably destroyed them; and countless merchants rejoicing over the added security which attends their ventures. Perhaps too it is not too great a stretch of the imaginative faculty to picture to ourselves the toiling populations and the anxious Governments of this great Continent escaping or mitigating the horrors of famine by the timely provision which forecasts of unfavourable seasons would enable them to make. And if such things as these are likely to result from increased opportunities of observing meteorological fluctuations in the Arctic regions, it will be a vast multitude, both on sea and land, that will have reason to admire the skill and courage which made such opportunities attainable.

On the other hand, when merchant ships from the East and from the West are traversing in safety the course which your journey has marked out; when new markets are being formed for the manufactures and the natural products of both Europe and Asia; and when the produce of the richest province in Siberia is being distributed over the world; when, too, the material comforts of civilization, and the light of religion and education are being conveyed to such peoples as the Tschutschis, whose misery and destitution your charity relieved, it will be impossible to estimate the additions to the sum of human happiness which this voyage of the *Vega* will have made.

As we believe this is the last evening of your stay here, we beg you to accept our warmest good wishes for your journey home.

We shall look with the most intense interest for the accounts of your arrival and of the reception you will meet with, both from your countrymen and from all who have the progress of civilization and science at heart, in the great cities of Europe which you may visit. We shall ever consider ourselves fortunate that the homeward course of the first circumnavigator of Europe and Asia brought him past our Settlement at the extreme South of that great Continent, and enabled us to meet one, who may look forward to the happiness of being reckoned among the benefactors of mankind.

Professor NORDENSKJOLD replies as follows:—

“THE STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY,—The kind reception to-day by which the Straits Settlements’ branch of the Royal Asiatic Society has honoured the Members of the Swedish Expedition has for us quite a peculiar interest, which could be afforded in no other place and by no other learned Society in the world.

Having passed the North Cape of Asia, Cape Tscheliskin, or the much discussed Promontorium Tabin of Ptolomeus, where even in the hottest summer’s day the scanty vegetation and the scarce flowers are surrounded by ice and snow, where the land always was uninhabited, and where scarcely a man has been before us but the Russian Explorer whose name it bears; we at present enjoy the hospitality of a flourishing community in the southernmost part of Asia, where snow is unknown, and even during the winter a luxurious evergreen vegetation surrounds a numerous and thriving population. The contrast is so striking that one could hardly believe that it would be possible for men to sustain two so different climates.

I believe, however, that the horrors with which popular authors have surrounded the Northern Coast of Asia are much exaggerated. It is true the winter we passed at the verge of the Polar Circle on the Tschukschi Peninsula was very serious, with a constant snow monsoon and a temperature often below the freezing point of mercury, more severe indeed than the winter I passed seven years ago nearly eight hundred miles farther to the North at a place where the sun for nearly four winter months is constantly below the horizon.

But even in the far North the summer has its charms, the snow melts and evaporates. The soil is then, during a few weeks, covered with a flower carpet unrivalled in the South. The ice breaks and melts away along the shores in the latter part of the summer. And finally Southerly winds and warm currents from the Siberian rivers open a broad channel of ice free water from

Jenesej to Bering. It is in this channel that the *Vega* made her North-East passage.

I am persuaded this will not be the last time this channel will be navigated, as from immemorial time millions of birds emigrate from the extreme South to the shores of Northern Asia to breed and enjoy its short summer, so I think the time will come when numbers of seamen will, during some few weeks of every year, seek this coast for commercial purposes, importing merchandise to the mouth of the great and deep rivers of Siberia, and exporting from thence produce to Europe, Asia, and America, and I believe this navigation in the future will be attended with no peculiar dangers to the ships, or privations to the crews. For that aim, a more complete knowledge of the Polar regions, of the extension of land and sea, of the forming of the ice in the deep open ocean, of the currents in the Polar basin, the prevailing winds, &c., is of the utmost importance.

I am persuaded that these geographical desiderata will soon be supplied. For, with the exception of the Polar basins, all the oceans of the globe at present are pretty well known. Very few momentous problems are left for future explorers, and there will be, no doubt, a lively competition among all the seafaring nations to gain the last laurels left.

No people has done so much to lift the veil which has, for a long time, surrounded the icy regions as the people of England, and no nation can boast of such a large mercantile marine, such a number of hardy seamen and skilful navigators. The enthusiasm with which this people, even in the remotest parts of its dominions, embraces our undertaking has been a source of great pleasure to me, as a certain pledge that our voyage will soon be followed by others, and, finally, by practical results, of what importance we at present hardly can form an exact idea.

Once more I thank you all for the kind reception to-day.

Captain PALANDER exhibits several charts and maps, which are anxiously scanned, giving details of the "silent sea" over which the *Vega* voyaged.

The Professor hands to Dr. DENNIS, for the Museum, a specimen of quartz which he had brought from the extreme northern point of Asia.

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THE MARITIME CODE

OF THE

MALAYS.

By SIR STAMFORD RAFFLES.

PART II.

(Continued from Journal No. 3, p. 84.)

The long admitted opinion that the Malays possess no records whatever of their laws and customs, and that they are solely governed in their disputes by established customs and usages, referred to as occasion may require from memory only, seems to have been much strengthened by the observations contained in Mr. MARSDEN's account of Sumatra; which, from its being the only standard book in the English language containing a detailed account of the Eastward, appears to have been considered by many as applying generally, and thus calculated to fit all the countries denominated Malayan; whereas, the Island of Sumatra possesses in itself an almost inexhaustible fund for research and enquiry; and can only be considered as one of the almost innumerable States, and by no means the greatest in population or even in extent, of that comprehensive and unparalleled archipelago throughout which the Malayan nation is established.

The Island of Sumatra, as well as the Island of Java, Tanah Ugi or Bugis land (Celebes), Sulu, and the Moluccas (which, with Borneo, compose what may be properly termed the Malayan group) are peopled by nations radically distinct from the Malays; who speak languages entirely different, and use various written characters original and peculiar to each; these nations are governed by

their own Laws and Institutes; and if we except the State of *Mc-nangkabau* on the Island of Sumatra, it is on the shores of these Islands only, and in the Malay Peninsula, that the Malays are to be found. Whatever may have been the origin of the *Malayan* nation, the population of these various and extensive Islands could never, according to any natural inference, have proceeded from the Malays; but the reverse, more probably, may have been the case, whatever may have been the extent borrowed from a more foreign source.

Notwithstanding, therefore, the idea of Mr. MARSDEN that the various dialects of the Malayan tongue have experienced such changes with respect to the purposes of intercourse, that they may be classed into several languages differing considerably from each other, I cannot but consider the Malayan nation as one people, speaking one language, though spread over too wide a space to preserve their character and customs in all the maritime States lying between the Sulu Sea and the Southern Ocean, and bounded longitudinally by Sumatra and by the Western side of Papua or New Guinea; but as that point more naturally belongs to a dissertation on the origin of the nation and of its language, it need not be attended to here (where the subject is only alluded to); as it might be necessary, in finding out those boundaries to which the *Malayan* laws extend, to establish such distinctions and general definitions as may assist in its explanation and more ready comprehension.

The laws and customs of the Malays may, therefore, be considered either separately, or as they have reference to those of the more ancient and original inhabitants of the Eastern Islands with whom they are now so intimately connected. What may be termed the proper laws and proper customs of the Malayan nation, as it at present exists, will first be adverted to.

Independently of the Laws of the Koran, which are more or less observed in the various Malay States according to the influence of their Arabian and Mahomedan Teachers, seldom further than they affect matters of religion, marriage, and inheritance, they possess several Codes of Laws denominated *Undang undang*, or Institutes, of different antiquity and authority, compiled by their respective sovereigns; and every State of any extent possesses its own *Undang undang*. Through the whole there appears a general accordance; and where they differ, it is seldom beyond what situa-

tion and superior advantages or authority have naturally dictated. Many of the *Undang undang* contain the mere regulations for the collection of the duties for trade and the peculiar observances of the Port ; while others ascend to the higher branches of civil and criminal law.

From the comparatively rude and uncivilised character of the Malay, neither learned disquisition, nor even general argument, is to be looked for ; but simple ideas, simply expressed, may illustrate character better than scientific arrangement or refined composition ; and, in this point of view, however local or particular the subject may be, the Institutes and Regulations of so extensive a maritime nation must be interesting.

Considering, therefore, that a translation of their Codes, digested and arranged according to one general plan, might be as useful in forming and insuring a more secure intercourse among this extraordinary and peculiar nation, as it might be interesting in illustrating the unjustly degraded character of so extensive a portion of the human race hitherto so little known, whether with respect to what they are, or what they were, I have long been engaged, as far as the severe duties of my public situation would admit, in collecting, at much trouble and considerable expense, Malay manuscripts of every description ; and particularly copies of the *Undang undang Malayu*, which, with the various collections of *Adat*, or immemorial customs, and what may be usefully extracted from the *Sejara* and *Akal Malayu*, or annals and traditions of the Malays, comprize what may be termed the whole body of the Malay laws, customs, and usages, as far as they can be considered original, under the heads of Government Property, Slavery, Inheritance, and Commerce.

On the Eastern side of Sumatra, the Malay States of Achin and Palembang may be considered as of the most importance. From these States I already possess one copy of the *Undang undang Achih*, with a short account of the *Undang undang Siak*. Further copies of these, as well as of the Institutes of Palembang, I have reason to believe, are within my reach.

The laws of Achin are peculiar, on account of the severity of the criminal laws ; and although it may be presumed that they were borrowed from the more ancient inhabitants of the Island, they are interesting in as far as they may have been generally adopted by

the Malays in the Straits of Malacca; and may have given rise to that sanguinary disposition by which they are usually characterised.

Those of Siak have a peculiar interest from the long established connection between that State and the *Undang undang* source in the interior. The Siak River takes its rise in the Menangkabau country, and has obviously been the principal outlet from the rich and populous countries in the interior, of which so little is known.

The Malay customs and usages on the West Coast of Sumatra, I apprehend to be so much blended with those of the more original inhabitants of the Island, that even if there was a State among them of sufficient importance to have its own Institutes, it would scarcely deserve consideration in the general arrangement of what is purely Malayan; and they are, consequently, unattended to.

Of the Malay Peninsula, the principal States entitled to notice on the Western side are those of Kédah, Malacca, and Johor; and on the Eastern, those of Trénggānu, Patāni, and Pahang. From these I have obtained and collected several copies of the *Undang undang Kédah*, the *Undang undang Malaka*, and the *Undang undang Johor*. The States on the Eastern side of the Peninsula, with the exception of Patāni which has been considerably influenced by the Siamese, seem generally to have admitted the superiority of the Malay Government, first established at Singapore and afterwards at Johor.

On the Island of Borneo, the several Malay States have Regulations and Institutes peculiar to each; not differing in any material degree from those of the Peninsula. Some of these I have already obtained, and others are in part transcribed.

The Malayan Code, stated to have been compiled during the reign of Sultan MAHMUD SHAH, of which I have three copies, treats principally of commercial and maritime usages: and is, in these branches, intended to form the text; whilst the Institutes of Johor, from the intimate connection which appears always to have existed between Malacca and the Southern part of the Peninsula, may be useful as a supplement on these points; at the same time that it will branch out into civil and criminal law generally and the general principles of communication between the different States.

The Kĕdah Code may, in like manner, form the text for such part of the Institutes as may be most usefully applied in the intercourse of Europeans; and will tend to a general understanding of the character and usages of the Malay countries in the immediate vicinity of the British Settlements. This State, until the establishment of the English at Pulo Pinang, possessed respectable commerce; and still retains its Malayan Government and Institutions, though reduced in importance, and applicable only to internal affairs.

The Institutes of the smaller States, as of Sĕlĕngor, Pĕrak, and others, may only require notice as far as they differ from the general Codes of the superior States.

As the population of the Malayan Peninsula has excited much interest, my attention has been particularly directed to the various tribes stated to be scattered over the country.

Those on the hills are usually termed *Semang*, and are woolly-headed; those on the plains *Orang benua*, or people belonging to the country, the word *benua* being applied by the Malays to any extensive country as *benua China*, *benua Kling*; but it appears to be only the Malay plural of the Arabic word *bin* or *beni*, signifying a tribe. The early adventurers from Arabia frequently make mention in their writings of the different tribes they met with to the Eastward; and from them, most probably, the Malays have adopted the term *Orang benua*.

I had an opportunity of seeing two of those people from a tribe in the neighbourhood of Malacca. It consisted of about sixty people. The tribe was called *Jokang*. These people, from their occasional intercourse with the villages dependent on Malacca, speak the Malayan language sufficiently to be generally understood; they relate that there are two other tribes, the *Orang benua* and the *Orang udai*. The former appears the most interesting as composing the majority; the latter is only another name for the *Semang* or *Kafris*.

From the intercourse and vicinity of the *Jokang* tribe to Malacca, they have adopted many Malay words not originally in their language; and the following short specimen may, perhaps, tend to illustrate their connection, and to evince how far they possess a peculiar language. They are not circumcised, but appear to have re-

ceived some instruction regarding *Nabi Isa*, or, as they pronounce it, *Isher*. They have no books or peculiar word for God, whom they designate by *Deus*, evidently Portuguese. The men are well formed, rather short; resembling the Malays in countenance, but having a sharper and smaller nose. They may have but one wife, whether rich or poor, and appear to observe no particular ceremony at their nuptials; the consent of the girl and that of the parents once obtained, they are united as man and wife.

The *Jokang* language, in general, coincides with the Malay, as in the following instances:—

Earth	...	...	...	...	...	Tanah
Fire	...	...	...	...	...	Api
Fish	...	...	...	...	...	Ikan
Bird	...	...	...	...	...	Burong
Eye	...	...	...	...	...	Mata
Nose	...	...	...	...	...	Hidong
Teeth	...	...	...	...	...	Gigi
Belly	...	...	...	...	...	Prut
Sun	...	...	...	...	...	Mata-hari
Mouth	...	...	...	...	...	Mulut
Eyebrow	...	...	...	...	...	Këning
Old	...	...	...	...	...	Tuba
Good	...	...	...	...	...	Baik

The numerals are also the same as in Malay.

In the following instances they differ from the Malay:—

Moon	...	...	...	...	Hunter Ishub (the) laid spirit.) }
Stars	...	...	...	...	Chiang
Water	...	...	...	...	Yehs
Tiger	...	...	...	...	Kokang
Dog	...	...	...	...	Kayape
Bear	...	...	...	...	Seho
Elephant	...	...	...	...	Berenkel
Rhinoceros	...	...	...	...	Vesaki
Foot	...	...	...	...	Tamen
Child	...	...	...	...	Merbodo
Infant	...	...	...	...	Opayct
Arrows	...	...	...	...	Tornan
House	...	...	...	...	Cheringu

Head	...	...	.	...	...	Retah
Wild-hog	...	...	...	...	...	Chang Khok
Devil	...	...	...	...	...	Choling

As the relations that may have existed between the State of Menangkabau on the Island of Sumatra and the Malay Peninsula is not generally known, the following translation of a Malay manuscript, to which I give some credit, may be interesting. The circumstances related are without date or authority, but it is in a great degree confirmed by the general history of Johor, and the present state of the country in the neighbourhood, as well as by the existence at this day of another Malay State of considerable extent, situated in the interior of the peninsula, and deriving its authority from Menangkabau in Sumatra. The State alluded to is that of Rambau, inland of Malacca, the Raja of which, as well as his Officers, receive their authority and appointments from Sumatra. Communication is carried on in the Malay Peninsula, through the River Linggi in the neighbourhood of Malacca, and that of Siak on the Sumatra side. The Malays of Rambau, with whom I have now had frequent communication, adopt the broad dialect of the Malays of Sumatra; changing the *a*, at the end of a word into *o*,— a peculiarity which may be still observed among many of the inhabitants of the southern part of the Peninsula :—

“ Many years ago, the Raja of Johor had an only daughter, the fame of whose beauty reached the ears of the illustrious son of the Raja of Menangkabau, whose residence is at Pagaruyong in Pulau Percha and whose power is mighty. The young Prince enamoured with the enchanting descriptions of this beauty, entreated his father's permission to make the voyage to Johor for his recreation, and the Raja his father was pleased to comply with his request.

“ The young Prince accordingly embarked from the shores of Pulau Percha, attended by a numerous retinue suited to his high rank and splendid fortune.

“ On the arrival of the Prince from the Island of Sumatra in the Straits of Johor, he was desirous of immediately proceeding up the river, but the Raja of Johor, alarmed at the unexpected appearance of so large a fleet with a Royal Standard, refused him admittance. The Prince, determined on proceeding, entered the River; and being opposed by the *Johorians* a severe battle ensued,

in which the men of Johor were defeated, and obliged to retreat in confusion.

“On the result of the action being made known to the **Raja** of Johor, he assembled his Nobles and Officers of State, and advised with them as to the conduct that should be pursued, fearful that the men of Johor, who were worsted in the first engagement, might not have the power or courage to stand in a second. It was their unanimous opinion, that the Prince should be invited to proceed up the River on friendly terms, and the Prince was accordingly invited.

“The Prince lost no time in proceeding with his suite up the River, where they landed from the Royal Prahú, and, he was received as a Raja high in rank. The Raja of Johor then enquired of him the business that had brought him there, and what were his wishes, to which the Prince replied, that he was enamoured of his daughter, and came to solicit her in marriage. The Raja, having consulted with his Nobles and Officers of State, agreed to the marriage; and a place was allotted for the residence of the Prince and his followers. In a short time the Prince was married to the daughter of the Raja, and they lived together in the district that had been allotted to them; and their happiness increased every day. How long did this last?

“The Prince soon became delighted with his Princess, and so pleased with the attentions of the Raja of Johor, and the compound or district allotted to him, which now bore the name of *Kampung Menangkabau*, that he thought not of returning to the territories of his Royal father, but remained in Johor with his followers; many of whom married with the women of Johor, so that their numbers increased daily.

“The Raja of Johor having afterwards conferred on the Prince the title of *Yang Dipertuan Kechil*, and, in consequence, given him considerable power and authority in Johor, the Prince exercised it with great severity. The increasing consequence of the Prince, added to his severity, alarmed the Raja Muda's friends and adherents, who were very numerous, and they consulted as to the measures that should be taken. The Nobles were so enraged that the power of Government was almost entirely taken out of the hands of the men of Johor, and that a stranger should assume au-

thority, that they respectfully submitted the circumstance to the serious consideration of the Raja, requesting that the whole of the Menangkabaus might be removed from Johor, or they would be soon enslaved by them.

‘The Raja listened not to their request ; and the Raja Muda becoming more enraged, he again assembled his friends and adherents, and the number of those who were dissatisfied with the Menangkabaus being allowed to remain in Johor becoming very great, they unanimously agreed, to the number of above eight hundred, to proceed, with long crises, into the compound of the Menangkabaus and put them to death ; this resolution being fixed at midday. They were desirous, however, of securing from danger the daughter of the Raja, and, accordingly, previous to the attack, a few men entered the compound at sunset unobserved, and brought the Princess in safety to the Raja Muda.

“The Prince, entering the apartment where he expected to find the Princess, searched in vain for her ; and aware of the enmity of the Raja Muda, he instantly assembled all the Menangkabaus ; the gong was sounded and all were in arms.

“Accompanied by all the Menangkabau men who were in the compound at the time, the Prince sallied forth in search of his Princess ; no sooner were they without the compound than the Raja Muda, hearing them approach, advanced against them ; a severe battle ensued, which lasted from before midnight until daylight next morning, and in which four hundred of the men of Johor were slain.

“In the morning the Prince re-entered the compound, and was closely followed by the remaining force of the Raja Muda ; these, however, were soon slain to a man by the Menangkabaus, and the Raja Muda only escaped with his life, having taken the precaution of returning to his house unobserved, before daylight.

“The Prince, exasperated at the treacherous conduct of the men of Johor, and offended that the Raja should permit the Raja Muda thus openly to attack him, proceeded the next morning with all his men in order to give battle to the Raja himself, to revenge the ill-treatment he had received, and, if possible, recover the Princess, his wife. A severe engagement took place, which last-

ed all day, and with the darkness of the night, the men of Johor fled in every direction.

“The Raja proceeded to Tringgânu, and the Raja Muda with his family took shelter in a neighbouring wood.

“Intimation of the place of the Raja Muda's retreat being conveyed to the Prince, he immediately proceeded thither, and completely surrounded him. The Raja Muda finding himself in this extremely awkward position, and no hope of escape left, put his family to death one by one, in order that they might not fall into the hands of the enemy; after which he went forth from the interior of the wood and endeavoured to rush through the Menangkabaus who surrounded it, but in vain; being repulsed in every direction he threw down his sword, and was in a few moments slain. The Prince having thus revenged himself on the Raja Muda, and finding that the Raja of Johor had fled to Tringgânu, pursued him thither. On the Prince's arrival at Tringgânu he demanded of the Raja, that the Raja of Johor should be given up to him, and the Raja of Tringgânu complied with his request; and the Raja of Johor being delivered up was immediately put to death by the enraged Menangkabaus.

“The Prince then recovered his wife from the Raja of Tringgânu with whom she had been left by her father; and having remained a few days at Tringgânu, he returned with his followers to Johor. At Johor he remained till such time as the Prahus could be repaired and victualled for the voyage, and then embarked with the Menangkabaus for the kingdom of his father.

“Several, however, of the Menangkabaus remained in the country of Johor, in consequence of their being united in marriage to the Johor women. The country of Johor, which was previously well cultivated, was soon overgrown with wood; but the compound in which the men of Menangkabau resided, still bears the name of “Kampong Menangkabau;” and many people are still to be found scattered over the country who call themselves Menangkabaus, as it was for many years that the Prince resided in that country, and those connected with him and his followers had become very numerous.”

The ancient connection that existed between Malacca and Johor is particularly noticed in Malayan History, according to which, the first Raja of Malacca, Sultan ISKANDER SHAH, afterwards, on his embracing the Mahomedan faith, called Sultan MAHMUD SHAH, is supposed to have been a Raja of *Singapura* (an ancient Malay State near the site of Johor), who had taken refuge there on his kingdom being invaded and destroyed by an armament from the Island of Java. The subsequent flight of the Malacca Raja to the Southern part of the Peninsula, on the establishment of the Portuguese, is related in several Malay books in my possession; from one of which the following is a literal translation. Malacca is considered as the principal State on the Peninsula. The fall of its native Government is interesting, although the records must be of modern date. Sultan MAHMUD SHAH, the present Raja of *Lingga* and *Rhia*, whither the seat of Government has long been transferred from Johor, still traces his descent from the Rajas of Malacca.

Translation of a Malayan Manuscript entitled a History of former times, containing an account of the arrival of the Portuguese at Malacca.

“It is related, that ten Portuguese vessels from Manila arrived at Malacca for the purpose of trade, during the reign of Sultan AHMED SHAH, at a time when that country possessed an extensive commerce, and everything in abundance; when the affairs of Government were correctly administered, and the officers properly appointed.

“At the time that their ships arrived, the fort was composed of *Nibong alas*; how many Portuguese entered the fort, and with what presents of gold, of dollars, of cloths, and of Manila chains, did they present themselves before the Raja, and how pleased to excess was Sultan AHMED SHAH with the Portuguese; whatever the Commander required, Sultan AHMED SHAH was ready to grant; but how many of the *Bñdahára* and *Tëmenggongs*, with due obedience, urged the Raja to be on his guard against the Portuguese, ‘for,’ said they, ‘the most experienced among us does not recollect a misfortune so great as the arrival of the Portuguese;’ to this the Raja would reply ‘alas! revered Bñdahára and you respected Tëmenggongs, you know nothing when you

'state that these white men will do what is wrong in our country.'

"For forty days the Portuguese ships traded at Malacca, but still the Portuguese Commander remained on shore presenting dollars by the chest, and gold; and how many beautiful cloths did he present to the illustrious Sultan AHMED SHAH, so that the Sultan was most happy.

"The Bëndahâra and the Tëmënggongs still remained of the same opinion respecting the Portuguese, and were not well inclined towards them; but finding that their representations were not attended to, nor well received by the Raja, they ceased to make them. To how many of the rich and great men did the Commander of the Portuguese present Manila chains, and how pleased was every one with the Portuguese; the Bëndahâra and the Tëmënggongs were alone dissatisfied.

"After this Sultan AHMED SHAH said to the Commander of the Portuguese, 'what more do you require from us that you tender us such rich presents?' To this the Commander replied 'we only request one thing of our friend, should he still be well inclined towards the white men;' whereupon Sultan AHMED SHAH said 'state what it is, that I may hear it, and if it is in my power I will comply with the request of my friend.' The Portuguese answered, 'we wish to request a small piece of ground to the extent of what the skin of a beast may cover;' 'Then,' said the Raja, 'let not my friends be unhappy; let them take whatever spot of ground they like best to the extent of what they request.'

"The Captain highly rejoiced at this; and the Portuguese immediately landed, bringing with them spades, bricks and mortar. The Commander then took the skin of the beast, and, having rent it into cords, measured therewith a piece of ground with four sides, within which the Portuguese built a store house of very considerable dimensions, leaving large apertures in the walls for guns; and when the people of Malacca enquired the reason of the apertures being left, the Portuguese returned for answer, 'they are apertures that the white men require for windows,' so that the people of Malacca were satisfied and content. Alas! how often did the Bëndahâra and the Tëmënggongs approach the Raja with a request that the white men might not be permitted to build a large house; but the Raja would say, 'my eyes are upon them, and they are few

'in number; if they do what is wrong, whatever it may be, I shall see it, and will give orders for their being massacred;' literally, 'I will order men to *amok* (or, as it is vulgarly termed, *run amok*) among them;' notwithstanding this, the Bëndahâra and the Tĕ-mĕnggongs remained dissatisfied in their hearts, for they were wise men.

"After this, the Portuguese, during the night, conveyed into their store-house cannon, and they landed small arms packed in chests, saying the contents were cloths; and in this manner did the Portuguese deceive and cheat the people of Malacca.

"What the Portuguese next did, the people of Malacca were ignorant of; but it was not long before the store house was completed; and when all their arms were in order, then it was that at midnight, at a time when the people of Malacca were asleep, that the Portuguese began to fire off their guns from the Fort of Malacca.

"They soon destroyed all the houses of the people of Malacca, and their *Nibong* Fort; and it was during the night when the Portuguese first attacked the people of Malacca, that Raja AHMED SHAH with his people, fled in all directions, for none could remain to oppose the Portuguese.

"Thus did the Portuguese gain possession of Malacca; whilst Sultan AHMED SHAH fled to Moar, and from thence, in a short time, to Johor, and afterwards to Bintan, to establish another country; such is the account of the Portuguese seizure of the kingdom of Malacca, from the hands of the Sultan AHMED SHAH.

"It is related, that the Portuguese remained in quiet possession of the country of Malacca for three years; after which they sent letters to their great country, which is called Goa, giving an account that the kingdom of Malacca was conquered. As soon as this intelligence arrived, the Raja of the Portuguese was exceedingly happy, and in about two months after he answered the letters, and ordered the Portuguese to build the Fort at Malacca of iron-stone, and that the form of the Fort should be like that at Goa; such was the occasion of the Fort of Malacca resembling that of Goa.

“As soon as the letters arrived at Malacca from the Raja of Goa, the Portuguese who were in Malacca ordered such of the people as had remained there to bring iron-stones for the Fort from Kwala Linggi, Perlan Upi, Batu Bras, Pulau Java, a small Island near Malacca, from Telur Mass, from Pésan Pringgi, from Pulau Burong, and from the country in the interior of Malacca; and the price the Portuguese paid for them, was at the rate of 30 dollars per 100 stones of large, and 20 dollars per 100 stones of small size. For the eggs which they used in their mortar, the Portuguese paid at the rate of a *wang baru* (new coin) for each. For lime (*kapur*) they paid fifteen dollars for a *koyan*; and the coolies employed digging away the hill, were paid at the rate of half a dollar each for one day's work. During thirty-six years three months and fourteen days the Portuguese were employed in the construction of the Fort; and then it was completed.

“From this time the Portuguese remained in quiet possession of Malacca about nine years and one month, when the country once more began to flourish, and the trade became extensive on account of the quantities of merchandise brought there from all quarters. Such is the account of the country of Malacca under the Portuguese.

“It is related, that after this period a Dutch vessel arrived at Malacca for the purpose of trading; the vessel's name was *Asterlenden* and that of the Captain IBER. The Captain perceived that Malacca was a very fine place, and had a good Fort, therefore, after the Dutch vessel had traded for fifteen days he set sail for Europe, and arriving after a considerable time at the great country, he gave intelligence to the great Raja of what he had seen of the beauty of Malacca, the extent of its commerce, and the excellence of its fort. On this the Raja of Europe said, ‘If such is the account of Malacca it is proper that I should order it to be attacked;’ twenty-five vessels were thereupon ordered there by the Raja of Europe for the purpose of attacking Malacca, and, troops being embarked on each, they first set sail for the kingdom of Bantam in the country of Java, where the Dutch were in terms of friendship.

“At Bantam they found two Dutch ships and a ketch, and after having taken on board buffaloes and provisions for the use of the persons on board the vessels, they sailed for Malacca.

“As soon as the fleet arrived at Malacca the Commander sent a letter to the Portuguese, telling them to hold themselves in readiness, as it was the intention of the Dutch to commence the attack on the morrow at midday. To this the Portuguese replied, ‘come when you please we are ready.’

“On the next day the Dutch commenced the attack, and the war continued for about two months, but the country of Malacca was not carried; and the Dutch returned to Bantam, where they remained quiet for some time with the intention of returning to Europe; but all the great men on board the vessels feeling ashamed of what had happened, held consultation respecting another attack on Malacca; they then proceeded against it a second time, but it did not surrender. The Dutch then sent a letter off to Johor in terms of friendship to the Sultan, requesting his assistance in the attack of Malacca: with this the Raja of Johor was pleased, and an agreement was entered into between the Raja of Johor and the Dutch, which was sworn to, so that the Dutch and Malays were as one as far as concerned the taking of Malacca. An agreement was made that the Dutch should attack from sea, and the people of Johor by land; if the country surrendered the Dutch were to retain the country and the cannon, and everything else that might be found within Malacca was to be equally divided between the Dutch and the people of Johor.

“When the terms were agreed upon, the men of Johor and the Dutch sailed for Malacca; and after fighting for about fifteen days from the seaside, many were slain, as well Portuguese as Malays and Dutch. The Malays then held a consultation and began to think that if they fought against the white men according to this fashion, Malacca would not fall in fourteen years.

“It was therefore, agreed upon by all the Malays, that fifty men should enter the Fort of Malacca and run *amok*.

“The Malays then selected a lucky day; and on the 21st of the month, at 5 o’clock in the morning, fifty Malays entered the Fort did *Mingamol*, and every Portuguese was either put to death or forced to fly into the interior of the country, without order or regularity.

“On this all the Malays plundered to a great extent in Malacca, and the whole was divided between the men of Johor and the

Dutch, according to their agreement.

“The men of Johor then returned to their country, and the Dutch remained in possession of Malacca; and from that time to the present, the Dutch and the men of Johor have been on the strictest terms of friendship.

“This is the account of former times.”

To return to the subject of the *Undang undang Malayu*, it will appear, from what I have previously stated, that the collection, as far as regards the Malayan nation separately, is nearly completed, but as I have in view the more extensive plan of embracing the original institutes of the various nations among the eastern Islands, some time may elapse before it may be in any considerable degree of forwardness.

Of those there will be the institutes of Java and of the Bugis States on the Island of Lelakussun, which are first in importance.

On the Island of Java there are several *Undang undang* celebrated to the Eastward, but as the whole Island of Java was once under the dominion of the ancient Emperor of Susuhouang GIRE APOR that is still acknowledged to a certain extent, these may no doubt be traced to one source and authority; the difficulty that has hitherto existed in communicating with Java in consequence of the Dutch establishment, has prevented the acquisition of the most importance. The Javanese laws are arranged in native codes of considerable antiquity, and were collected many years back by the Dutch Government for the guidance of their different officers; of this collection I possess a copy, which will at any rate assist in the compilation or translation of more genuine codes from native authority, whenever circumstances may admit of a communication being opened with the Javanese Rajas and Nobles.

From the Bugis and Macassar nations of Tanah Ugi (Celebes) I have already received detached parts of the *Undang undang*; but the copies that have yet reached me are so incomplete and inaccurate, and bear such recent traces of being but imperfect transcripts from a better digested and regular code, that they cannot be depended on, and rather excite than satisfy enquiry. I have long adopted

measures with the view of obtaining if not originals at least more perfect transcripts, in which I have every reason to expect I shall be successful. The two principal codes on this Island are those of Macassar and Boni. The laws as well as the history of the Bugis States are of considerable antiquity, perhaps far exceeding those on the Island of Java; these are preserved in books, the greater part of which are extant, but only to be found in their purity inland.

With respect to the Sulu Islands, I have a short account of their laws and usages, though no regular code. Several interesting particulars connected therewith have been collected by Mr. ALEXANDER DALRYMPLE, and printed in the "Oriental Repository."

Of the Moluccas, I have not yet been able to obtain further information than what has tended to confirm, in every respect, the detailed and full account given by VALENTYN; but as these Islands have lately fallen into the hands of the English, whatever may be desiderated from that quarter may easily be obtained. Though the interior of the Islands still possesses an original population, their government has long been Malayan.

As nothing beyond an imperfect description of a few original tribes has yet been obtained respecting the inland population of Borneo, it may be inferred, that as there appears to have been no original nation of authority, or of extent adequate to reach the shore or to be known by any of the States that have been established on the coast, their institutes, if they possess any, cannot be important, as they have not had any effect on the general population of the Eastern Archipelago.

On Sumatra, Mr. MARSDEN has so well and diligently trodden the ground, that we cannot, perhaps, contrary to his assertion, expect to find written laws and institutes among any of the original nations.

The compilation that has been made by the English Resident will form a valuable standard for comparison with the laws and customs of the more Eastern Islands, but at the same time a more extensive research into the interior, if unsuccessful in its principal object, cannot fail to be interesting, in as far as it may lead to a more intimate acquaintance with the Battas and Merangkabaus;

the former of which may be considered as the original population of the Island, while the establishment of the Menangkabaus may be compared to that of the Moguls on the Continent of India. In the *Ketchehalima*, or "Fine times of the Battas," adopted by the Malays, of which I have a copy, the divisions of lucky and unlucky times for undertaking any affair are expressed by the terms *Masewara Bisma Bihana Sulala*, or, more correctly pronounced, *Mukiswara Wishna Birahana Sulala*, corresponding to the Hindoo Deities.

The table for calculating superstitions is extremely simple.

To the collection that has already been made of the various laws and usages of the Malays, Sumatrans, Bugis, Maccassars, and Sulus, must be added the Mahomedan Laws of Inheritance, printed by the Dutch at Batavia in 1760, in 102 articles, Dutch and Malayan; of this I possess a copy.

As the collection is so various and extended, the compilation must necessarily be deferred until the best authorities procurable can be referred to, and, if possible, the leading native courts visited. I request to present to the Asiatic Society a sketch of the Maritime Code of the Malays as translated from the duplicate copies I have brought with me to Bengal, and which, when corrected by more original copies that I may hereafter obtain, and elucidated by notes corresponding with the general plan of the undertaking, I purpose shall form six books of the Malay Laws.

In tracing back the Malayan laws to that of the more ancient nations on the Islands of Sumatra, Java, and Celebes, and from thence perhaps, on one side to the Continent of India, and on the other to the large Islands in the South Seas, a wide field will be opened for research, as well into the original, as into those extraordinary languages which, in the proportion that they are correctly spoken or written, seem to approach the Sanscrit.

The comparatively modern origin of the Malays is a fact so generally admitted, and universally supported by all their writings and traditions, that it is difficult to account for the extraordinary opinion laid down by the author of the sketch * of an intended

* Entitled "A Rough Sketch of part of an intended Essay towards ascertaining deducting, elucidating and correcting established Mummings of the Juhwa or Juhwi Language, vulgarly called the Malay Language," by S. S., published at Prince of Wales' Island, in 1807.

Essay on the Malayan language, that the Arabians and Persians have borrowed their present alphabetical characters from the Malays, an opinion that could only hope to attract attention from the confident manner in which it is asserted. The proofs that seem to have occurred to the writer of the language being from the primeval stock of Java, and one of the sons of Japheth, the third son of Noah, from the roots of the old Persian and the Sanscrit and Arabic derivatives and compounds which have been formed, may as well be adduced in supporting a similar comparison between the English and Latin tongues; we should be rather surprised to find the former, from the number of ancient words it has adopted, asserted to be the parent of the Roman tongue.

It is easy and natural to account for the Malays having, in their religion, adopted the written character of the Arabs; and I have no hesitation in asserting, that neither Malay writings nor inscriptions, in their present character, can be traced back to periods of greater antiquity than the alleged invention of the modern Arabic alphabet, or beyond the epoch at which the great intercourse between the Arabian and the Eastern nations took place. Admitting however, that more early writings did exist, there is no reason why they may not have been preserved in Sumatra in the more ancient and original characters of the Battas, the Rejangs, or the Lampongs; in Java and the Balatas, in the characters of the Javandore and Bugis nations; and even in the Malay Peninsula, by a modified character of the Siamese.

For the component parts of the Malayan language, as it at present exists, and the sources from whence we must trace the origin of the nation and its language, I beg to refer to the enlightened statement, printed in the transactions, by the author of the "Essay on the Indu-Chinese Nations," whose enlarged views and determined position will, I am convinced, be the more confirmed and verified, in the proportion that they may be enquired into.

The most obvious and natural origin of the Malays, is that they did not exist, as a separate and distinct nation, anterior to the arrival of the Arabians in the Eastern Seas. At the present day they seem to differ from the original nation from which they sprung, in about the same degree as the Chuliah or Kling differs from the Tamul or Telinga on the Coromandel Coast, or the Mapillas of Mar-

taban differ from the——,* both which people appear, in like manner with the Malays, to have been gradually formed as nations, and separated from their original stock by the admixture of Arabian blood, and the introduction of the Arabic language and Moslem religion.

The word *Jawi*, so much insisted on, is the Malay for anything mixed or crossed, as when the language of one country is written in the character of another; it is termed *Bhasa Jawi*, or mixed language, or when a child is born of a Kling father and Malay mother, it is called *Anak Jawi*, a child of a mixed race: thus the Malay language being written in the Arabic character is termed *Bhasa Jawi*, the Malays, as a nation distinct from the fixed populations of the Eastern Islands, not possessing any written character whatever but what they borrow from the Arabs.

With respect to the Maritime Code, which I have now the honour to lay before the Society, it has been selected on account of its singularity. The power of life and death vested in the *Nacodah* may be considered as purely Malayan, or at any rate to have had its origin in the Eastern Islands, the Arabs, from whom alone they could have borrowed a foreign Sea Code not possessing, as far as I have been able to ascertain, any treatise whatever on Maritime Law or in any instance admitting the authority of the *Nacodah*, or Captain, of a vessel to inflict capital punishment. In this point of view, the paper, even in its present state, may not be uninteresting, while it may tend in a slight degree to account for, if not reconcile, some of the peculiarities of a nation generally believed to be guided solely by individual will and passion.

* Unintelligible.

ABOUT KINTA.

BY

H. W. C. LEECH, L.L.B., F.C.D.

PART I.

(Read at a Meeting of the Society, held on the 13th October, 1879.)

In the following paper, I propose giving a short description of this most interesting and, to the outer world, almost unknown part of the country.

The Pêrak River, the largest river on the western side of the Malay Peninsula, flows nearly the whole length of the country, taking its rise in the northern frontier and falling into the sea a few miles North of the Bernam River, the southern boundary. Nearly all its water is drawn from the tributaries on the eastern (left) bank, and it is of the country drained by those tributaries that I write.

Beginning from the North, about 12 or 15 miles above Kwala Kangsa, we have the mouth of the Plus. From native report, the valley drained by this river is known to be very extensive, the soil exceptionally good, and the mineral resources considerable; tin, which exists all over Pêrak, is worked there to a small extent by the Malays, and gold is known to exist. A jungle path, with easy gradients practicable for elephants and horned cattle, exists along the valley of the Plus, across the water shed of the peninsula into Patânî, and oxen have frequently been brought from there to Lârut

viâ Kwala Kangsa. A continuation of the road at present existing from Lârut to Kwala Kangsa, or, better still, I believe, a light tramway, will not only open up the extensive valley of the Plus, but will also, no doubt, in time attract a large portion of the products of Patânî, which, in consequence of the North-east monsoon, cannot find an outlet to the sea on the East coast for nearly six months of the year.

Till quite recently, this valley had never even been visited by an European; but during the present month Mr. DEANE, a gentleman from Ceylon who is in treaty with the Government of Pêrak to undertake a survey of the country, has gone there from Kinta, and I quote the following passages from a letter which I received from him from the Plus, dated 5th June, 1879 :—

“From Chumor I went to Lankor, on the right bank of the river Kurubu, a tributary of the Plus, which takes its rise on the northern slopes of the Gunong Robinson range, not far from the peak itself.”

“This Kurubu is a river of considerable size, is pretty fast, and must drain a considerable area. Its course from rise is N.W.” Here I may remark that I am very much inclined to think that this river, the Kurubu, will be found to drain the eastern face of Gunong Robinson, to which I shall refer further on. Mr. DEANE continues :—

“My trip to the range adjoining the Plus drainage and forming part of it, has impressed me very favourably as regards the quality of the soil. It is out and out far superior to any I have yet seen in Pêrak, and in many parts is simply magnificent, being a fine free chocolate-coloured soil, resting on a friable clay, but the latter so free from admixture with sand, &c., as to be good for cultivation for many feet below the surface. Formation is granite as usual. On my way here I passed and secured magnificent specimens of lime, the finest I have seen, I think, anywhere. From the top of Gunong Aslet you look over the Plus valley, which is of great extent, to a height of 6,000 to 8,000 feet, and ranges away in the distance, say 40 to 70 miles, covering an arc of 265° to 50° of the circle.”

I have now, I think, transcribed enough from Mr. DEANE's letter to give an idea of the extent and facilities of the Plus valley, and will leave him to describe it in detail, as I have reason to hope he will give the public the benefit of the information he has obtained during his visit to Pêrak.

Next, South of the Plus, comes the Kinta River, separated from the Pêrak River by a range of hills commonly called the Blanja range. The highest points in this range are from 3,000 to 4,000 feet in elevation. None of the coffee planters from Ceylon who have crossed this range have been much pleased with it, thinking the soil too stiff and climate too moist for coffee, whatever it might be for tea or other cultivation. Because coffee planters condemn it, however, it must not be imagined that this range is worthless; some of the richest deposits of tin in Pêrak are found along its eastern base; this deposit of tin, technically called stream tin, is found in two formations; the upper one, the natural soil of the ground, formed by the denudation of the hills, consists of a light sandy loam in which a considerable proportion of tin sand exists: working this is the mining which the Malays affect; the work is light, it consists in damming up a small stream and then conducting the water by a number of artificial channels, where the soil is washed away, the tin ore, in consequence of its greater weight, being left in the drain; when this has gone on sufficiently long, the water is turned into another channel, and the ore removed from the bed of the dry one. Below this surface soil, at various depths in different parts of the district, true ore-bearing stratum is reached, "pay dirt" as it is called in Australia; the depth at which it is found varies from one to eight or nine fathoms, and this is what the Chinese usually mine for. Notwithstanding the present depreciated price of tin, both Malay and Chinese miners are making money, which speaks for itself as to the richness of the deposits; a stream is just as necessary to the Chinese miners as it is to Malays; the latter use the water to remove the soil, and the former pump the water out of their mines with a very ingenious water-wheel; there are consequently large tracts where neither can work, and in these there exists the opening for European enterprize; a large capital is not required, but a practical knowledge of mining is absolutely necessary; with both combined large profits would be a certainty; when the present miners, with their rude appliances and wasteful methods of mining and smelting, can make a good profit, what would not more

scientific methods do?

While on the subject of mining, I may mention, that, up to this, all the work is confined to the plains. Lodes no doubt exist in the hills from which the deposits at the foot have been formed, and at some future date it may be found profitable to work them, but, till the rich deposits of stream tin are exhausted, I doubt if much will be sought in *situ*.

Close to Pengkalan Katcha, the port of embarkation for one of the most important mining settlements, called Papan, the Kinta is joined by a large tributary, in volume nearly rivalling the Kinta river itself; this stream is called the Sungei Raya, which also drains an important tin district.

In the plain between the two rivers, a curious geological formation is found. The main ranges of hills all through Pêrak are granitic, but in this valley principally, and to a small extent elsewhere, peculiar isolated limestone cliffs rise vertically out of the plains to heights varying from 500 to 2,000 feet; the greatest number of these hills, or rather I should say cliffs, are to be found between the Kinta and Sungei Raya; there are a few of them on the western side (right bank) of the Kinta river, and these are the limestones spoken of by Mr. DEANE; one—Gunong Pondok—well known as a steering point to all mariners making for the Lârut river, exists on the eastern side of the pass in the Gunong Bubo range, the road from Lârut to Kwala Kangsa passing the foot of it. A number of these cliffs also exist between the Sungei Raya and the Kangsa river, of which I will speak directly, but further to the East they are not to be found, nor, I believe, to the South, as I have never met them nor heard of them in Sêlângor, although I saw a good deal of that country while in the service of the Sêlângor Government. Like all limestone formations, these cliffs are pierced by caves in all directions, in which large colonies of bats have lived for countless ages, depositing a species of guano (*tai kalawi*) largely used as manure in the Province Wellesley, where it is brought from Kêdah, in which this limestone formation is again met. The peculiar feature of this rock is the high state of crystallisation in which it exists, no fossils of any sort have yet been found in it, that I am aware of, although I have frequently searched for them, nor can any marks of stratification be traced: the rock is generally pure white occa-

sionally with a slight shade of grey, blue, or red in it, and, when broken, exactly resembles a piece of lump sugar. The same limestone formation is, I believe, also to be found in Borneo. Some of the richest deposits of tin are found about these cliffs, and probably other minerals will be found when they are properly examined; two of the best ores of iron (brown hematite and specular iron ore) are common. Hot springs also exist. To the naturalist and botanist this district is full of interest; that magnificent butterfly—the ornithoptera *Brookani*—formerly supposed to be peculiar to Borneo, is found plentifully in several places. It is almost needless for me to add that the presence of limestone is a pretty certain sign of good soil. A marble saw, worked by water power, might produce marble slabs for paving the ground floors of bungalows for little more than the cost of transport, which, being by water the whole way, would be trifling; and the difference between a marble pavement and the red tiles commonly used in the Straits needs no remark. Before speaking of the hill district to the East of this, it will be well to mention the means of access to this district.

The easiest way is by water. A coasting steamer, the *Pyah Pekhet*, calls every week at Durian Sĕbatang, a place about 40 miles up the Pĕrak river, on her way to and from Singapore and Penang. From Durian Sĕbatang to Kĕta Bahru, the future seat of Government in this district, is from two to three days by native boats; the river is only practicable for a steam-launch at present for a short way, in consequence of the number of snags in the stream, but these will be removed as soon as the river is low enough to admit of the work, the money being already granted by the Government for the purpose. From Kĕta Bahru the Kinta is navigable for two days more by native boats to a place called Mĕsjid Jĕma and the Sungei Raya about the same distance to above Pengkalan Bahru, both places in the centre of the limestone country. When I speak of these rivers being navigable I mean for boats of over a *koyan*, say two tons, burden.

The first attempt to visit the high hills beyond these points was undertaken last August, when Messrs. CHRISTIE and HANDYSIDE, the pioneer Ceylon coffee planters, visited this district. When they told me that their object was to see the mountain country of the interior, I was at a loss which of the many routes to adopt, all being equally unexplored by any one but Malay gutta-cutters and the

aboriginal inhabitants of the hills, the *Sakeis*. The highest hill to be seen from here was said by the natives to be the one in which the Kinta took its rise, I therefore determined that the simplest way to get there was to follow the course of the river. The diary which I kept during the trip was subsequently published by the Straits Government, and from it I extract the following particulars :—

Starting from Tanjong Renkang, a place just above where the boats can come, which I mentioned just now (Mésjid Lâma), we reached a place called Kwala S'mat as our first day's march. Here we left the elephants and proceeded on foot. Here we may be said to have just got into the hill country, the elevation by the aneroid being about 700 feet where we camped with the hills on each side of us. A little more than a day's march from this we passed the mouth of the Sungei Pënoh, a considerable tributary of the Kinta, which flows from its source about N.W. The elevation at its juncture with the Kinta is about 1,600 feet. Three days from starting we reached the foot of Gûnong Rayam, the hill for which we had been making, having followed a rather circuitous route, keeping close to the river the whole way. No where along the way were any obstacles to making a road or tramway encountered.

From this point it took us the best part of a day to reach a shoulder of the first peak, where we encamped at an elevation considerably over 4,000 feet. From here we obtained a magnificent view. It was, however, a bad camping ground, as we were a considerable distance above water and had left the forest below us; the vegetation here consisted of flowering shrubs, ferns, and mosses, and it was with difficulty that we found a tree sufficiently large to support our tent. From this point Mr. CHRISTIE and I, with three or four *Sakeis*, started for the top the next morning, expecting to get there in about an hour, but on coming to the first peak we saw several others beyond, and it was after 3 P.M. when we reached the last. As the *Sakeis* could give us no name for it, we called it Gûnong Robinson, after His Excellency the Governor, and as there was no prospect of getting a view in consequence of the mist, and being hungry and cold with no water between us and the camp, we beat a precipitous retreat to the camp. We made the height of Gûnong Robinson nearly 8,000 feet.

From the foot of Gûnong Robinson we struck more to the South-west than the South, by which we had come, crossing the Sungei Pénoh, at an elevation of about 2,500 feet, with hills on both sides of us, up to 5,000 and 6,000 feet. The Ceylon men were in raptures with the soil about here. From this we continued in a South-westerly direction till we reached the Sungei Raya and followed the course of that river to the plains. This is all that is at present known of this extensive tract of forest extending to an indefinite distance to the East at an elevation of from 2,000 or 3,000 feet up to 7,000 or 8,000 feet; that it extends a long way further was evident from the volume of the streams draining it.

After leaving the Sungei Raya, the next navigable river met with to the East is the Kampar, flowing past the foot of Gûnong Bujang Malaka. This was the hill on which Mr. HANDYSIDE began his first clearing, attracted to the place not so much by the soil as by the facilities afforded by a navigable river to the foot of the hill. Mr. HANDYSIDE's attempt proved a miserable failure, as might easily have been foreseen; ignorant of any eastern language but Tamil, he took a gang of twenty newly arrived Chinese coolies without an interpreter up on the mountain; with them and some assistance from the Malays and *Sakeis* he managed to fell about eight or ten acres of forest in the height of the wet season, when it was impossible to burn it; the solitude of his life and the semi-mutiny of his coolies, with whom he could not exchange a single word, was too much for him, and his health and spirits completely gave way, and when Mr. SMITH and I visited him early in January we found him in a most desponding state of mind, wishing he could find some one to buy his concession and reimburse him for his outlay; the offer was too good to be pressed, and Mr. SMITH at once closed with it. This partly led to the second expedition to the hills. Mr. SMITH, having now obtained a large grant of land, determined not to fix on a site to commence operations till he had seen more of the country. The Government was anxious to obtain more information about the unknown country to the East, so I was commissioned to organize an expedition to the eastern frontier of Pêrak, and with that object Mr. SMITH and I, with eight elephants and a string of followers, started from Kwala Kabul, a place about three miles South of Bûjong Malaka on the Kampar river, on the 25th March last. Before going any farther, I should mention that the Kampar river is a large tributary of the Kinta, joining the latter river a short way

below Kôta Bahru, of which I have already spoken. The K mpar is navigable for one-koyan boats to the foot of Bujang Malaka, and this hill, or rather I should say short range, can be reached by native boats from Durian S batang in about two or three days, according to the state of the river. To the North-west of Bujang Malaka, the K mpar receives a large tributary, the Sungei D pong, which flows for the East, while the K mpar itself appears to take its rise near the South of G nong Robinson. A good view of this country is obtained from the highest peak of Bujang Malaka, about 4,200 feet; from there the D pong valley is seen stretching away about twenty or thirty miles to the East, while the course of the K mpar is lost in a labyrinth of high hills to the North, more than a quadrant of the circle of mountain and forest lying between them.

Here I may also mention that G peng, the most important mining centre on this side of the country, employing 700 or 800 Chinese, is situated at the southern base of the range separating the Sungei Raya from the K mpar; it is about 4 miles' distance from each of them. To the North of G peng the mountains begin at once; to the South, about eight miles' distance, is K ta Bahru. The hills to the North of G peng, as well as the K mpar valley, have not yet been visited by an European.

Starting, as I have already mentioned, from Kwala K bul on the K mpar, it took us two days in a south-easterly direction through primeval forest almost the whole of the way, to reach the Chindarieng river, a navigable stream draining the eastern side of Bujang Malaka and separating Bujang Malaka from hills of about the same height to the East. These hills and those forming the valley of the D pong are comparatively thickly inhabited by *Sakcis*, the aboriginal hill tribes of the country. Wherever I have come across these people, and they are to be met in the valleys of all the rivers to the East and North of this, I have remarked that they are confined to a zone extending from 500 to 1,500, or perhaps 2,000 feet; the reason, I imagine, for their not going higher is that probably the crops which they cultivate, hill-padi, tapioca, and occasionally a little tobacco, will be found not to thrive above these elevations; this is only surmise, but, if it proves correct, may be a guide to future planters as to the alteration in temperature at different elevations. An account of these people has yet to be written, and, if well done, will be a most valuable work viewed from an anthropological point.

They possess a language of their own, and, I imagine, are not all of the same race; although closely allied to the Malays, physical differences certainly exist between the tribes inhabiting different valleys, and the common idea that they wander at large all over the hills is certainly a mistake; each particular tribe keeps exclusively to its own valley and is frequently at feud with its neighbours on either side; their habits are migratory in their own districts, but unless when compelled by the oppression of the Malays, or other causes, they seldom leave their own valley. One curious custom they have. When one of them dies the corpse is buried in the house he died in, and the whole party forsake the spot, going off to some other place not very far off. I have been told that in this way they will occasionally abandon their standing crop, but I will not vouch for the truth of this. They live in groups of from eight or ten to as many as twenty or even thirty, but seldom more. Like all savage races they will undergo great privations, and can subsist on very little; when food is abundant they are most improvident of it, but they can never starve, as the jungle abounds in fruits and roots on which they will subsist. As regards animal food, all is grist that comes to their mill—rats, snakes, pigs, or anything they can get. Almost their only weapon consists of a blow-pipe about seven or eight feet long, from which they shoot poisoned darts with great accuracy as much as thirty or even forty paces; a single dart is sufficient to bring a bird or monkey down in a couple of minutes; they say that if they can hit an elephant or a pig in the eye a couple of darts will do the job, but they generally get pigs and deer by an ingenious spring made of the branch of a tree with a bamboo spike fixed to the end of it; the spring is held in a bent position by a bit of jungle cord, which, when touched, releases it and the spike, eight or ten inches long, is buried in the animal. The existence of these spring traps makes it advisable always to be accompanied by a *Sakei* guide when moving about in their country. Their marriage customs are very simple; the intending bridegroom presents the father of the bride with a few presents, such as a brass pot, a knife, a piece of red or white cotton cloth, some fruit or rice; and if deemed satisfactory, the bride and bridegroom separate from the remainder of their friends and spend the honeymoon by themselves away in the jungle. The ordinary attire of both sexes consists of a piece of bark cloth, in the case of the males seldom sufficient for decency; the females are a little better; some of the younger women have good figures, and in many cases magnificent busts, but through frequently becoming mothers long before

is first separated from the pig dirt and is then subjected to a second washing, when a quantity of gold dust is obtained. The amount is variable in different mines, and it is impossible to get trustworthy statements on the subject from the Chinese; there is no doubt, however, that the quantity is considerable, the quality is inferior; I imagine it is alloyed with the tin with which it is found, being of a very pale colour; extracted simply by washing, no doubt a good deal is lost; were mercury used no doubt more would be obtained.

Leaving Tâpa, travelling in a south-easterly direction through the gold fields, we reached the Bidor in a day. This is another navigable stream which joins the Batang Padang a short way before they fall into the Pêrak river at Durian Sêbatang.

There is not much tin worked on the Bidor, and it is not more than half of the volume of the Batang Padang, and dividing into two streams of about equal size just above where we crossed it. I do not imagine that it can drain nearly so extensive a tract of country.

On both these rivers (the Batang Padang and the Bidor), but more especially on the latter, we saw large numbers of the *Sukeis* living in comparatively speaking permanent houses, and to a great extent conforming to the customs and habits of the Malays.

From Bidor it took us two days to reach the Songkei, the last important tributary of the Pêrak river in this direction.

The output of tin from here is not large, as compared with the rivers further West, but the quantity of gutta is proportionally greater; the supply, however, in the more accessible districts is beginning to fail. It is a matter worthy of careful consideration whether cultivating the better class of gutta-producing trees would not be a profitable undertaking, the first cost of planting trees would be the only outlay, as once started the trees would be able to take care of themselves.

The Songkei district is noted for the quantities of fruit grown there, the groves of durians were the most extensive I have ever seen. It is but thinly inhabited at present, but appears at one time to have been a populous place.

Having crossed the Songkei, our route still lay in a south-easterly direction, and it took us two days to reach the river Slim; our rate of travelling was very slow, as elephants are not used in this part of the country, and, although the path was sufficiently good, there was not sufficient headway, and the *mahouts* had to stop every few paces to cut away the branches of the trees.

The first day after leaving the Songkei we were much impressed by the luxuriance of the Bertam palms. The climate is evidently exceptionally moist about here, to judge by the quantity of moss and ferns we saw. About the middle of the first day from the Songkei we reached the Sungei Trôla, a tributary of the Slim. We had now, therefore, left the watershed of the Pêrak river. This will therefore, I think, be a good point to make a break in this Paper, which is extending itself beyond the limits I at first intended.

If this account proves sufficiently interesting to the members of the Society for them to care for any more of it, I will continue the account of our trip to the Slim and back to the Batang Padang through the hills.

ABOUT SLIM AND BERNAM.

PART II.

In the first part of this Paper I have endeavoured to give some idea of the south-eastern district of Pêrak as far as the river Songkei, being the most easterly affluent of the Pêrak. The next river met to the East after leaving the Songkei is the Trôla, which falls into the Slim, which again falls into the Bernam, the next rain-basin South of the Pêrak river.

This Sungei Trôla is a considerable stream, which only needs to have the snags removed to make it navigable for boats up to half a *loyan*; at present the smallest canoc cannot get through it.

Where we crossed it, at a place called Kampong Trôla, there is a colony of trading Malays settled, which has been here for the last four or five years; they came originally to collect gutta and other jungle produce, and liking the look of the place have settled permanently; these men, like most other foreign Malays in the peninsula, come from the Dutch colonies, and whatever else may be said of the Dutch rule in Malay countries, it appears to make traders and colonists of the people under its influence.

After leaving the Trôla about two and a half miles, the path passes through a pass about 400 feet high; in it I noticed a peculiar sort of friable soil, of a buff colour, which, when pressed in the hand, crumbled down into flakes about the tenth of an inch thick. The name of this pass is Gapis.

A few miles beyond Gapis the path passes some hot springs, the geological formation of which puzzled me a good deal, as in the immediate neighbourhood of the springs the rock was evidently stratified, although apparently metamorphosed to a great extent, and con-

torted in a most extraordinary way; and fifty yards away from the springs all round the ordinary granitic formation prevailed. From the cursory observations I was able to make, it appeared to me that these springs formed the apex of some irruptive force, although a stratified rock underlying the granite appeared strange. I am unable to give the temperature as I had no thermometer registering high enough, but the heat was too great to have the hand in the water; there was a decidedly sulphurous smell in the neighbourhood, and I also saw a good deal of a bright green filmy matter adhering to the stones in the water similar to what I have observed at the hot springs amongst the limestone hills in the Kinta valley, but whether it is of a vegetable or mineral origin I was unable to determine.

Immediately after leaving the hot springs, the road lay among a number of small hills, the off-shoots apparently of higher hills to the North, and here, for the first time, Mr. SMITH appeared thoroughly satisfied with the soil, although to my uninitiated eye there was not so much difference between it and lots of other soil we had passed; I, however, bow to his opinion on the subject of soils, as I know nothing about them.

After leaving the low hills I have just spoken of, the path runs through a broad belt of gigantic bamboos, after which the river Slim is reached. Just opposite the mouth of a tributary of it called the Galetin, a prettier view than the one that here met our gaze I have not often seen, and it was one that I was not prepared to find; fruit trees and houses bore testimony to a considerable population and an old *kampong*.

Crossing to the left bank of the Slim, our route lay nearly due North for about three quarters of a mile, till we reached Kampong Chankat, where the Pongûlu TOH SEMPURH lives.

Here I remained for a day transacting some business with the people. Immediately opposite the *kampong*, about a quarter of a mile from the river, there is an extensive hot spring, or rather I should say group of springs, hotter than any I have yet met with in Pêrak; they can be recognised from a distance by the clouds of steam rising over the trees, and standing on the edge a man can scarcely be seen on the opposite side through the vapour.

After a day's rest Mr. SMITH and I separated for a short time: he starting to visit a hill up the valley of the Galetin, while I went down the river to see the *kampongs* and the people, intending, if possible, to visit some deposits of coal, which are said to exist about here. The first part of my programme was most successful, as I saw a number of very flourishing *kampongs*, all, with one exception, on the East (left) bank of the river; these *kampongs* are situated on spots of high ground surrounded by stretches of wet padi land irrigated by a number of small streams flowing from the hills to the East. The large majority of the inhabitants are foreign Malays, principally Mandélings, and their style of cultivation is certainly superior to that of the Malays in other parts of Pêrak, for which they reap their reward in the crops they get. The average yield, they tell me, from the wet padi land is of 800 to 1,000 gantangs of padi to the orlong, this, be it remembered, from land cultivated year after year without manure.

The lowest *kampong* on the Slim is Kampong Pindras, and here I was to have got guides to take me to the coal deposits, but when I got there, the man, a *Sakei*, was away, and others who said they thought they knew the road, stated that it would take them two or three days to find it, so, as I had no time to spare, I gave up the hope of finding the coal, and contented myself with a specimen which I got from the Pëngûlu. This is, I think, unmistakably coal, of an inferior quality no doubt, but good coal is not often found on the surface. If the Sarawak coal mining proves a success, it might tempt some enterprising capitalist to commence operations here, the facilities for transport offered by a navigable river are not to be lost sight of.

The Slim, as far as Kwala Galetin, is navigable for boats of over a *koyan*. I saw one there when I passed that had come from the Kwala Bernam to buy rice, a decided sign of prosperity when the people grow more food than they consume. In no other part of south-eastern Pêrak is this the case; it must, however, be borne in mind that tin-mining is the principal industry on the other rivers, and that no tin has been worked on the Slim since the disturbances consequent on the murder of Mr. BIRCH, not through the failure of the mines, but because the miners were obliged to leave at that time, as the blockade prevented their getting supplies brought up to them. When peace was restored, Raja ASAL, who was the leading

spirit of these miners, got certain concessions at Papan, on the West of the Kinta river, and all the miners followed him there, where, they say, the ore is more plentiful, but more difficult to work.

As I failed to reach the coal deposits, but was part of the way to the Bernam, I determined to visit that river, the southern boundary of Pêrak, before returning to the Ulu Slim. One day's march from Kampong Blît, where I spent the night, took me to Kampong Bernam, it was however a most fatiguing journey, although we went in the lightest marching order; the small forest leeches (*pachat*) were more numerous than I ever saw them before. On the way we crossed two considerable streams, and a number of small ones, tributaries of the Slim: the first, Sungei Bil, was a mountain torrent full of rocks; the second was a navigable river, the Sungei Berong, on which a colony of foreign Malays have settled, and appear to be in a very thriving condition; where they are settled the country is flat, and they cultivate a good deal of wet padi.

After leaving the Berong we crossed the spurs of some high hills to the East before reaching the Bernam at Kampong Bernam. The distance from Kampong Chankat on the Slim to Kampong Bernam, I estimate at about twenty miles. I did not chain this distance, but have been able to plot it approximately by the time and compass bearings.

Kampong Bernam is a large village on the northern side of the river, said to contain about eighty families, nearly all foreign Malays, who came as traders and have settled permanently. The attraction which first brought them here was the tin-mining, which, as I have already mentioned, has ceased on the Pêrak side since Raja ASAL left. There are still extensive tin-mines being worked on the southern (the Sclângor) side of the Bernam, but I was told there are fewer miners now than there used to be.

From Kampong Bernam there is a well used path leading to Pahang; the gradient is said to be easy most of the way, but there are two or three places where the path is impracticable for elephants, *i.e.*, tame ones; it is a curious fact, well authenticated, that wild elephants can pass places where tame ones cannot. Buffaloes are frequently brought by this pass from Pahang into Pêrak and

Selangor. I was told that it is about two days' journey from Kampong Bernam to the first Malay *kampong* in Pahang. A road through either this or some of the other passes into Pahang would bring a good deal of traffic over to the western side, as the transport by water from a navigable point on the Bernam or Slim is shorter and easier than by the Pahang river; moreover the ports on the western side of the peninsula are always open, whereas on the eastern side they are closed for six months of the year by the North-east monsoon.

I was told by the people both at the Slim and the Bernam that at present a steam launch can go up the Bernam to a place called Chankat Mēntri, to which point the river is tidal. The ordinary country boats can reach that point in three tides; from Chankat Mēntri to Kampong Bernam on the Bernam river, or the Kwala Galetin on the Slim, is about three or four days' poling. The freight at present charged from Kampong Bernam to the sea is \$1 per *bhara* for tin, which is not excessive.

From Kampong Bernam can be seen a hill to the North-east, which at this point is the much talked of back-bone range; the Bernam rises on the South of it, draining the south-western face, the Berong takes its rise on the North of this hill, draining the north-western face of it. The Sungei Berong falls into the Bernam, a short distance above the Kwala Slim.

On my return to Kampong Chankat I made the acquaintance of the Pēngūlu, who was absent when I first arrived; his name is Dâtoh SEMPUH; he is an old man, but full of energy, one of the finest specimens of Malay I have ever met. Unlike the generality of his countrymen, who have seldom or never been beyond their own immediate neighbourhood, he has wandered over the whole peninsula, from Siam to Johor, and has commemorated his visit to each country by marrying a wife there; he told me the names of his wives, but broke down at about nineteen when trying to count the number of his children; he speaks *Sakri* fluently, and possesses great influence with these people. I found him an invaluable guide and companion on my return journey. For any one wishing to explore the still unknown mountain regions of the peninsula, or to study the habits and customs of the *Sakeis*, a better guide could not be obtained than TON SEMPUH.

I should mention here that, on my return to Kampong Chankat from the Bernam, I found Mr. SMITH, who had arrived before me. He had ascended the valley of the Galetin for some distance, and then climbed one of the hills to about a height of 3,000 feet by the aneroid. He was simply in raptures about the soil, which he compared to that of Ouva, the best coffee district in Ceylon. The numerous rocks and boulders he met also pleased him, as he, in common with all the coffee planters I have met, has an unaccountable hankering after rocky land. He also got a few small specimens of plumbago, with which he was much pleased, as he said it is also found in the best land in Ceylon, although I confess I do not see what planters want with plumbago any more than rocks.

Another feature which both of us noticed, and which it appears augurs well for the soil, was the comparatively small size of the timber; the best timber is said to grow on poor soil.

After stopping for a day at Kampong Chankat to enable **TOM SEMPUU** to collect a number of *Sakeis*, we paid a visit to Batû Gaja, the boundary point in the pass between the Slim and Pahang. This was a two days' journey, one out and one back, and proved a most interesting trip. We started in the morning from Kampong Chankat, and keeping a northerly course along the left (East) bank of the Slim for about two miles, reached the confluence of the Sungei Brusê and the Slim. The Brusê is a considerable tributary of the Slim, flowing down the Batû Gaja pass in a direction about South-west; up this valley our course lay. We kept some distance above the river on the North side of the valley, constantly crossing small streams flowing down the side of the hills into the river at the bottom. The ascent though steady was gradual the whole way, it was what I have heard very expressively described as "collar work" all through. We took the elephants a considerable distance and then only left them as we could get on more quickly on foot. The path was a good one and well worn, and we passed several parties of Malays coming and going from Pahang.

The name of this pass, Batû Gaja, is derived from a stone in it on the right hand side of the path, which bears a fanciful resemblance to an elephant kneeling down as they do to receive their loads; the head is deficient and is said to have been removed to the Ulu Bil, a river that I have already mentioned, by some

mysterious agency in former times. This stone is addressed as the Toh Gaja, and every one passing is supposed to pluck a handful of grass or leaves, and striking Toh Gaja seven times on the breast with them, to ask him for fine weather for the journey; this ceremony we religiously performed, and having some people in the party familiar with elephants, we were enabled to choose food such as these animals like, and were rewarded by not getting any rain till we returned to Kampong Chankat. The idea about these leaves is that no matter how many are offered in a day the next day no trace of them remains.

The elevation at Batu Gaja, according to the aneroid, was 2,500 feet; this is not actually the highest point in the pass, which is about 200 yards further on, perhaps 50 feet higher. Immediately after crossing the pass a little trickling water is met, which, I was told, was the first beginning of Sungei Sëmbilan, a tributary of the Pahang river.

Two hills rose on either side of the pass for at least another 1,000 feet: that to the North is called Gûnong Pëtri, the southern one I could not get a name for. No view was to be obtained from the pass, as everything was hidden by a dense growth of gigantic bamboos, which appeared to extend to the summits of both the hills North and South of us. These large bamboos appeared to thrive in most of the Slim and Songkei hills, and I have seen a good many of them up the Kinta valley. Different planters express different opinions of them; in Ceylon, I believe, bamboo land is discredited; in southern India it is thought the best; "doctors differ, &c." The state of the weather, the hour of the day, and many other causes appear to have a marked influence on the nature of the soil; whatever the cause, no two planters whom I met appear to agree; query, does any of them know anything about it?

In this pass I saw the footprints of wild elephants, where, I should have thought, few animals but a goat could have gone, most certainly no tame elephant could have been taken there.

The return journey from Batu Gaja was uninteresting, as we merely retraced our footsteps. When I reached Kampong Chankat TOH SEMPUR told me that at Batu Gaja we should be com-

paratively close to some gold and tin mines in Pahang, although when I asked him at that place he said they were still more than a day's journey distant; he explained himself by saying that these mines being in Pahang, beyond his jurisdiction, he was afraid that I would have wanted to go there, and had anything happened he would be blamed.

These gold mines at the Ulu Pahang are spoken of as being exceptionally rich. I heard stories which were quite incredible of the quantities of gold dust got in a short time. One fact is well known, that Pahang gold is of very fine quality, in this respect differing from Pêrak gold, which is very pale. A good deal of gold and ivory is said to pass westward from Pahang, and I met a trader at the Slim who made no secret that he had just returned from Pahang, where he had been negotiating for the purchase of tin to be taken down the Bernam river.

After returning from Batu Gaja a couple of days were spent in collecting coolies and making preparations for our journey back; these preparations consisted chiefly in buying rice, padi was procurable apparently in any reasonable quantity, but some delay occurred in pounding out the rice.

Sakeis are the coolies here, in fact they take the place of elephants further North as beasts of burthen. Physically they are a remarkably fine race, much fairer and more robust than the Kinta and Kampar *Sakeis*.

Raja BILA, a Mandéling man, and the head of the traders in the Kinta district, who accompanied me, was formerly engaged working tin here, and he informed me that his people had no difficulty in getting *Sakeis* to carry rice up to, or tin down from, the mines, which I subsequently ascertained were about fourteen or fifteen miles distant at an elevation of over 2,000 feet; the established rate was thirty cents per fifty catties up or down, consisting usually of a slab of tin down or ten gantangs of rice up, when Malays carried they were paid in coin, *Sakeis* usually took their pay in kind—cloth, tobacco, &c.

When we started for the journey back our party consisted of thirty-two all told, including some female *Sakeis*, who appeared as willing and able to carry a load as the males. The track took us

along the right (western) bank of the Slim; for the first three miles we just skirted between the wet padi fields, and the foot of the hills; after this we began to rise gradually along a ridge, our course continuing pretty nearly North; after reaching an elevation of some 2,000 feet, we descended about 600 feet, and camped for the night on the bank of a tributary of the Slim called Sungei Kudin.

The following morning we crossed this stream on a *Sakei* bridge—a fallen tree—by no means pleasant work; we were encouraged by being told that a man broke his leg crossing here some time ago with a slab of tin on his shoulder; another 100 yards further on, the Slim itself had to be crossed in the same way. After this, ascending to an elevation of about 2,100 feet, we came on an extensive tableland drained by a number of little streams formerly used by the tin miners.

As we came along, a hill was pointed out to us some two or three miles to the East, which could not have been less than 4,000 or 5,000 feet high, called Gûnong Dandan, said to be at this point one of the joints in the back-bone range.

Some four or five miles further on, we again came on the Slim, which we had not seen for some time; it was here reduced to very modest dimensions, it did not take us much more than ankle deep wading across it. The country about was comparatively flat, with hills a few miles off, apparently some thousands of feet higher than we were. I made the elevation at our camp 2,200 feet by the aneroid. Mr. SMITH was very much pleased with the soil, and some *Sakeis*, in whose clearing we encamped, gave us some roasted *ubi kayu*, which were remarkably good. *Sakeis* are the only people who know how to cook these roots; they roast them in a joint of bamboo split longitudinally; when done they come out as white and floury as the best Murphy I ever saw.

Up to this I did not notice much change in the vegetation from that seen in the plains; there was rather an absence of large trees, but the bamboos were exceptionally fine, some as much as four or five feet between the joints and six or seven inches in diameter. Mr. SMITH pronounced favourably of the soil, and what appeared to me to be an immense advantage was that it would be possible to grow coffee here without being condemned to everlasting treadmill, climbing up and down hill.

After leaving the Slim we made a short day's march to the Sungei Kudin, a tributary of the Slim, on the bank of which we had encamped two days before. Here we must have been within a very short distance of the frontier, judging from the size of the stream; this, however, is an uncertain guide, as we were told that we should have a long day's march the following day without seeing water. This would be a fine country for road making, apparently very dry, with plenty of stoue for metalling.

The following day, as we had been told, we saw no water, but the *Sakeis* were always able to get enough for drinking in the joints of the bamboos; from a single joint I have seen as much as half a pint taken. There is also a sort of large vine from which, when cut, the water flows in a stream. This day's march took us through some very pretty country if it were cleared, but at present there is no more to be seen at an elevation of 4,000 or 5,000 feet than there is in the plains, the jungle being so dense. We crossed the water shed of the Slim and the Songkei to-day; the elevation was about 4,000 feet. Here our troubles began. As soon as we left the Slim valley our *Sakeis* declared that they did not know the way and wanted to go back. By great difficulty I was able to persuade part of the gang to remain with us, and we were obliged to encamp for three days before Songkei *Sakeis* could be got to replace those who had left us. None of our Slim *Sakeis* had ever been beyond this before: so much for the supposed migratory habits of these people. Here I may remark, that any one wishing to explore these mountain regions must work out one valley at a time. The Malay headmen lower down can always provide guides familiar with their own valley, and in it their topographical information is to be relied upon; attempt to leave it, however, for the next valley, and you are at once brought to a dead lock. The *Sakeis* not infrequently are at feud with their neighbours on either side, they have also a very wholesome dread of a very ingenious sort of spring armed with a bamboo spike, which they are in the habit of setting in the paths for pigs and deer, and which would be pretty sure to be fatal to a man if it struck him.

After a weary delay of three days we at last got guides, and crossing the Songkei travelled round the southern face of a hill called Gûnong Sandor. We passed along the face of the hill at a general elevation of about 3,000 feet; we were a long way from the

top. Here we saw a peculiar feature of the soil, which is so porous that the streams running down the face of the hill all run underground; during a long day's march we did not see a drop of water although constantly crossing water courses in which we frequently heard the water running under our feet. In some of these water courses the bed of the stream was marked by a succession of holes, at irregular intervals, about six feet in diameter and nearly as much deep, where the underground streams had made caves and the superincumbent earth had fallen in.

We encamped on Gûnong Sandor for one night, near a *Sakei* clearing, and here we saw a very ingenious arrangement by which they got water; they got large bamboos which they split and removed the obstacles at the joints, they then shoved these shoots into the side of the hill in a nearly horizontal direction till they reached the water bearing strata when the water trickled from the end of the bamboo in abundance for drinking; bathing was a tedious operation.

After leaving Gûnong Sandor to our East we got into the valley of the Bidor river, where we had more delay in getting fresh guides. I was particularly struck by the marked falling off of the *Sakeis* as we advanced West. To the East they are taller, more robust and fairer than the average Malay, but as we got West, towards the rivers Bidor and Batang Padang, they degenerated very rapidly, becoming smaller and darker than the Malay. The idea conveyed to my mind from the appearance of the people in the different places was that the Slim *Sakeis* were a well-fed, healthy race, whereas the Bidor and Batang Padang *Sakeis* had a miserable half-starved appearance.

By the time we got into the Bidor valley and got guides, we found that, in consequence of the unavoidable delays and damage through rain, our supply of rice was nearly finished, and there was scarcely anything else left; the time I had originally proposed to be away had already been exceeded, and most of the party had had very nearly enough of camping out in the wet, and some of them showed unmistakable signs of breaking down; I therefore determined that the shortest road back was the best; in consequence of this we were unable to visit any of the hills at the sources of the Bidor and Batang Padang, only skirting along the lower slopes of those hills at elevations of less than 1,000 feet. In the hills in

this country it is almost impossible to get a view, except now and then when the explorer comes on a *Sakei* clearing; all the other parts of the hills are so densely clothed in forest that forty or fifty yards is generally the range of view; from two or three clearings, however, I saw some very lofty hills about the source of the Bataug Padang, apparently the loftiest of these is one called Gûnong Raja, said to be one of the vertebræ of the back-bone range. It appeared to be distant over twenty miles; and *Sakeis* said it would take three days to reach it, and another day to ascend. Where we passed the Bidor it was broken up into three streams, none of them of any great size, I therefore have come to the conclusion that the Bidor river does not drain any of the loftier hills in the interior; its drainage is confined to the smaller outlying spurs, and the rivers in this part of the country, which have their rise in the true watershed of the peninsula, are, beginning from the West, first the Kinta river, next the Kampar river, next the Batang Padang, next the Songkei; I do not speak of the Plus on the North-west, or the Slim and Bernam on the South-east, as they belong to different systems of drainage; the Plus to the Upper Pêrak drainage, the Slim to the Bernam drainage. Taking the four rivers mentioned above as the principal arteries of the Lower Pêrak drainage the next set of secondary streams are the Raya between the Kinta and the Kampar, the Dîpong and the Chenderiang between the Kampar and the Batang Padang, and the lastly the Bidor between the Batang Padang and the Songkei.

In the foregoing paper I have endeavoured to give a general idea of this interesting and little known section of the kingdom of Pêrak, containing large deposits of minerals, only needing intelligence and capital to work them to advantage, and also offering exceptional advantages in the way of transport, soil and salubrious climate to planters of coffee, tea, and other tropical produce.

THE ABORIGINAL TRIBES OF PÊRAK.

BY

W. E. MAXWELL.

(Read at a Meeting of the Society, held on the 13th October, 1879.)

The wild tribes of the peninsula being Kafirs, or infidels, it is the privilege of their Malay neighbours, who are Mahomedans, to capture and make slaves of them whenever they can do so. The adult *Sakei* or *Semang* has no market value; he is untameable and is certain to escape to his native woods and mountains. Children of tender age are generally sought for; they grow up ignorant of the language of their tribe and of the wild freedom of the forest, and have, therefore, little inducement to attempt to escape. In Pêrak, Kêdah, and on the borders of Patâni, I have met *Sakei* or *Semang* slaves in bondage among the Malays, sometimes children, sometimes adults, the latter having passed their childhood in servitude. They are not unkindly treated, but the mere fact that children are liable to be carried off into slavery is quite enough to account for the distance which the aborigines generally put between themselves and the Malays. An investigation which has resulted in the severe punishment of six Malays found guilty of dealing in *Sakei* children in Ulu Pêrak has lately, it is believed, struck a death-blow at this practice, as far as the State of Pêrak is concerned. No less than seven children were recovered in various Malay villages by the exertions of the Police. Some difficulty was experienced in

getting into communication with the tribes from whom they had been stolen, but eventually five men came down to the British Residency at Kwala Kangsa charged by the mothers and other relations of the missing children to take them back. Most of the children had been taken from their relations by men of their own or other tribes, most likely at the instigation of the Malays, to whom they were afterwards sold. Among the Malays they are worth from thirty to forty dollars apiece. A Patāni Malay confessed to me, some years ago, that he cultivated the acquaintance of some *Sakei jinak*, (tame *Sakeis*, who mix with the Malays) because he could get them to steal children for him. For a few trifling articles, which seemed to the savage to be untold wealth, the latter would start off to procure an unlucky infant with whom to pay his creditor. Sometimes, the Malay told me, a man would be away for two months, eventually bringing a child snatched from some tribe at Ulu Kēlantan or Ulu Pahang.

The men who came down to the Residency at Kwala Kangsa were of different tribes. In Ulu Pērak the *Semangs* and *Sakeis* of the plains seem to mix, both being distinct from the *orang bukit* or *Sakei bukit*, the men of the mountains, who are described as being fairer and better-looking than the others.

I greatly regret that circumstances did not permit me to have, these people under observation for more than one day, and that my notes regarding them are, therefore, necessarily meagre.

The names of the five men are KOTA, BANCHA, BUNGA, BELING and NAGA. KOTA is a *Semang*, and so far civilised that he adopts Malay dress when he visits a *kampong*. The others wore a *chawat*, or waist-cloth, of some cotton material purchased from the Malays, not the back *chawat*, which I have seen in the Kinta district. They do not all belong to the same tribe, and do not all speak the same language, though able to communicate freely with each other. A vocabulary was supplied to me by KOTA. The other men gave signs of dissent several times when he gave his version of the word wanted, but the list was made late at night, and I had no time to take down several equivalents of the same word. I hope, on some future occasion, to be able perhaps to do so. The skin-disease remarked by most travellers, who have had an opportunity of observing the aborigines of the peninsula was noticeable in all

of these people. One of them had brought his blow-pipe and poisoned darts with him, and willingly exhibited the manner of using them. The dart is dropped into the muzzle of the weapon and allowed to fall down to the mouth-piece, where a piece of some soft substance resembling fungus is inserted, in order that none of the force of the air may be lost. The mouth-piece is taken *into* the mouth, not merely applied to the lips. A small bird on the leaf of a cocoanut tree was the object aimed at. It was not struck, but the silent operation of the projectiles was evinced by the manner in which the intended victim remained in its place, while dart after dart passed close to it, evidently unconscious that it was being aimed at. I had always regarded the blow-pipe as a breech-loader and was somewhat astonished to see the darts inserted at the muzzle and shaken down through the tube. I should mention, however, that the marksman was in perfectly open ground. In the forest this method of loading has obvious disadvantages.

As an illustration of the superstitions of these people and their belief in, and dread of, the powers of evil, I may state that a message reached me from some of the headmen of a tribe in Ulu PĒrak stating their unwillingness to receive back two of the children known to be at the British Residency. Both were believed to be the inheritors of evil-spirits (*pelisit* or *bajang*), which had possessed their fathers. The father of one of them had actually been killed by the general consent of the tribe in consequence of the numerous cases of sickness and death which had occurred in a particular place, all of which were traced to the *pelisit*, which was believed to possess him. The man chosen to carry out the sentence was the brother of the doomed man. His child was sold to Malays from fear that the *pelisit*, compelled to change its quarters, might have found a dwelling place in her.

Thunder, I was told, is greatly dreaded by the wild tribes, When it thunders the women cut their legs with knives till the blood flows, and then catching the drops in a piece of bamboo, they cast them aloft towards the sky to propitiate the angry deities.

Singing and dancing are arts which are not unknown among the aborigines, though, as may be supposed, they are still in a very early stage of development. Dancing is confined to the female sex, which was not represented among the *Sukei* visitors at the Residency.

but of their music and singing, I had a fair specimen. *Bersempul* is the word by which the PĒrak Malays describe a gathering of *Sakeis* for music and dancing. (It does not appear to have been known to the compilers of Malay dictionaries).

Sitting together in a circle and facing inwards, the five men commenced a series of long chants or recitations in quick time. The instruments on which they accompanied themselves were made of pieces of bamboo. One held two short lengths or tubes of bamboo (green and recently cut) in an upright position on a horizontal wooden log, one in each hand. These were raised and then brought down on the log alternately, producing a ringing and not unmusical sound, which had something of the effect of the beating of a tom-tom. Two others beat pieces of bamboo held in the left hands with other pieces held in the right, after the manner of the Malay *cherachap*. There was no hesitation or difficulty about recollecting words; the man who led was followed by the other four, who were generally about a note behind him. The general result was monotonous, the performers sometimes chanting rapidly on the same note for nearly a minute together. Their whole range did not exceed three or four notes, I imagine.

The first song was the *Lagu Gias*, or song of the *Gi-s* tree. This was an enumeration of fruit-bearing trees, and of the favourite mountains and forests of the *Sakeis*. It is said to be held in great veneration, and may contain the germs of the traditions of this singular people. Next came the *Lagu Chenaku*, or song of the tiger-spirit. *Chenaku* or *Blian* is the *Sakei* name for the man who, under the semblance of human form, conceals his identity as a tiger, better known by the Malay word *Jadi-jadi-an*. Belief in this form of lycanthropy is widespread among the Malays as well as among the aboriginal tribes. The next song was the *Lagu Prah*, or the song of the *Prah* tree, sung when the *Prah* fruit is ripe, no small occasion of festivity among the forest tribes. The fruit (the nature of which I do not know) is sliced up and mixed with other ingredients (*rojak*) and then coked in lengths of bamboo (*lemang*).

The performance concluded with the *Lagu Durian*, a song in praise of the *Durian* fruit. This like the others was unfortunately unintelligible to me, but it may be presumed that the *Sakei* estimate of this fruit is a high one.

The men received a few trifling presents, and went away in great delight. It was explained that what they principally fear in visiting inhabited places is the ridicule and contumely heaped upon them by the Malays. This is not astonishing, for at Sungei Raya in the Kinta district. I was a witness, a few months ago, of the kind of treatment *Sakei* men and women sometimes receive in a Malay *kampong*. A *Sakei* man followed by two or three girls (above the average in good looks, judging by a Malay standard) who had come to see the Pëngûlu, was literally hooted by all the small boys of the *kampong*, who ridiculed his accents, his dress (or rather his want of dress), his walk, and everything belonging to him. From this state of things it follows that for trustworthy accounts of *Sakeis* one must seek out the tribes in the forests and adopt a line of original enquiry. Stories about *Sakeis*, received second-hand from the Malays, are seldom worthy of implicit credit; the aboriginal tribes are interesting to the Malays only so far as they are useful agents in clearing jungle, procuring gutta, or assisting in the more questionable pursuit of child-stealing.

THE VERNACULAR PRESS IN THE STRAITS.

BY

E. W. BIRCH.

(Read at a Meeting of the Society, held on the 30th Jan., 1880.)

No mention has as yet been made in the Society's journal of the recent appearance of a Vernacular Press in this Colony, and a brief notice of its rise and progress may have some interest.

2. Towards the end of the year 1876 an association, entitled the "Jawi Peranakan" (Straits born), established a Malay printing office and began the publication of a weekly newspaper under that name.

3. Later on a Tamil Paper—the "Tangai Snahen"—was issued by the same publishers: it is a fortnightly periodical, has been in existence for some two years, and has now reached a circulation of about 150 copies.

4. About the same time efforts were made by others to produce both Malay and Tamil newspapers; a Tamil Paper having been brought out prior to the publication of the "Tangai Snahen," and two Malay Papers subsequently to that of the "Jawi Peranakan," but these have, after a short run, died out, and the "Jawi Peranakan" and the "Tangai Snahen" are, at the present moment, the sole representatives in Singapore of the two languages.

The names of the two Malay Papers referred to as having existed for a short period in Singapore were the "Peridaran Shamsu Walkamer" ("The Revolution of the Sun and the Moon"), and the "Bintang Barat" ("Western Star").

5. These Papers had for some time a sister in Penang—the “Jawi Standard”—but it fared the same fate, and is no longer issued.

Strange to say, though the Tamil population in Penang is larger than that in Singapore, no Tamil Paper has as yet appeared.

6. The project has often been discussed of starting a Chinese newspaper, but it has never got any further. The Chinese of Singapore would not appear to have had sufficient interest in the matter, or perhaps sufficient knowledge of the Chinese language to induce the projectors to carry out their scheme.

7. The “Jawi Peranakan” claims to be the first Malay newspaper ever published. It has now a circulation of some 250 copies, and appears to fulfill the useful function of a “highest reader” in all the vernacular schools.

The price charged for it is 30 cents per copy, or \$5 per annum: it appears every Monday, and is ably and punctually edited, having, with only one exception, been issued consistently on the day on which it professes to come out.

8. For the first year the proprietors adhered to the favourite manuscript writing and lithograph, but Malay type having been obtained from England, the Paper has, for the last two years, been printed, and the style is clear and easy.

9. Its object is to give to its readers the latest news, both local and foreign, thought likely to prove interesting: and it is amusing to mark how closely it follows the English Press in placing all procurable war news before the public.

10. In matters political it would seem to express opinions of its own, endeavouring at the same time to form those of its readers.

11. Towards Government its tone is not hostile, nor even critical; indeed in only one instance was anything like a burst of feeling given vent to: it was in the case of the recent “Holidays Ordinance,” when not unnatural indignation was expressed at no holiday being allotted to the great Mahomedan festivals of “Ramzan Eed” or “Haji Eed.”

12. The paper is surprisingly free from all personalities, excepting in letters having reference to Mahomedan customs of religion and law (*Ādat*); not infrequently, however, passages occur with those ironical allusions well known to Malays as “Sëndiran.”

13. From a literary point of view it will doubtless tend to settle the language and to give an uniformity to the various dialects of Malay, an object which the original projectors claim to have had in view. Its influence can scarcely fail to be considerable on the written language.

14. The “Jawi Peranakan’s” agents are numerous, and hold their agencies in London, Penang, Malacca, Klang, Kwala Kangsa, Johor, Dēli, Padang, Batavia, and Sarāwak.

15. In order to give an idea of the actual character of the Paper, and the manner in which it is edited here, a short resumé follows of the contents of a late number of the “Jawi Peranakan,” bearing date the 12th of January, 1880.

16. It is a small paper arranged in columns very much in the style of English newspapers. It commences by quoting the present state of the market, devotes a column or so to advertisements, by which, however, it is said not to make more than \$60 per annum, and proceeds to give in full a Government Circular (English and Malay) detailing the management of the Malay College at Tēlok Blanga, and exhorting Malay Rajas and others to make more use of the College.

17. Of the next para., a translation is appended, which reads as follows:—

“The *Hēkayat Abdullah* has been re-printed by the members of the Asiatic Society, and is exceedingly clearly done; whoever now wishes to buy it can obtain it from the officer in charge of the library at the Museum adjoining the Raffles’ Institution.”

18. The paper then touches on the recent death of the Datoh Klāna of Sungei Ujong while on his return from a pilgrimage to Mecca. It appears that the Datoh, having accomplished his pilgrimage and having lost four of his followers, was returning to Jeddah when he was overtaken by death at a resting place near the latter town.

19. A reference at some length is next made to the Moar disturbances and to the action of an honourable gentleman in respect of them. The writer points out the contrast between this gentleman's activity on behalf of Tunku ALAM, and the Tunku's sluggishness in respect of his own right: rebuking him in the tone of a philosopher, and hinting that he should make himself more acquainted with the outside world and its doings.

20. Next comes the correspondence column, which contains a letter from a correspondent in Malacca narrating the running amuck (*Mengámok*) of a Malay on board the *Japan*, and the consequent wounding of sixteen persons. The majority of letters addressed to the Editor are written with the intention of giving pieces of local news not likely to be otherwise communicated, of exposing some disreputable character, of relating some wonderful adventure or phenomenon, and of eliciting information upon various subjects often abstrusely grammatical.

21. The principal notices from the *Government Gazette* are then copied, as also are extracts from other papers referring to events in neighbouring countries: the first of these is taken from the *Rangoon Times*; it relates the discovery of sapphire mines in Siam, and discusses the probability of the Marquis of Lorne being made Viceroy of India.

22. From the *Straits Times* some passages are quoted respecting the arrival of the French Flagships in Singapore, and the courtesy of the Admiral in allowing the Band to play on the Esplanade.

23. Three columns are given up to a series of paragraphs giving news from Java and the adjoining Malay States, and it is worthy of notice that so large a number of places contribute news from this part of Malaya. Such names are found as Semârang, Súrubaya, Bogor, Periáman, Menádo, Bantan, Cherbún, Ambún, Karáwang, and Pâlau Banda.

24. Then come extracts from the *London and China Express*. About England there are paragraphs with Court and Parliamentary news, and a passing reference is made to the disturbances in Ireland.

From France, Russia, Austria, Switzerland, Turkey, Egypt, the United States, Chili, and Peru various items of news are given.

25. The Indian telegrams are next copied from the *Straits Times*, relating to the war in Afghanistan, and the paper is brought to a close with the latest telegrams of the week, referring, in this instance, to the Bolivian Republic, to Ireland, and to Russia.

26. In the majority of cases journalistic terms are expressed by their English names written in Malay characters, or by their Malay equivalents, this being effected by a slight process of paraphrasing, but in some cases the Arabic equivalents of these technical phrases of journalism are employed such as :—

Editor	...	<i>Mualif</i>	...	مؤلف
Subscriber	...	<i>Mutaliah</i>	..	مطالعه
Notice	...	<i>Ahlin</i>	...	اعلان

27. There is another useful little work which is attributable to the "Jawi Peranakkan" Company, and it will not be out of place to notice it here: it is a Mahomedan and English Comparative Calendar, which shows at a glance the corresponding date in the Mahomedan table of reckoning to that used in our Calendar. This Table, sold at ten cents a copy, has, it is stated, a very large circulation.



MISCELLANEOUS NOTES.

ON THE GULIGA OF BORNEO.

The Guliga, more commonly known as Bezoar, forms a recognised article of export from the Rejang and Bintulu rivers in the Sarawak territory. These concretions are chiefly obtained from a red monkey (a species of *Semnopithecus*), which seems to be very abundant in the interior districts of Borneo. A more valuable Guliga, called the "Guliga Landak," is obtained from the porcupine, but it is comparatively rare. The Sepoys stationed at Sibu Fort in the Rejang formerly exported considerable numbers of these calculi to Hindustan, where, in addition to their supposed efficacy as an antidote for the poison of snakes and other venomous creatures, they appear to be applied, either alone or in combination with other medicines, to the treatment of fevers, asthmatic complaints, general debility, &c. A few years ago, however, these men ceased to send any but the Guliga Landak, since their *hakims* had informed them that the concretions obtained from the monkeys had come to be considered of very doubtful, if any, value from a medicinal point of view.

The usual test for a good Guliga is to place a little chunam on the hand, and to rub the Guliga against it, when, if it be genuine, the lime becomes tinged with yellow. Imitations are by no means rare, and on one occasion which came to my own knowledge some Bakatans succeeded in deceiving the Chinamen, who trade in these articles, by carefully moulding some fine light clay into the form of a Bezoar, and then rubbing it well all over with a genuine one. The extreme lightness of a real Guliga, and the lime test are, however, generally sufficient to expose a counterfeit Bezoar. The

Sepoys and Malays apply various imaginary tests. Thus they assert that if a true Guliga be clasped in the closed fist, the bitter taste of the concretion will be plainly susceptible to the tongue when applied to the back of the hand, and even above the elbow if the Guliga be a good "Landak;" and a Sepoy once assured me that having accidentally broken one of the latter, he immediately was sensible of a bitter taste in his mouth.

Accounts vary very much among the natives as to the exact position in which the Guligas are found: some saying they may occur in any part of the body; others that they occur only in the stomach and intestines; whilst I have heard others declare that they have taken them from the head and even the hand! Bezoar-stones are sold by weight, the gold scale being used, and the value varies according to quality, and to the scarcity or abundance of the commodity at the time of sale. The ordinary prices paid at Rejang a few years ago were from \$1.50 to \$2 per amas for common stones, and from \$2.50 to \$4 per amas for Guliga Landak. I have seen one of the latter which was valued at \$100. It was about the size of an average Tangiers' orange, and was perfectly spherical. The surface, where not artificially abraded, was smooth, shining, bronze-brown, studded with numerous irregularly-shaped fragments of dark rich brown standing out slightly above the general mass of the calculus. These fragments, in size and appearance, bore a close resemblance to the crystals in a coarse grained porphyritic rock.

The common monkey-bezoars vary much in colour and shape. I have seen them of the size of large filberts, curiously convoluted and cordate in shape, with a smooth, shining surface of a pale olive-green hue. Mr. A. R. Hougartox once showed me one which was an inch and-a-half long, and shaped like an Indian Club. It was of a dirty greenish colour, perfectly smooth and cylindrical, and it had become aggregated around a portion of a sumpitan dart, which appears to have penetrated the animal's stomach, and being broken off short has subsequently served as the nucleus for the formation of a calculus. The same gentleman had in his possession two Landak stones, one of which bore a close resemblance to a block in shape, and was of a bright green colour, and the second was of a rich chocolate brown, and could best be likened in form to a Constable's staff. One porcupine stone which was opened was

found to be a mere shell full of small brown shavings like shred tobacco.

The part of the island which produces these stones in greatest abundance seems to be, by a coincidence of native reports, the district about the upper waters of the Baluñgar (Batang Kayan). The story is, that the head waters of this river are cut off from its lower course by an extensive tract of hills beneath which the river disappears, a report by no means unlikely if the country be, as is probable, limestone. The people of the district have no communication with the lower course of the river, and are thus without any supply of salt. In lieu of this necessity they make use of the waters of certain springs, which must be saline mineral springs, and which the Kayans call "Suñgan." These springs are also frequented by troops of the red monkeys before mentioned, and the Bezoars are most constantly found in the stomachs of these animals, through their drinking the saline water. The hunters lie in wait about such springs, and, so runs the report, on the animals coming down to drink, they are able to guess with tolerable certainty from external signs which of the monkeys will afford the Guliga, and they forthwith shoot such with their sumpitans. I have this account, curious in more ways than one, from several quite independent sources.

In concluding these brief notes, I may remark that the widespread idea of the medicinal virtue of these concretions would lead us to suppose that there is some foundation for their reputation.

A. HART EVERETT.

ON THE NAME "SUMATRA."

In a volume recently added to the Society's Library—"Notes on the Malay Archipelago and Malacca, compiled from Chinese Sources"—Mr. W. P. GROENEVELDT says (p. 92): "The three preceding articles beginning on p. 85 give the name of Sumatra to the northern part of the island which is now entirely called by this name. In this case the name is certainly taken from the

“capital or principal settlement on the coast. MARCO POLO, who visited Sumatra in 1290, speaks of Samara, which probably is the same place, as the difference in sound is easily explained by the circumstances under which POLO’s book was written. IBU BATUTA (1346) correctly calls it Samathra, or Samuthra, and describes its situation nearly in the same terms as our author. As we know very little of the country yet, we are unable to determine the exact locality now, but we think that eventually the details given above will assist in doing so. It appears, however, that this place Sumatra was not situated on the spot of the present Atjeh, but more to the East, on one of the smaller rivers which fall into the sea there ; this is proved beyond doubt by the fact that three smaller States were situated due West of it, before the Indian Ocean, on the western side of the island, was reached, the last of these three occupying the site of the present Atjeh, as will be shewn afterwards. We do not learn at what epoch Sumatra lost its importance and was supplanted by Atjeh ; the time assigned to this event in the history of the MING dynasty, translated just now, is certainly too recent, and we think that the latter part of this article does not apply to Sumatra, but to the new capital of Atjeh.”

On p. 144, however, Mr. GROENEVELDT says: “On p. 92 we were still unable to determine the position of the old city of Sumatra ; we might have spoken of Pasei, which is pointed out by native tradition as the principal place on the coast before it was supplanted by Atjeh, but we refrained from doing so, as we did not know how long it had occupied that position. Some new information has, however, been obtained since from a report of one of our functionaries who visited Pasei last year, and found there a village called Samudra, on the left bank of the river, about three miles from the sea. It is curious to observe that our informant, just as the Chinese traveller in p. 85, speaks of the heavy surf which is continually raging at the mouth of the river. Taking together these different indications, we do not hesitate to say that this village of Samudra is the remnant of the former capital of the country.”

With regard to this extract, it may be pointed out that the account given in *Sējāra Malāyu* indicates with tolerable distinctness the position of the old city of Samudra ; which, according to

the legend, was founded by **MARAH SILU** (the younger of two brothers residing at Pasangan, about half way between Těluk Samāwi and Samalangan, who afterwards quarrelled, on which the younger fled to the forest of Jaran and acquired the position of a Chief among the people there). The account of the circumstances leading to the foundation of the city are obviously mythical.

But from two or three passages the situation may be conjectured. In the account of the marriage of Sultan **MALEK AL SALEH** (**MARAH SILU**) it states that he went out as far as Jambu Ayer (which lies between Tanjong Pěrlak and Kěrti) to meet the Princess of Pěrlak. Again Pěrlak was conquered by enemies, and the inhabitants took refuge in Samudra, which shews those States to have been contiguous to each other. **MALEK AL SALEH** now founded Pasei; having previously crossed the river on a hunting expedition, he came upon an elevated piece of ground near the river, which he selected as the site for the new city. So that clearly the two cities of Samudra and Pasei were only a short distance from each other. In a later account of the quarrel between the brothers Sultan **MALEK AL MANSUR** of Samudra and Sultan **MALEK AL ZAHER** of Pasei, it states that the former left Samudra and went out to the mouth of the river, shewing that it was a city up a river, and it must be inferred from the passages already referred to that the river on which Samudra stood, lay between Samudra and Pasei, and was the only stream of any consequence that separated them. The clear inference then on the whole is that Samudra was a city a little way up a river lying somewhere between Pasei and Tanjong Pěrlak (Diamond Point); whether this inference from native sources is confirmed by the discovery which Mr. GROENEVELDT mentions of the actual site, it is not easy to say; for Mr. GROENEVELDT's account of this discovery is brief, and decidedly meagre geographically speaking; he says: "one of our functionaries visited Pasei last year and found there a village called Samudra, on the left bank of the river, about three miles from the sea." Now though the Sėjāra Malāyu has a great deal of fable interwoven with historical details, we can hardly doubt the fact of there being originally two distinct cities of Samudra and Pasei, however mythical the tale of their foundation, and Pasei and Samudra are mentioned interchangeably when speaking of the same circumstances, as though they were the same. According to the native account two brothers (already named) rule respectively over the two cities, but the account does not go very far.

It indicates, however, the rising superiority of Pasei, which gave its name to the whole country, while Samudra sank into insignificance. The question remains how does Samudra come to be up the Pasei river? If so, where is the old city of Pasei? Probably the river visited by the Dutch functionary was only one of the rivers in the country of Pasei, and the "Orang Pasei," in the many changes that have occurred in all those countries on the East coast of Sumatra, may have lost their capital, and retreated to the river of Samudra. It would certainly be satisfactory to have this point cleared up one way or the other.

A CORRECTION.

Mr. W. H. TREACHER points out the following error in the Botanical Notes contributed by him to the Society and printed in the last Number of this Journal:—

"On page 60 of the third Number of the Journal, Mr. MURTON remarks that I have given two descriptions of the *Jelutong*, which appear to him diametrically opposed. A reference to page 57, however, will show that this is owing to a mistake of the printer. The notes on that page refer only to the Table, and not to my description of the *Jelutong*."

Rainfall registered at the undermentioned Stations, in the Straits Settlements and the Native States, during the half-year ending 31st December, 1879.

	STRAITS SETTLEMENTS.					NATIVE STATES.									
	PROVINCE WELLESLEY.					SUNGEI UJONG.		Klang, Selangor.	Kuala Kangsar.	Thaipeng.	Matang.	Kinta.			
	Singapore.	Malacca.	Penang.	Butterworth.	Bertam.	Bukit Miniak.	Sungei Bakup.						The Residency.	The Hill Plantation.	Linggi.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.			
July, ...	5.60	3.09	12.54	8.81	16.69	9.37	10.52	5.34	3.63	8.69	6.83	3.19	20.78	8.41	5.88
August, ...	8.82	12.50	6.33	5.37	9.76	4.12	4.61	5.53	4.48	10.37	6.78	4.60	11.92	8.82	5.78
September, ...	5.04	5.57	12.07	10.01	5.43	7.45	9.65	2.53	2.00	11.21	4.95	...	...	...	...
October, ...	14.96	14.37	17.87	20.00	22.30	12.09	32.40	15.32	12.73	12.14	10.96	8.39	28.78	18.71	14.25
November, ...	8.37	9.32	9.08	9.79	5.90	4.33	11.16	10.49	9.25	9.01	11.52	10.33	22.06	8.66	9.74
December, ...	10.15	4.42	9.00	7.68	7.50	10.44	7.47	8.47	10.55	7.98	10.56	10.10	33.31	18.06	14.97

T. IRVINE ROWELL, M. D.,
Principal Civil Medical Officer S. S.

Meteorological Observations taken in Singapore (Lat. 1° 17' N., Long. 103° 51' E.), during the year 1879.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.
9 A.M.,	29.898	29.906	29.903	29.892	29.850	29.888	29.876	29.999	29.913	29.917	29.908	29.883
3 P.M.,	29.807	29.803	29.796	29.771	29.738	29.793	29.786	29.807	29.806	29.806	29.792	29.778
9 P.M.,	29.875	29.876	29.870	29.850	29.837	29.861	29.852	29.873	29.879	29.892	29.881	29.861
Daily Range, ...	0.092	0.103	0.107	0.121	0.092	0.097	0.090	0.092	0.107	0.111	0.111	0.107
Highest Reading,	29.970	29.999	29.968	29.947	29.931	29.975	29.951	29.977	29.978	29.975	29.962	29.940
Lowest Reading,	29.788	29.729	29.719	29.723	29.653	29.715	29.733	29.730	29.738	29.735	29.711	29.722
HYGROMETER,—												
	0	0	0	0	0	0	0	0	0	0	0	0
9 A. M.,	78.2	80.5	81.6	82.0	83.1	82.2	82.6	79.9	81.4	81.1	80.9	80.6
{ Wet Bulb,	75.8	76.3	77.9	78.1	78.9	78.0	77.4	76.1	70.4	77.1	76.9	76.4
{ Dry Bulb,	79.4	82.4	82.2	85.3	84.6	84.4	84.1	82.4	84.3	82.5	83.6	81.7
{ Wet Bulb,	76.4	77.0	78.1	79.1	78.9	77.4	77.3	76.7	77.4	76.9	77.1	76.5
{ Dry Bulb,	75.4	76.6	77.0	78.4	78.5	78.2	78.7	77.8	78.1	77.0	76.8	75.9
{ Wet Bulb,	74.3	75.0	75.8	76.9	77.1	76.3	76.3	75.6	75.9	75.6	75.5	74.6

* Readings corrected and reduced to 32° Fahrenheit.

Meteorological Observations taken in Singapore (Lat. 1° 17' N., Long. 103° 51' E.), during the year 1879, —Contd. 3

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.
Maximum in Sun's Rays (in vacuo)...	138.3	148.0	149.7	150.0	146.1	147.3	150.0	140.0	150.0	146.8	147.6	150.5
Do. do. (exposed),	106.4	110.3	112.6	116.0	112.7	111.7	111.3	105.5	110.0	110.2	111.1	112.1
Minimum on Grass, ...	70.8	69.8	71.2	72.0	71.7	70.6	70.9	71.0	71.0	70.4	70.4	68.8
Maximum in Shade, ...	83.1	85.7	86.5	87.6	87.3	87.1	87.4	84.9	86.0	85.4	86.0	86.3
Minimum in Shade, ...	72.9	72.7	73.5	74.6	74.6	73.7	73.9	73.5	74.1	73.4	73.4	72.7
Diurnal Range, ...	10.2	13.0	13.0	13.0	12.7	13.4	13.5	11.4	11.9	12.0	12.5	13.6
Approximate Temperature, ...	80.0	79.2	80.0	81.1	80.9	80.4	80.6	79.2	80.0	79.4	79.7	78.6
Highest Temperature, ...	87.0	88.8	89.0	90.5	90.0	90.5	89.8	90.0	90.5	88.0	89.0	89.0
Lowest Temperature, ...	69.0	70.0	72.0	72.0	72.5	70.0	71.5	71.0	72.0	72.0	71.5	70.0
WIND, —				N.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W. †	S.W.	N.E.
Mean Direction, ...	N.E.	N.E.	N.E.	N.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W.	S.E. & S.W. †	S.W.	N.E.

T. IRVINE ROWELL, M.D.,
Principal Civil Medical Officer, S.S.

† Self-registering. ‡ Occasionally N.E.

[No. 5.]

*High Court
1910*

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1

SĔLĔSĪLAH

(BOOK OF THE DESCENT)

OF THE
RAJAS OF BRUNI.

BY
HUGH LOW, H. B. M.'s RESIDENT, PERAK.

This is the history of the Rajas who have sat upon the throne of Bruni⁽¹⁾—*Dar ul Salām* (city of peace)—according to their generations, to whom descended the *nobat nagāra* (royal drum) and *gunta alāmat* (the bells, an emblem) from Johor—*Kemal ul Mekam* (the royal place): they also received the *nobat nagāra* from the country of Menangkabau, that is to say, Andalas and Saguntang.

The first ⁽²⁾ who held the sovereignty in the city of Bruni, and who introduced the Mahomedan religion and observed the institutions of the prophet MAHOMED, on whom be peace, was the Paduka Sri Sultan MAHOMED. (See Note I.)

Before his time the country of Bruni was Kāfir (gentile) and a dependency of Mēnjapahit, ⁽³⁾ but at the time of the death of the Batāra

(1) The name of this kingdom and city is always written "Bruni" by the Natives, but it is called indifferently "Bruni" and "Brunei."

(2) The first date in Bruni history which can be trusted is A. H. 1072, being that of the death of Sultan MAHOMET ALI, who was the twelfth Mahomedan Sultan. From the establishment of Johor in 1512 to the year 1810, CRAWFORD says, fourteen Princes reigned, giving an average of twenty-one years to each reign: a similar average for each Sultan of Bruni would make the religion of ISLAM to have been introduced, and the dynasty to have been established, about the year 1403, but it was probably somewhat earlier, as several of the Sultans of this period appear to have had long reigns.

(3) The Hindu kingdom of Menjapahit was destroyed by the Mahomedans in A. D. 1473. Bruni is mentioned in the history of Java as one of the countries conquered by ADAYA MINGBAT, the General of ANGKA WIJAYA, the last king.

of Mĕnjapahit and of the Wazir (Minister) PATEH GAJAH MADA (4) and the destruction of the country of Mĕnjapahit which ensued, Bruni ceased to send the tribute of a jar of the young *Pinang* fruit (green betel nut).

In the reign of Sultan BAHKEI, (5) of the kingdom of Johor, he summoned the Tuan ALAH BERTATAR and PATEH BERBI to Johor, and, when they arrived there, they were invested as Sultan MAHOMED by the Yang di Pertuan of Johor, and he gave them the *nobat nagara* and *gunta alamat*, and five countries—Kalākah, Seribas, Sadong, Semerāhan, and Sarōwak—PATEH BERBI being appointed Bĕndahāra Sri Maharaja.

After having remained some time in Johor, His Majesty the Sultan MAHOMED returned to Bruni. He had no sons and only one daughter.

Before this (see Note II.) the Emperor of China had sent two of his officers, named WANG KONG and ONG SUM PING, to get the *gemāla* (jewel) of the Dragon, which lived on the China Balu. A great number of the Chinese were lost, being eaten by the Dragon, which retained its jewel, and thus the mountain was called China Balu. But ONG SUM PING conceived a device for deceiving the Dragon; he put a candle in a glass case, and, while the Dragon was out feeding, he took the jewel, putting the candle in its place, the Dragon thinking his *gemāla* still safe. The treasure having been thus obtained, all the junks set sail to return to their country, and when they had got some distance from the mountain, WANG KONG demanded the jewel from ONG SUM PING, and they quarrelled, but WANG KONG insisted on the surrender of the jewel, so that ONG SUM PING was angry and would not return to China, but turned back and sailed to Bruni, and, having arrived there, he married the Princess, the daughter of the Sultan MAHOMED (see Note III.), and the Sultan gave over the sovereignty to his son-in-law Sultan AKHMED.

(4) GAJAH MADA was the Minister of ANGKA WIJAYA. PATEH BERBI, in another version of the Selesilah, which was given to me by Pangiran KASUMA, is represented as the brother of Sultan MAHOMED.

(5) Johor was not established as a kingdom at the time of these events, and the Sultan mentioned must have reigned in Malacca, which was taken by the Portuguese in 1500, Johor being established the following year.

Sultan AKHMED also had a daughter, who was of exceeding beauty, and a Sheriff named ALI, of the line of AMĪR-AL-HASAN, came from the country of Taif and passed into Bruni. Having heard of the great beauty of the Princess, he became enamoured of her, and the Sultan accepted him for his son-in-law, and gave him the sovereignty of the kingdom. He was called Sultan BĒRKAT, and he enforced the laws of the prophet, and built a mosque in the city of Bruni, and by the aid of his Chinese subjects he erected the *Kota Batu* (stone wall). (see Note IV.).

The Sultan BĒRKAT had a son—the Sultan SULEIMAN—who was the father (6) of the Sultan BULKEIAH, (see Note V.) who was the Raja who conquered the kingdom of Soolook and made a dependency of the country of Sĕlurong, (7) the Raja of which was called DATOH GAMBAN. Sultan BULKEIAH (8) had a son, who was the Sultan ABDUL KAHAR; he is known as the Mĕrhoum Krĕmat, (9) and was the father of the Sultan SAIF-UL-REJAL.

SAIF-UL-REJAL (10) was the father of the Sultan SHAH BRUNI, (11) and when he died the kingdom descended to his brother Sultan HASAN.

(6) It is probable that Nakoda RAGAM, Sultan BULKEIAH, carried on his career of travel and conquest during the lifetime of his father, Sultan SULEIMAN. When MAGELLAN'S Squadron was at the mouth of the Bruni river, A. D. 1521, a fleet returned to Bruni from the conquest of a place called Lawi, which was on the East coast of Borneo. This fleet was commanded by the son of the King of LUZON, who was the Captain-General of the King of Bruni. This statement of PIGAFETTA'S confirms the Brunian narrative.

(7) Sĕlurong is said by Brunian tradition to be in the island of Luzon and the site of the present town of Manila.

(8) It was probably towards the end of the reign of Sultan BULKEIAH that the ships of MAGELLAN, after his death at Maetan, touched, in August, 1521, at Bruni, where they found a magnificent court.

(9) He was called Merhoum Kramat, from having appeared, after death, on horseback at the head of the forces of Bruni to repel the Castilians during their attack on Bruni. His tomb on the hill above Kota Batu was destroyed by the Spanish shot.

(10) It seems probable that it was in the reign of this Sultan SAIF-UL-REJAL, that Bruni was attacked by the Spaniards, A. D. 1577, but the history is contradictory on this point, in one place assigning the first attack to the time of his father Sultan ABDUL KAHAR. The second attack by the Spaniards took place in 1580.

(11) Sultan SHAH BRUNI is said to have been a great encourager of manufactures in brass. It was during his reign that the magnificent brass cannon taken away by Sir THOMAS COCHRANE in 1846 were founded.

Sultan HASAN (see Note VI.), who was called the Mērhoum di Tanjong, was very powerful in his kingdom and conquered all the Fajau countries and the Batāra of Seolook. He was the father of the Sultan JALIL-UL-AKBAR, who is known as Mērhoum Tuah, and who was the father of the Sultan ABDUL JALIL-UL-JEBAR, and when he died, he was succeeded by the brother of His Majesty's father, Sultan MAHOMET ALI, from whom the sovereignty was snatched away by Bēndahāra ABDUL.

Sultan MAHOMET ALI ⁽¹²⁾ is called Mērhoum Tumbang di Rumput, and, on his death, the throne was occupied by Sultan ABDUL MUBIN. He was succeeded by the nephew of Sultan MAHOMET ALI, who reigned as Sultan MUADDIN ⁽¹³⁾, who carried on the war against the island ⁽¹⁴⁾, and recovered the royalty from the Sultan ABDUL MUBIN. He is known as Mērhoum Bongsu: when he died he was succeeded by the son of his brother, who was named Sultan NASR-ADDIN. After his death he was succeeded by his father's cousin (*aya sa papa*) named Sultan KEMAL-ADDIN, ⁽¹⁵⁾ who was the son of Sultan MAHOMET ALI: he is the Mērhoum di Lobah, and was twice sovereign. His Majesty resigned the throne to his relative (*chuchu sa puju*) Sultan MAHOMED ALI-UDDIN, ⁽¹⁶⁾ who was the father of the Sultan MAHOMED TEJ-WALDIN, ⁽¹⁷⁾ who was the father of the Sultan JEMAL-UL-ALAM.

(12) This sovereign, Merhoum Tumbang di Rumput, was a younger son of Sultan HASAN and consequently uncle to his predecessor JALIL-UL-JEBAR.

(13) Pronounced MUADDIN in Bruni. He was married to his cousin the daughter of Sultan MAHOMET ALI; he was himself a son of Merhoum Tuah, so that he was a grandson of Sultan HASAN, and his wife a granddaughter of the same King.

(14) Pulau Chermin, where the usurper Sultan ABDUL MUBIN established himself. ABDUL MUBIN is not mentioned in the genealogical list of Sultans carved on the historic tablet by order of Sultan MAHOMED TAJ UDDIN.

(15) Sultan KEMAL-ADDIN was one of the sons of Merhoum Tumbang di Rumput, and was named HUSEIN; he with his brother HASAN, the elder of the two, were quite young at the time of the massacre and were protected by their brother-in-law the Bendahara BONGSU, who afterwards became Sultan MUADDIN.

(16) Sultan MAHOMED ALI-UDDIN was the son of the Pangiran d. Gadong SHAH BUBIN, who was the son of Sultan MUADDIN by his wife, the daughter of the Sultan MAHOMET ALI. After his death, his father-in-law KEMAL-ADDIN again assumed the royalty.

(17) Sultan MAHOMED TEJ-WALDIN resigned the throne in favour of his son MAHOMED JEMAL-UL-ALAM, who having died after a reign of from six to nine months, his father re-ascended the throne.

When he died the throne was occupied by the Sultan MAHOMED KHAN ZUL-ALAM, (18) whose son was the Sultan MAHOMED ALAM, (19) who had waged war with the chief Mĕntri ABDUL HAK of Buong Pinggi, who rebelled against His Majesty. The grave of this Sultan is at Pulau Chermin. After his death he was succeeded by the Sultan OMAR ALI SAIF II., who is now reigning, and who is the son of the Sultan MAHOMED JEMAL-UL-ALAM.

(18) Sultan MAHOMED KHAN ZUL-ALAM was a son of Sultan OMAR ALI SAIF-
UDDIN.

(19) This was a madman of the cruelest propensities, who would have set
aside MAHOMED ALI SAIF-UDDIN.

NOTES.

I.

Sultan MAHOMED.—The tradition preserved in Bruni, as related to me by the Pangiran KASUMA, is that the Bruni Rajas are descended from three sources:—

(1°) from AWANG ALAK BER TABAR, who governed the country before the introduction of the religion of Islam; (2°) from Johor (Malacca?), a lady of that royal family having been forcibly brought to Bruni before the people were Mahomedans; (3°) from the Arabian Prophet: ALAK BER TABAR was converted to Islam and became Sultan MAHOMED. The Chinese element seems to be omitted in the above enumeration of the sources of origin of the royal family.

II.

The productions of North and North-east Borneo must, from early times, have attracted considerable attention from the Chinese, as is shewn by the names of the largest river and the highest mountain in that territory, viz., China Batangan and China Balu; very large quantities of birds' nests, beche-de-mer, sharks' fins, Bornean camphor, pearls and pearl-shells are still collected there, and in no other part of the island, for export to China. The unsuccessful expedition sent by KUBLAI KHAN, A.D. 1292, to the Eastern Archipelago was probably to this place, and may have been that which gave a Raja or Princess to Borneo, for there is un doubted uncertainty in this early part of the Bornean narrative as to relative dates. It is very probable that the Chinese had a settlement or factory at China Batangan, and that the wife of Sultan AKHMED, the second Sovereign, came from there, as in some versions of the Sêlêsilah she is expressly stated to have been brought thence by the Sultan.

III.

In the copy of the Sêlêsilah given to me by Pangiran KASUMA, Sultan AKHMED is represented as having been the brother of Sultan

MAHOMED, and to have married the daughter of the Chinese Chief, whom he brought from China Batangan, who, with all his people, is said to have settled in Bruni, and to have had by her a daughter, who was married to the Arab Sheriff who became the third Sultan. This seems to be confirmed by the narrative on the historical stone carved by order of the Sultan MAHOMED TAJ-UDDIN.

IV.

"Kota Batu."—There are two places called thus, one in the site of the ancient palace at the little river Bruni below the ancient tombs of the former Sultans, the other is the artificial bar formed in the river between the islands "Kaya Orang" * and "Pulau Chermin" which the Pangiran KASUMA's narrative gives as the one referred to in the text, saying that forty junks filled with stones were sunk to form it. As the former was in existence and mounted with fifty-six brass and six iron cannon in 1521, when PIGAFETTA visited the place, it was probably built at the same time. In the stone tablet the erection of the Kota Batu is ascribed to the Arab Sultan BERKAT, the third of the Kings, who married the daughter of Sultan AKHMED; he probably, with the assistance of his Chinese subjects, finished one or both of these structures.

V.

Sultan BULKEIAH was familiarly known as Nakoda RAGAM: he is described in Bornean traditions as a great navigator and warrior, having voyaged to Java and to Malacca and conquered the East Coast of Borneo, Luzon and Soolook. His tomb, of very exquisite workmanship in very hard basaltic stone, still remains on the hill above the site of the ancient town; it was probably imported from Achin or Java. Two stones only remained in 1873 of the similar tomb of LELA MEN CHANEI, the wife of this Sultan, who was a daughter of the Batara of Soolook. I saw two other stones which had formed part of this lady's tomb in the burial ground at the

* "Kaya Orang." There are veins of coal on this island, and the remains of regular fortifications: it is opposite Pulau Chermin, and with it commands the entrance of the Bruni river.

"Kiangi" above the "Upas" under a large *waringing* tree. Sentences from the Koran are exquisitely carved on both tombs, but they have no names or dates which I could distinguish.

VI.

Sultan HASAN had a palace at Tanjong Chindána and a fort on Pulau Chermin. He was buried in the former place and is hence called Mërhoum di Tanjong. He is reported to have reconquered several countries. Soolook is said to have been tributary to him, and it is certain he had intimate relations with that State, a son of his by a concubine having, it is asserted, become its Raja: it may have been under his order and by his assistance that the attack on the arsenal of Santao in 1617 took place, when all the garrison were killed and property to the value of \$1,000,000 destroyed. The tribute formerly paid by Sëlurong (Manila) to Bruni is stated to have been one *gantang* of gold in each year.

Before Sultan HASAN's time, there were only two Wazirs—the Raja Bëndahâra and Raja Tëmënggong: he added the Pangiran or Raja di Gedong and the Pangiran Pemancha; so that, like the Prophet, he might have four counsellors or "friends." He must have been contemporary with Sultan ISKANDER MUDA of Achin, A.D. 1600-1631.

The son of Sultan HASAN, who became Sultan of Soolook, is called, in an appendix to the Sëlësilah, Pangiran Shahbandar Maharaja Lela, grandson of the Batâra Raja of Soolook. The Bornean Rajas dislike his memory and say that he was illegitimate and a bad character and dissatisfied in Bruni because he did not rank with the sons of his father born in wedlock, but a grandson of the Raja of Soolook must have been of considerable rank, and it is probable that the dislike arises from the after-events by which Soolook acquired so large a territory from Borneo after the conquest of the Mërhoum di Pulau.

Sultan HASSAN lived at Tanjong Chindána and had a covered passage from his palace to Chermin island, which was strongly fortified. The Spaniards are said to have sent an embassy either in his time or that of his son JALIL-UL-AKBAR.

HISTORY
OF THE
SULTANS OF BRUNI
AND OF THEIR DESCENT,
FROM SULTAN ABDUL KAHAR
TO SULTAN ABDUL JALIL-UL-JEBAR.

The first, who had a large family, was the Sultan ABDUL KAHAR, who was attacked by the Castilians,* and carried by the Rajas to the country of Suedi, having been conquered in the war through the treachery of one of the Chutreias named Pangiran Sri Lela. This Mèrhoun had forty-two sons, one of whom became Sultan SAIF-UL-REJAL; two of his brothers became Bèndahàras and supports to His Majesty's throne. One of these was named Bèndahàra SARI, whose mother was a Javanese, and one was named Raja Bèndahàra SAKAM, whose mother was a Bajau, † and to him belonged all the dependencies of the country of Bruni as far as Lesong; ‡ he was very fierce and brave, and, when he was angry, it appeared to the people as if fire were issuing from his mouth, and not one of the Rajas dared dispute his will. All the daughters of the Rajas of Bruni who were beautiful he took and made wives and concubines of them, and it was for this reason that the Pangiran BUONG MANIS, § who was entitled the Pangiran Sri Lela, was

* The Spaniards first attacked Bruni under Don FRANCISCO LA SANDE in A.D. 1577 to place Sri Lela, who had professed submission, on the throne, which his brother had usurped. This attack more probably occurred in the time of SAIF-UL-REJAL, the son of ABDUL KAHAR, so that ABDUL KAHAR, who probably had a long reign, had died before 1577: his tomb was destroyed by the shots from the Spaniards.

† The Bajaus are a race having some settlements on the North-west and East coasts of Bruni, and among the islands, but on the East side living chiefly in boats; they were formerly pirates; they call themselves *orang sama*, and say their ancestors came from the Straits of Malacca. They are a bold and enterprising, but not an industrious people, and the young men and the women have a wild gipsy-like look, frequently with large beautiful eyes. Their language differs much from the Malay.

‡ Luzon.

§ This Pangiran had been banished to Kamanis by Raja Bèndahàra SAKAM.

treacherous to the Sultan, his daughter, who had just been married and was sitting by the side of her husband, having been seized and carried off by Raja SAKAM for a concubine; therefore, when the Castilians made war, the Pangîran Sri Lela went over to them, and the country was conquered, * all the Raja's Mëntris and Hulebalangs fled, † taking the Sultan with them, except the Bëndahâra SAKAM, who remained with one thousand people, men whom he had purchased. These made a fort at Pulau Ambok, and fought the Castilians, so that they fled away to Lesong, and then Bëndahâra SAKAM brought back the Sultan to Bruni, and set him on his throne.

After this Raja SAKAM sailed to Belahit in search of the Pangîran Sri Lela and his brother Sri Retna, and when he had slain them all he returned to Bruni and strengthened the throne of his brother, the Sultan SAIF-UL-REJAL. All his brothers became Chutreias of the Bëndahâra; they were forty in number. If the Sultan went on a pleasure party to Labuan or Muara, they each wore a *chemûra kimkha* of blue and gold, to distinguish them as brothers of the Yang di Pertuan.

About this time the wife of the Sultan became pregnant, and the Sultan expecting a male child, the drums were beaten, but it proved to be a female, and an idiot having no understanding, but her appearance was very beautiful. After this His Majesty had two other daughters, ‡ and subsequently two sons, the

* The Spaniards came back in 1580 to re-place Sri Lela on the throne, and it was probably on this occasion that the Raja SAKAM distinguished himself. The Spanish history says that the Brunians were assisted by a Portuguese Captain, probably the Pangîran KESTANI, who will be mentioned further on. The Portuguese had carried on regular intercourse with Bruni since 1530, and they continued this to the capture of Malacca by the Dutch in 1691, and afterwards from Macao. When the present Sultan was a young man, he remembers Portuguese merchants in Bruni; this would be about the end of the last century.

† SAIF-UL-REJAL and his people went to live at Sungei Budu in the Swei river, which is near Bintala. He fell sick here, but is said to have recovered and returned to Bruni. He is called Merhoum di Budu. In Bruni he lived at the Mazagong Istana in the Sungei Kadoian, where also he died. Raja SAKAM was a younger brother of SAIF-UL-REJAL.

‡ These ladies were the Raja DI MISJID, and the Raja of BALINBANDONG, and one of these ladies, daughters of SAIF-UL-REJAL, settled her property, that is, the Bajaus of Marudu and Bangui, and the Bisayas of Mempalau, Lawas, and Bakau, on Raja TUAH, the daughter of Merhoum di Tanjong, who was the mother of Merhoum di Pulau.

one who became Sultan **SHAH BRUNI**, and the other Sultan **HASAN**, who succeeded His Majesty in the Kingdom.

Sultan **SHAH BRUNI**, having been for some time on the throne, died * leaving no children, and was succeeded by his brother Sultan **HASAN**, who is known as the *Mérhoum di Tanjong*. His reign was of a very despotic character, and he did whatever he pleased in Bruni.

As regards the eldest sister of this Sultan, who was idiotic, her father gave her for inheritance the *Bajaus* of Marudu and of Bangui and the *Bisayas* of Mempalau, of Lawas and of Bakau. There was a Pangiran **MAHOMED PANJANG** † of *Kampung Pandei Kawat*, who was rich: he had three hundred dependants (*hamba*), and became in love with the idiot Raja, and presented her with his three hundred people as a marriage gift. After this he received the title of Pangiran *Bëndahâra MAHOMED*, and he was the father of the Pangiran *Bëndahâra KAHAR*, of *Bëndahâra HAMID*, and of *Bëndahâra ABDUL*, *Mérhoum di Pulau*. *Bëndahâra ABDUL* was the *Bëndahâra* of the *Mérhoum Tumbang di Rumput*, that is to say, Sultan **MAHOMET ALI**, and he it was he who seized the throne of the Kingdom of Bruni, and he reigned under the name of the Sultan **ABDUL MUBIN**.

The original cause of the massacre which led to this was that a son ‡ of the Sultan had killed a son of the *Bëndahâra*, and when

* One account says the Sultan abdicated in favour of his brother.

† Pangiran **KASUMA** has a note here to the effect that in former times the sons of Sultans were called *Rajas*, the other nobles being titled *Pangirans*. Raja **MUDA HUSIN**, who was murdered in 1847 (?), was the last who was called *Raja*. There is some mistake in the text in reference to the wife of this Pangiran, **PANDEI KAWAT**, who married Raja **TUAR**, a daughter of Sultan **HASAN**, and who seems to have inherited the property of the ladies her aunts, especially that of Raja **MISJID**. He was, after his marriage, made Pangiran *Bendahara MAHOMED*, and was the father of the children mentioned in the text.

‡ This Prince, after escaping from the vengeance of the *Bendahara* by the back of the palace and to sea in a sampan, appears to have been, during the life of his father, the Pangiran di *Gedong*. He was named **OMAR**, and is reported to have been insolent and unpopular, and the insurrection of the *Bendahara*, which was originally intended only against him, was supported by the chief nobility, his own house seems to have been attacked and burnt, from which he fled to his father's followed by the *Bendahara*.

the Bëndahâra saw that his son was killed without any just cause, he went up to the palace and presented himself before the Yang di Pertuan, with forty of his people, all fully equipped, and having reached the audience chamber, the son of the King who killed his son was also presenting himself before his father, the Sultan.

The Bëndahâra in detailing his case said: "Oh, my Lord, King of the World, what is the reason that my son has been killed by the Prince? If this matter is not enquired into by your Majesty, it will fall out that your Majesty will be left alone in the country, for the subjects of your Majesty will say that, if your Majesty's son does such things, what may not be expected of those who are of inferior rank? And the end of it will be that Bruni will become desolate."

When His Majesty heard the statement of the Pangîran Bëndahâra he said: "Oh, Pangîran, as to the killing of a person without cause, if my son be guilty he must be killed for it."

When the Prince heard these words of his father, he got up and went into the interior of the palace of his father, and the Pangîran Bëndahâra said: "Oh, my Lord, if such be the decision of the Lord of the World, let me ask of your Majesty to disown the Prince altogether," and His Majesty said: "Oh, Pangîran Bëndahâra, how can I give you my son now that he has brought the blood of death into the palace?" When the Pangîran heard this, he got up with his forty people and followed the Prince into the palace. [There is here a hiatus in the manuscript, two or three words only visible:—*Melihat Bëndahâra* *deri pintu seblak* *tiada kelihatan di mata*]. When the Bëndahâra could not see the Prince, he fell to killing the people in the palace. The Sultan, on seeing the Bëndahâra go into the palace and kill the people belonging to it, said: "Oh, Pangîran, what is this you are doing? One person has committed a crime and you are killing others." The Bëndahâra replied: "The eyes of your slave were obscured." His Majesty then said: "Kill me also," and the Bëndahâra said: "Very well, my Lord," and caught hold of the Sultan and lifted him up and carried him on to the grass and

there garotted him, from which circumstance he is called Mërhoum "Tumbang di Rumput." When His Majesty was dead, he was buried according to the rites of burial of the Rajas.*

The people of the palace were scattered, running away in all directions. The son of the Raja, † who was the murderer, escaped to the sea, but there were other children of His Majesty who remained in Bruni, one named Raja HASAN and one Raja HUSIN, also eight nephews, children of brothers of His Majesty, the sons of Mërhoum TUAH. All the insignia of royalty, as the crown from Johor and the *kamanah* from China, were taken away by the Bëndahâra, who made himself King, being installed by his dependants by the title of Sultan ABDUL MUBIN, but he was not *nobat* nor crowned. The son of Mërhoum TUAH, named Pangîran BONGSU, and who was also son-in-law of Mërhoum di Rumput, was made his Bëndahâra by the Sultan ABDUL MUBIN. ‡

Some time after this the Pangîran Bëndahâra went out to hunt and wandered to the house of a Kedeian (§) Chief named Orang Kaya IMAS. When Orang Kaya IMAS saw the Pangîran Bëndahâra coming towards his house, he pretended not to have observed him, and said as if to himself: "Fie, all these Rajas are without shame; their father has been murdered, and they seek no revenge; it is a creditable thing for those to hold up their hands in obeisance." He then spat on the ground, and for the first time turning to the Pangîran Bëndahâra looked towards him and said: "Whence does my Lord the Pangîran come?" and invited him to enter saying: "Enter into the hut of your servant, a man of the woods." The Pangîran went in, and sugar-cane, plantains, potatoes and kladis

* The date of this occurrence is the first and only one in Bruni history, it is: "*Malam hari Isnein*" 14th *Robiat Akhir*, A. H. 1072,—about A. D. 1655 (?).

† Pangîran di Gedong OMAN, called PEM-UKUR.

‡ Sultan ABDUL MUBIN lived at Kawang Berbunga, opposite the Kota Baru, in which the Merhoum Tumbang di Rumput's palace had stood. The city of Bruni at that time was built on piles covering the extensive mud flats between these two royal residences.

§ The Kadeians are a race of people who differ in appearance and language from the people of Bruni, and live in the country immediately surrounding the city. They appear from ancient times to have been dependant on the Court; they are a quiet agricultural race, professing the Mahomedan religion.

were served to him, and after the meal was over the Orang Kaya IMAS said: "Oh, my Lord, what is your opinion in reference to the death of your Lordship's father? Is nothing to be done about it? Do not your Lordships intend to revenge it?" The Pangiran said: "Orang Kaya, what means have we? for we are without power." The Orang Kaya replied: "Why does your Lordship speak like this? We are all your people? The people do not wish to obey a Raja who is not of the line of the Yang di Pertuan. It is quite possible to create alarms at night. If your Lordship orders me to do this, even to the palace of Raja ABDUL I will do it every night." The Pangiran Bëndahâra said: "Very well, do as you have said, and I and my brothers will consider of this matter." The Orang Kaya said: "Very well, my Lord," and the Pangiran Bëndahâra returned. When he reached his house he collected all his relations and said: "Oh, my brothers, what is your opinion in reference to the late Sultan who was murdered? Do you wish me to endeavour to revenge it?" His brothers said: "What can we do who have no power? But notwithstanding this, if you take the matter up, we will not fail you," and so they fully agreed to seek revenge, and every one prepared himself.

In the meanwhile Orang Kaya IMAS went down every night to *mengâjeok*, and this was done for two or three months, causing excessive watching, and the Bëndahâra and his relatives being ready, he attended an audience of the Yang di Pertuan and said: "How is it that all of us are obliged to keep watch every night to the great trouble of the people, who have no time even to go out for food, for Bruni is a large city, and it is easy for thieves to come and get away? I think it would be a prudent thing of your Majesty to go to Pulau Chermin, because thieves must come in boats to get to the island."

When the Sultan heard the Pangiran speak thus, he said: "Whatever you think best I will do," and so it was arranged to remove to the island, and many people built houses at Chermin, and when the *istana* was finished, the Bëndahâra said to the Sultan:

“ It will be well for your Highness to remove to the island, so that I may then begin to build my house, when my heart is at ease as to the safety of your Majesty.” The Raja agreed and removed, but only two or three of the royal guns were taken to the island.

While the Raja was moving, the Pangîrau Bëndahâra prevented people from going to the island, so that about one third of the people removed, and two thirds remained, and he ordered the *ryots* to repair the forts at Pulau Ambok * and mount the guns, and when this was all ready he waited expecting the attack from Pulau Chermin.

The Raja at the island was expecting the Bëndahâra, who, however, did not come. After he had been there seven days and the Bëndahâra made no appearance, he ordered the Orang Kaya di Gedong † to enquire as to it. He went up to Bruni and presented himself before the Pangîran Bëndahâra, and said: “ My Lord, your servant has been ordered by your Lordship’s royal father to enquire the reason, as he is waiting your arrival and you do not come.” The Pangîran Bëndahâra replied: “ The reason for our not coming is because we intend to be revenged for the death of the late Sultan.” The Pangîran di Gedong then went back again and informed the Sultan of what the Pangîran Bëndahâra had said. When the Yang di Pertuan heard this he was very angry, like blazing fire, and the war between the island and Bruni at once commenced.

The people of Bruni, when the Orang Kaya di Gedong had returned, made the Pangîran Bëndahâra Sultan MUADDIN, so that there were two Rajas, one at the island, and one at Bruni.‡ The Sultan of Bruni’s cause was espoused by the people of the terri-

* Pulau Ambok is an island about three quarters of a mile below the present town of Bruni and just about the site of Kota Batu and the ancient city.

† The Orang Kaya di Gedong is the chief of the Mentris as they are called in Bruni. They are the chief officers of the Sultan and Wazirs, and are not of noble birth, being taken from the trading classes of the community; they are selected for their intelligence, and have had great influence in politics of the country.

‡ Soon after the breaking out of the war, Sultan MUADDIN found that the old town of Bruni was too near the island, from which attacks upon it were frequently made, he, in consequence, removed to the Kuala Tumasik, which is the uppermost part of the site of the present town on the left bank of the river.

tories to the westward, and that of the island Raja was supported by the provinces to the northward. The war having lasted for some time, dissensions arose among the people of Bruni, * who insisted on peace, so that peace was established.

As soon as they had recovered themselves, they went to war again, and the people of the island were worsted, and fled to Kinārut, where they were followed by the Brunians, and the war was continued there. Then Bruni met with reverses, and the war ceased for some time.

After this Sultan ABDUL MUBIN came back to Pulau Chermin and re-commenced the war. Famine soon appeared in Bruni, for all trade was prevented coming up the river by the people of the island, and the Sultan MUADDIN sent a letter to the Batāra of Soolook, asking for assistance, and he came with five boats, and on arriving at the island went up and had an audience of the Raja (ABDUL MUBIN). The Raja of the island did not know that the Batāra of Soolook † would support Sultan MUADDIN, and the Batāra of Soolook told him that the reason he had come was that he had heard that they were fighting amongst themselves, and that it was, in his opinion, very unfortunate that Islams should be at war with one another; he would, if possible, advise that peace should be established. The Raja of the island said: "This war was not " of our seeking the Pangîran Bëndahâra has brought it about." ‡

The Batāra of Soolook then said: "I will pass on to Bruni and " see the Pangîran Bëndahâra." The Sultan ABDUL MUBIN said: "Very well, I am very anxious for peace." The sign of bad fortune had come upon His Majesty, his devils and kafirs and shadows would no longer come at his call.

* Provisions became scarce, as the island of Chermin, which was held by the Sultan ABDUL MUBIN, commands the entrances to the Bruni river.

† The commander of the Soolook fleet, which is put by other statements at forty boats, was Bendahara TAITING; a brother of the Sultan of Soolook is said to have accompanied him.

‡ The war lasted in all about twelve years; during the greater part of the time the Sultan ABDUL MUBIN resided at Kinarut, and four Rajas Temenggong were killed in operations against him there. The Pangiran KASUMA, whose sympathies and relationships were with the island, says peace had been solemnly made three times and broken by the Brunian Raja, and the usurper had come back to the island under such a peace previous to the final catastrophe.

The Batâra of Soolook went up to Bruni and met the Sultan MUADDIN, and having feasted and drank, the Sultan * asked the Batâra for his assistance to destroy his enemies at the island, promising that if the island should be conquered, the land from the North as far westward as Kimani should belong to Soolook. The Batâra of Soolook accepted this with delight, and the people of Bruni all got ready to attack the island, and posted their forces on Bukit Chindâna and Didaliton, and the Soolooks took possession of the island of Kayang Arang, and carried on the war. After a time the people of the island became straightened, for the guns fired down upon them from the top of the hills, and the Raja of the island, perceiving that his chances became less, destroyed all the insignia of royalty, as the crown from Johor and the *kamanah* from China, and rammed them into a cannon, which he fired out to sea, and thus it was that the crown from Johor was lost.

Pangîran KAWAT assaulted the palace, and killed the people and women of the Raja, together with the Raja himself, who had run into the mosque; the people of Bruni and of Soolook rushed on the island and finding the Raja in the mosque, garotted him there. †

* The tradition in Soolook is that both sides asked for the assistance of the Soolook fleet, and that the Commander sided with the Bruni Sultan because he offered the countries which, belonging to his enemies, lay near to Soolook. They say the Soolooks did all the fighting, the Bruni people only looking on. The present Yang di Pertuan and the Selesilah of the Pangîran KASUMA all deny the assistance of the Soolooks, or that any agreement was made with them for the surrender of territory, saying they did not arrive till the island was taken, and that they stole the royal guns *Si Membung* and *Raja Andei*, which the Soolooks say were given to them in token of the agreement. These guns were subsequently taken by the Spaniards from Soolook to Manila. The Soolooks also took with them as prisoner the Orang Kaya MALIK, who, although not noble, was a person of great consideration on the side of the island. The present Yang di Pertuan would never let me see the copy of the Selesilah, which he is known to possess, and Pangîran KASUMA when he heard I had obtained the authentic copy from which the text is taken, said that it contained the true version, that at present adopted having been invented to conceal the shame of the Brunians.

Mr. JESSE, who was Resident in Bruni for the East India Company in 1774, and Sir STAMFORD RAFFLES, who was familiar with the history of the Malay States, (see p. 268, Vol. I., third para.) seem to have considered the cession to the Soolooks as unquestioned by the Brunians at the time the same countries were made over to the English by these latter people.

† One account says the Raja was killed with a kris at his own request, instead of being garotted as intended. The death of the usurper took place twelve years after that of his victim Merhoum Tumbang di Rumput.

About half of the Rajas in the island asked to surrender as captives and became prisoners, and those who remain at the present time are called Raja Raja Pulau.*

Sultan MUADDIN then returned to Bruni carrying all the captives from the island, and the Batára of Soolook returned to Soolook carrying his captives and plunder, including the guns which were at the island, all of which were left to the Batára of Soolook; even the royal guns, † which had been taken to the island, were given to the Batára of Soolook.

The war being concluded, and peace having been for some time established, the Sultan MUADDIN went to Kalekka to put in order all his provinces. Some time before this a son of Měrhoun TUAM, named Raja TINGAH, ‡ of great courage which could not be opposed, and of great activity and unaccountable caprices, had grieved his elder brother Sultan ABDUL JALIL-UL-JEBAR, § who was in consequence desirous to get rid of him, but could not contrive it, because no one could deal with him.

* The family of the late Pangiran Bendahara Muda MAHOMED and of Raja Muda HASIM belonged to the Pulau Rajas. The late Sultan OMAR ALI SAIF-UDDIN II., and his family represent the old Bruni party. The copy of the Selesilah which Pangiran KASUMA gave me says that the reason why the Raja di Pulau was called Orang Kaya Rongiah (apparently a Bajau title) was that all his provinces and dependencies lay on the side towards Sabah (the coasts to the North of the river Bruni are thus designated). The Rajas of Bruni represented by Sultan MUADDIN having their possessions towards the Ulu (the West Coasts are thus indicated). Merhoun di Pulau is the last of the Rajas of the Bajaus, but other Bajaus belong to the Court, as those of Lugut, Memiang, Palawan, and Balabak. The Bajaus of Patalan are under the Pangiran Temenggong. All other Bajaus whatsoever belong to the Pulau Rajas, as being descended from the sister of Merhoun di Tanjong, who was the oldest of the family who inherited one thousand males, making the inheritance of the Rajas di Pulau equal to that of Merhoun di Tanjong.

† These were "Si Membang" and "Raja Andei," cast by Sultan SHAH BRUNI.

‡ Rajah TINGAH was called also Sultan ANAM, and the Pangiran KASUMA's Selesilah calls him the son, not the brother, of Merhoun TINGAH.

§ Sultan JALIL-UL-JEBAR was the son of a Javanese Princess, SITI KAISA, the second wife of Raja TUAM, and was her second son. He was called ALLUDIN afterwards Raja TINGAH, and then Sultan. This lady had a third child, a girl. Raja OMAR was her eldest son. JALIL-UL-JEBAR is spoken of as Merhoun TINGAH

His Majesty the elder brother sent for him and said: "It, my brother, has been my fortune from God to become the Raja of this Kingdom of Bruni, and you, my younger brother, desire also to be the Raja. I am willing, for are we not both sons of his late Majesty?" Raja TINGAH replied: "Yes, my Lord, I, your slave, am a vassal beneath your Majesty. Whatever orders you may give I obey, but I do not know any reason why your Majesty should be desirous of my absence from Bruni." After this His Majesty the Sultan said: "Things being as they are, it is better that you should become Raja of the country of Sarâwak, and take with you some of the *Sakeis* of Sandar as your people." Raja TINGAH replied: "I obey your Majesty's orders," and he accordingly went to Sarâwak, and directed a palace and fort to be built, and appointed a Tëmënggong, and he himself sailed to Johor to see the Raja BONDA, because the Raja BONDA was the sister of Mërhoum TUAH, who had been married by the Sultan ABDUL JALIL of Johor. * The Tëmënggong and half the *Sakeis* remained at Sarâwak, and these are people whose descendants to the present day are called the Hamba Râja of Sarâwak.

When Raja TINGAH first arrived at Johor, he was made much of by the Yang di Pertuan of Johor, being feasted with eating and drinking and dancing. After this had been continued for some time the Maharaja ADINDA also danced, and endeavoured to induce the Raja TINGAH to do the same, but the Raja said: "Do not request me, because the people of Bruni do not know how to dance," but the Maharaja ADINDA pushed him; on this the Raja TINGAH took the handkerchief from Maharaja ADINDA, and pulled him two or three steps, he then twisted the handkerchief and struck the Prince across the face with it, and then went down to his boat.

The Yang di Pertuan was very angry, and would have killed the Raja TINGAH, which coming to the knowledge of the Raja BONDA, she went down to Raja TINGAH's boat in all haste and prevented the execution of the Sultan's orders.

* This must have been the second Sultan of that name of Johor, who reigned from 1628 to 1667.

Raja BONDA ordered Raja TINGAH to go away immediately, and he sailed, intending to return to Sarāwak, but fell to the leeward and arrived at Matan, and was there received by the Sultan, who gave him a wife, * by whom he had a male child ; after which he was desirous to return to Sarāwak.

Having departed from Matan he touched at the mouth of the Sambas river, and was there welcomed by the Ratu of Sambas, † who gave him a wife, by whom he also had a son, named RADIN BIMA.

Again wishing to go back to Sarāwak he sailed from Sambas, and at Batu Buaya he went ashore in a sampan with a *Sakei*, who was mad, and a small boy, who was carrying his kris. On arriving at the shore he polled up the river above the rock, and the *Sakei* stabbed him with a spear in the ribs. His Majesty was taken by surprise, but took his kris from the boy and cut off the head of the *Sakei* with a blow on the neck, and also the head of the boy who had borne the kris, and then having returned to the boat, the Patinggi and Tēmenggong, who had heard His Majesty was at the mouth of the river and had gone down to meet him, brought him up to the palace, where having arrived he died.

The son of His Majesty who was left at Matan having grown up was invested as Sultan of Matan ; Pangiran MANGKU NEGARA had become Penambahan before he went to Bruni to meet his royal father.*

* This lady was Raja BAKA, daughter of the Penambahan.

† Pangiran KASUMA says this Chief of Sambas was called WAN NUGAL, and came from Ratu Silakau in Java. This Sultan ANAM had children (Pangiran Bendahara, Raja LUDIN, Pangiran SARI, and Pangiran MANGKU NAGARA) apparently by the Sambas lady.

KASUMA's Selesilah says the sovereigns who have reigned at Sambas are :— first, Merhoum TUAH ; second, Merhoum SULEIMAN, who begot Merhoum BIMA, who was Sultan MAHOMED JELAL-ADDIN, whose son Sultan MAHOMED KEMAL-ADDIN begot Sultan ABU BAKAR, whose son Sultan OMAR AKAM ADDIN rules in the country of Sambas.

‡ These titles of Sultan of Sambas and Penambahan of Matan are said in Pangiran KASUMA's version to have been first conferred by Sultan MUADDIN on the two sons of Sultan ANAM as independent sovereigns. The Court of Sambas and that of Bruni continue to carry on friendly correspondence, and each acknowledges the relationship of the other.

The son of His Majesty who was at Sambas at the time when Sultan MUADDIN went to Kalekka was summoned to meet him there by His Majesty, who brought him back with him to Bruni. In Bruni he was invested as Sultan ANUM, and he is the root of the sovereigns of Sambas. After a time he was sent back to Sambas to govern it, and the land from Tanjong Datu to Batu Balak was given him as territory of Sambas, and from that point the territory of Matan began.

We will now refer to the children of Mërhoum TUAH, who remained at Bruni. Firstly, Pangîran ABDUL,* he was of great courage and strength like Raja TINGAH, and was the father of Sultan NASR-ADDIN, Mërhoum di Changi and Pangîran di Gedong KASSIM, Pangîran DERMA WANGSA, Pangîran MURALLIN, and Pangîran LAPAR. We do not notice the daughters. There were also the children of Mërhoum TUAH by his wife, a daughter of the Tëmënggong of Grisik,† named RADINMAS WANGKAR, three sons, the eldest of whom, Raja OMAR, died and was buried at the mouth of the Inanam river. He was the father of Raja BESAR, who became wife of Raja AMAT, son of the Sultan JALIL-UL-JEBAR, whose child was the Raja Bëndahâra UNTONG, father of Raja TUAH. Another child of Raja OMAR, also a girl named Pangîran TUAH, became the wife of Pangîran AMÏR, the son of Mërhoum di Pulau. She had one thousand people (*hamba*), and was the mother of Shahbandar KHARMA DEWA and Pangîran Besar SULONG.

There were also (other ?) children of Mërhoum TUAH by his Javanese wife: the second son, named Sultan ABDUL JALIL-UL-JEBAR, was the father of Raja AMAT; a younger son of Mërhoum TUAH

* This ABDUL was reckoned by DALRYMPLE in Soolook as one of the Sovereigns of Bruni; he was the eldest son of Sultan JALIL-UL-AKBAR, and father of Sultan NASR-ADDIN. There seems to have been civil war between him and his half-brother JALIL-UL-JEBAR; he was killed on the little rock called "Madang Madang" * lying off Tanjong Ranche Ranche in Labuan. A Pangiran Maharaja Lela seems to have conducted the war against him.

[* From *pedang* (pronounced by the Brunians *padang*), a sword, from the number of swords left masterless on this occasion.]

† Named SITI KAISA.

was Raja LUADDIN, whose son was Sultan NASR-ADDIN.* Afterwards Mĕrhoum TUAH had another son named Raja TUAH, and another who became Sultan MUADDIN, who fought against the Pulau, and was the father of Bĕndahĕra KASSIM. Another son was named Pangĕran di Gedong SHAH BUDIN. There was another son named Pangĕran Maharaja Lela, who lived at Sematan, and was the father of Pangĕrans AMAT, ALAM and KADIR. Pangĕran AMAT died at Kemanis, his supply of opium having failed him.

THE PORTUGUESE WRECKED VESSEL.

There was a vessel wrecked at Tanjong Prangi (Feringhie?) off Rijang. It belonged to the Portuguese, who are called Orang Makau by the Bruni people. The point of land now named Rijang did not exist at that time, nor was the mouth of the river then there. There was a sand bank only in the sea, off the mouth of the river. The people of Rijang took the Portuguese from the wrecked ship and brought them to Bruni to the Yang di Pertuan. It is not certain whether this was in the time† of Sultan ABDUL KAHAR, or of Sultan SHAH BRUNI, but His Majesty took them under his protection and called the Captain his son, and gave him the title of Pangĕran KESTANI (? KRISTANI), and made him a present of Manila, because it was after the Spaniards had attacked Bruni ‡ and had returned to Manila, and Pangĕran KESTANI promised the Mĕrhoum

* This must be a mistake. Sultan NASR-ADDIN was the son of Raja BESAR ABDUL, who was the son of the Mĕrhoum TUAH by his first wife, by whom also he had two daughters. (See p. 21.)

This Raja ABDUL is recorded in the notes made in Soolook in 1763 by DALRYMPLE as a sovereign of Bruni in succession to Mĕrhoum BONGSU, but all the Brunian historical records and traditions give the sovereignty on this occasion to his son Sultan NASR-ADDIN. The Raja BESAR ABDUL seems to have claimed the throne and been killed at Labuan in the time of Sultan JALIL-UL-JERAB, his brother by his father's second wife SITI KAISA.

† The wreck must have taken place in the reign of the seventh Sultan SAIF-ADDIN UL REJAL, and this Captain is probably the officer referred by the Spaniards as assisting this son of the Sultan ABDUL KAHAR to displace his brother SI RYELA (SRI LELA), whom they had placed upon the throne in 1577, and whom their second expedition in 1580 was sent again to support.

‡ Alluding to the first attack in 1577.

that he would get back Manila, but after he had lived some time in Bruni there came a Makau ship and took him away to Makau, but he afterwards returned and was desirous of presenting himself before the Sultan, but hearing at sea, off Ujong Sapo * that the Mërhoum was dead, he did not come up to Bruni, but left three guns—one named Si Tunggal, one named Si Kersla, and one was named Si Dewa—and then he went away.

* The point of the Island Muara which one makes in entering the river of Bruni.

LIST
OF THE
MAHOMEDAN SOVEREIGNS
OF
BRUNI, OR BORNEO PROPER.

No. 1.—Sultan MAHOMED, who introduced the religion of Islam.

No. 2.—Sultan AKHMED, the brother of Sultan MAHOMED. He married the daughter or sister of SUM PING, a Chinese chief who had come down to Borneo, by order of the Emperor of China, to seek for the jewel which was in the possession of the dragon of China Balu. He went with his daughter on her marriage to Sultan AKHMED from China Batangan to Bruni, taking all his people with him, and there built the bar of stones at the mouth of the river and the Kota Batu at the residence of the Sultans. Sultan AKHMED had a daughter by his Chinese wife who was married to—

No. 3.—Sultan BERKAT, who had come from the country of Taif, in Arabia, and who was a descendant of the prophet through his grandson HUSIN; he enforced the observance of the religion of Islam and the laws of the Mahomedans, and built a mosque.

No. 4.—Sultan SULEIMAN, son of the BERKAT. He carried on his father's policy of propagandism and strict observance of religious rites and duties. He was succeeded by his son—

No. 5.—Sultan BULKEIAH,* called Nakoda RAGAM, on account of his numerous caprices. He seems to have been a person of great activity and intelligence, made many voyages to Java,

* FIGAFETTA's visit to Borneo, which took place in 1521, was probably towards the end of the reign of BULKEIAH.

Malacca, Johor, and other places, and conquered the countries of Soolook and Luzon. He married LELA MEN CHANEI, the daughter of the Batâra, or King, of Soolook, and was succeeded by his son—

No. 6.—Sultan ABDUL KAHAR, called Mërhoum Krâmat, from the popular tradition of his phantom having appeared on horseback, after his demise, at the head of the armies of Bruni on one of the two occasions of the city being attacked by the Spaniards in the reign of his son in 1577 and 1580. ABDUL KAHAR had forty-two sons, of whom—

No. 7.—Sultan SAIF-UL-REJAL succeeded him. Two of his brothers were: the Bëndahâra SARI, whose mother was a Javanese Princess; and the Bëndahâra Raja SAKAM, whose mother was a Bajau Princess, through whom he inherited great possessions in the Bajau countries as far as Luzon. He was of a very arbitrary and licentious character, but resolute and brave. The Spaniards, at the instigation of two Pangîrans—Sri Lela and Sri Retna—attacked Bruni on two occasions, and took it on the second in 1580. During the troubles the Sultan with all the Court retired to Suci, a river to the westward of Baram, leaving Raja SAKAM as Regent to defend Bruni, which he seems to have done gallantly, and finally to have forced the Spaniards to retire. After this he brought his brother the Sultan back to Bruni, and himself conducted an expedition to Belahit, to which river the Pangîrans Sri Lela and Sri Retna had retired; there they were slain, and the Bëndahâra returned to Bruni to support the government of his brother. The troubles of this reign were probably owing to the licentious disposition of Raja SAKAM, who is said to have taken all the most beautiful of the daughters of the Nobles for his wives and concubines, and it was his carrying away the daughter of one of them, for such a purpose, from her father's house on her wedding day, that drove Sri Lela and Sri Retna, who appear to have been sons of the former Sultan and half-brothers to SAIF-UL-REJAL and the Bëndahâra, into rebellion. Sultan SAIF-UL-REJAL had two daughters, and afterwards two sons by his wife, and other children by concubines. The eldest Princess was an idiot; the second was the Raja DI MISJID, who settled her property (Bajau)

on Raja TUAH, the daughter of her youngest brother, Sultan HASAN; these bequests became the nucleus of the wealth of her family—the Pulau Rajas. The eldest son of SAIF-UL-REJAL was—

No. 8.—Sultan SHAH BRUNI, who succeeded his father, but, having no children, and after a reign of some years, having no hope of lineal succession, abdicated in favour of his brother, Sultan HASAN. During this and the following reigns many very large brass cannon were cast in Bruni. A son of the Sultan SAIF-UL-REJAL by a concubine, who was made Pangiran Tëmënggong MAHOMED by his brother Sultan HASAN, was the chief superintendent of the foundries.

No. 9.—Sultan HASAN, brother of SHAH BRUNI. He is described in the Bornean traditions as the most arbitrary, powerful and magnificent of the sovereigns of Borneo. He is called the Mërhoum di Tanjong, from his palace and his tomb both having been at Tanjong Cheindâna, the point of land behind Pulau Chermin, at the entrance of the Borneo river. He is said to have consolidated the provinces of the kingdom, and to have completed the conquest of such as were not previously thoroughly subdued. He fortified Pulau Chermin, and had a bridge constructed by which he could pass from his palace to the fort; elephants were in use for State purposes, and the etiquette of the Court was modelled on that of the Sultan of Achin, MAHKOTA ALAM. He married four Princesses, and had many concubines, and his palace was full of female servants. The eldest of his brothers by a concubine he made the Pangiran Tëmënggong MAHOMED; the second brother was the Pangiran di Gedong Bruni, notorious for the cruelties he inflicted as punishments; the third brother of the Sultan by a concubine was the Pangiran Shahbandar ABDULLAH: all of them left children.

The Sultan HASAN was the first sovereign who established four great Officers of State, the number having been formerly confined to two—the Bëndahâra and the Tëmënggong; to these he added the di Gedong and the Pemansha.

The only legitimate sons of Sultan HASAN, whom I can trace, are the Sultan ABDUL JALIL-UL-AKBAR and the Sultan MAHOMET

ALI; the two legitimate daughters I find mentioned are the Raja SITI NUR ALAM, who inherited from Raja RETNA, her aunt, and the Pangîran TUAH, who is said also to have been very rich.

No. 10.—Sultan ABDUL JALIL-UL-AKBAR, son of Sultan HASAN. He was called the Mërhoum Tuah, so that he was probably the eldest son. He was succeeded by—

No. 11.—His son ABDUL JALIL-UL-JEBAR. His father had a son by his first wife, who was called Raja Besar ABDUL. The short record of the Borneo Princes, obtained at Soolook by DALRYMPLE, reckons this Prince as one of the sovereigns of Borneo in the place in which the name of his son, Sultan NASR-ADDIN, should have been inserted. ABDUL was killed at Labuan by order of his brother ABDUL JALIL-UL-JEBAR, but there would seem to have been a civil war before this event, as the Pangîran Maharaja Lela, the son of the Pangîran di Gedong Besar, a son of Sultan HASAN by one of his concubines, and consequently a cousin of Raja ABDUL, is said in the Sëlësilah to have been extremely courageous and enterprising, and that it was he who was able to fight against the son of the Mërhoum Tuah, the Pangîran Besar ABDUL.

The Sultan ABDUL JALIL-UL-JEBAR was the second son of the second wife of his father. This lady was a Javanese Princess, named SITI KAISA. He had been called Pangîran Tingah, and is known as Mërhoum Tingah, from his being the second of the three children of his mother, the eldest having been a son named OMAR, and the youngest a daughter, who had no family.

The Sultan ABDUL JALIL-UL-JEBAR had also a third wife and family, consisting of Sultan MUADDIN, another son Pangîran di Gedong DAMIT, and several daughters.

The eldest son of ABDUL JALIL-UL-JEBAR was named AMAT, and he died at Kemanis for want of a supply of opium, and is buried there.

No. 12.—Sultan MAHOMET ALI, a son of Sultan HASAN and brother of Mërhoum Tuah, succeeded his nephew ABDUL JALIL-UL-JEBAR.

The son of the Sultan MAHOMET ALI was the Pangiran di Gedong OMAR. His manners were so insolent, that the Nobles and people, headed by the Raja Bëndahâra ABDUL MUBIN, who was a grandson of Sultan HASAN through one of his daughters, requested the removal of the obnoxious Wazir; his father consented, and his house was attacked by the Bëndahâra. The di Gedong fled to his father's palace, which was burnt, and all the males of the royal family, except two infants named HASAN and HUSIN, were put to death by being garotted in the garden. This occurred on the evening of Sunday (*Malam Isnein*), the 14th Rabi al Akhir, A.H. 1072. The Sultan MAHOMET ALI is hence called Mërhoum Tumbang di Rumput.

The two infants were protected by their brother-in-law, Pangiran BONGSU, and the government was seized by the Bëndahâra, who reigned under the title of—

No. 13.—Sultan ABDUL MUBIN. He is called the Mërhoum di Pulau from his having lived at Pulau Chermin, and having been executed and buried there.

The people of Bruni with the Kedeians, headed by the Pangiran BONGSU, who had been made Bëndahâra by the usurper, after some time rebelled against the Sultan ABDUL MUBIN. For greater security, he had fortified Pulau Chermin, and its situation enabling him to cut off all communication between the sea and the town, he removed to the island and carried on the war from there. Treaties of peace were on several occasions concluded, but always broken by the Pangiran BONGSU (who had assumed the title of Sultan MUADDIN), as soon as his resources were recruited.

The war lasted about twelve years, during a great part of which time ABDUL MUBIN had been living at Kinarut, and four Pangirans Tëmëggongs had been killed in attacking him from Bruni. He finally returned to Chermin, under a treaty which his rival had sworn on the Koran to observe, but which was immediately broken. By the assistance of a force from the Sultan of Soolook, the forts on the island were captured, and the Sultan taken and krossed at his own desire, instead of dying by being strangled in the customary manner.

The Sultan **ABDUL MUBIN** was the third son of Pangîran Tuah, the second daughter of Sultan **HASAN** by her husband the Pangîran (afterwards Bëndahâra) **MAHOMED**, the Raja of the Kampong Pandei Kawat, so that he was the nephew of the sovereign whose throne he had usurped, and whose life he had taken.

No. 14.—Sultan **MUADDIN** was the fourth son of the Sultan **ABDUL JALIL-UL-AKBAR**, and after death was called Mërhoum **BONGSU**. He was the nephew and son-in-law of Sultan **MAHOMET ALI**, Mërhoum Tumbang di Rumput.

No. 15.—Sultan **NASR-ADDIN**, known in history as Mërhoum di Changei, was the son of Pangîran Besar **ABDUL**, the eldest son of the Sultan **ABDUL JALIL-UL-AKBAR** by his first marriage. He succeeded Sultan **MUADDIN**.

No. 16.—Sultan **KEMAL-ADDIN** was the next sovereign and the younger of the two infant sons of the Sultan **MAHOMET ALI**, who had been spared from the massacre of his father and brothers. He is called the Mërhoum di Lobah, and abdicated in favour of his son-in-law.

No. 17.—Sultan **MAHOMED ALI-UDDIN**, in whom the claims of the various branches of the royal family are recorded to have met, was the son of the Pangîran di Gedong **SHAH BUBIN**, the son of Sultan **MUADDIN**. His mother was the sister of the Raja Tuah **ABDUL MUMIN AMIR-UL-WAZIR**, son of the Bëndahâra **UNTONG**, son of the Raja **AHMET**, eldest son of Sultan **JALIL-UL-AKBAR**, the eldest son of Sultan **HASAN**.

Sultan **MAHOMED ALI-UDDIN**, who is known as the Mërhoum di Bruni, and was called also Raja **APONG**, died before his father-in-law and great uncle, the Mërhoum di Lobah, who again ascended the throne. He was succeeded by—

No. 18.—Sultan **OMAR ALI SAIF-UDDIN**, the son of Sultan **MAHOMED ALI-UDDIN**, must have become Sultan at a very early age. He is recorded by **DALRYMPLE** to have reigned in A.D. 1762, and the date of his death, as stated in his tomb in Bruni, is the 22 Zul Haji, A.H. 1209, corresponding with 10th July, A.D. 1795.

TRANSCRIPTION AND TRANSLATION

OF A

HISTORIC TABLET

Engraved on stone, in the Malay character, by the order of the Sultan MAHOMED TEJ-WALDIN, in the year A.H. 1221 (A.D. 1804), and now standing on the tomb of his son the Sultan MAHOMED JEMAL-UL-ALAM in the "Makâm damit," situated at the southern foot of Bukit Panggal in the city of Bruni—"the abode of peace."

[Copied on the 1st of June, 1873.]

This is the genealogy of the Rajas who ruled over the country of Bruni, as set forth by Datoh IMAUM YAKUB. He heard it from the Mërhoum BONGSU, who is called Sultan MUADDIN and His Highness Sultan KEMAL-ADDIN. Thesetwo Rajas ordered a record to be written of their forefathers, in order that it might be known by all their descendants up to the present time. God knows if this is so.*

Inilah Scl̄silah Raja Raja yang karajaan di nĕgri Bruni dimiatākan oleh Datoh IMAUM YAKUB iya mendungar daripada Mërhoum BONGSU yang bernama Sultan MUADDIN, dan Paduka Maolāna Sultan KEMAL-ADDIN Ka dua Raja itu meniurot meniuratkan datoh nini moyangnia Sĕpaya dikatahui oleh segāla anak chuchunia sampei sekarang ini Wallahu Ahlum.*

* Wallahu Ahlum—an expression used by Mahomedans to defend themselves from the sin of writing down or stating a fact which may not happen to be correct.

And Sultan MAHOMED TEJ-WALDIN ordered Tuan HAJI KHATIB ABDUL LATIF to write this genealogy for the information of all his descendants who might possess the throne and crown of royalty in the country and provinces of Bruni, the abode of peace; who in their generations might take the inheritance of the royal drums and bells [an emblem] of the country of Johor, the seat of Government; and who might further take as their birthright the royal drums and bells [an emblem] of Menangkërbau, *i. e.*, the country Andalus.

Now he who first ruled the country and introduced the religion of Islam and followed the laws of our prophet MAHOMED (the blessed of God, on whom be peace), was His Highness Sultan MAHOMED and his brother Sultan AKHMED: now he begat a daughter by his wife, the sister of the Chinese Raja, whom he had taken from China Batangan: that was the princess who was taken to wife by Sheriff ALI, who came down from the country of Taif.

Moreover that Sheriff ALI became Raja under the name of His Highness Sultan BÈRKAT: it was he who enforced the observance of the laws of the messenger of God (blessed of God on whom be peace), and erected a mosque, and all his Chinese subjects built the stone fort; that Sheriff ALI was descended from the AMIR of the Faithful HASAN, the grandson of the messenger of God. Now His

Maka Sri Sultan MAHOMED TEJ-WALDIN menitabkan pada tuan HAJI KHATIB ABDUL LATIF menuratkan Sèlèsilah ini sèpaya dikatahni segála anak chuchunia Raja yang mempuniai takhta mahkota karajaan dalam kandang dairah nègri Bruni daruselam yang turun tamurun yang mengambil pusakaan nobat nagara dan gunta alâmat deri nègri Johor Kamâl-ul-Makâm dan mengambil lagi pusaka nobat nagara gunta alâmat deri Menangkërbau itu nègri Andalus.

Maka adalah yang pertama karajaan di nègri dan membawa egâma Islam dan mengikut Shariat nabi kita MAHOMED Sallallahu Allaihi Wasallum, iya itu paduka Sri Sultan MAHOMED dan Sudarania Sultan AKHMED maka beranak sèorang perempuan dungan istrinia sudara Raja China yang diambil deripada China Batangan putri itulah yang di ambil uleh Sheriff ALI yang turun deri nègri Taif.

Maka Sheriff ALI itulah Karajaan di nama-i akan diya paduka Sri Sultan BÈRKAT iyalah yang mengraskan Shariat rasul Sallallahu Allaihi Wasallum dan berbuat masjid dan segála ryto China berbuat Kota Batu; tuan Sheriff ALI itu panchêr Sèlèsilah deripada AMIR al muminin HASAN chuchu rasul Allah. Maka paduka Sri Sultan BÈRKAT itu beranakkan paduka Sri Sultan SULEIMAN, dan SULEIMAN be-

Highness Sultan BÉRKAT begat His Highness Sultan SULEIMAN, and SULEIMAN begat His Highness Sultan BULKEIAH, the Raja who conquered the country of Soolook and the country of Seludong,* the name of the Raja of which was Datoh GAMBANG: and Sultan BULKEIAH begat His Highness Sultan ABDUL KAHAR who was named Mèrhoun Krámat [Saint], and he begat His Highness Sultan SAIF-UL-REJAL, who begat His Highness Sultan SHAH BRUNI. After him his brother reigned, His Highness Sultan HASAN, he who was called the Mèrhoun di Tanjong [of the cape], of the children and grandchildren of His Highness those succeeded to the throne in Bruni who were of the best character. It was Sultan HASAN who upon the throne of his kingdom strictly followed the rule of Sultan MAHKOTA ALAM of the country of Achin, and it was that Sultan HASAN who begat Sultan ABDUL JALIL-UL-AKBAR, who was called the Mèrhoun Tuah [old]. He begat Sultan ABDUL JALIL-UL-JEBAR, who begat the Prince Bëndahâra UNTONG, who begat the Prince Tëmèng-gong MUMIN AMÍR-UL-RETHAR, also of the country of Bruni.

Afterwards the brother of Mèrhoun Tuah was invested with the royalty and named His Highness Sultan MAHOMET ALI; he was the great grandfather of His Highness Sultan MAHOMED ALI-UDDIS, who is now reigning in the country of Bruni.

ranakkan Sri Sultan BULKEIAH raja yang mengalahkan nêgri Soolook dan mengalahkan nêgri Seludong nama rajania Datoh GAMBAN, dan Sultan BULKEIAH beranakkan paduka Sri Sultan ABDUL KAHAR yang dinamai Mèrhoun Krámat beranakkan paduka Sri Sultan SAIF-UL-REJAL beranakkan paduka Sri Sultan SHAH BRUNI: kumudian sudaranya pula karajaan paduka Sri Sultan HASAN iyalah Mèrhoun di Tanjong, maka anak chuchu baginda itulah mengambil karajaan dalam nêgri Bruni ini mana yang baik becharania Sultan HASAN itulah yang kras diatas takhta karajaannya mengikut prentah Sultan MAHKOTA ALAM yang di nêgri Achin, dan Sultan HASAN itu yang beranakkan Sultan ABDUL JALIL-UL-AKBAR yang dinamai Mèrhoun Tuah beranakkan Sri Sultan ABDUL JALIL-UL-JEBAR beranakkan pengiran Bëndahâra UNTONG beranakkan pengiran Tëmèng-gong MUMIN AMÍR-UL-RETHAR dalam nêgri Bruni juga.

Kumudian Sudaranya Mèrhoun Tuah di nobatkan karajaan bernama paduka Sri Sultan MAHOMET ALI iyalah ninek paduka Sri Sultan MAHOMED ALI-UDDIS yang karajaan sekarang ini di nêgri Bruni.

* The name of the city now called Manila.

Then that king died, and after a time his brother's son reigned under the name of His Highness Sultan MUADDIN: after him his nephew reigned, His Highness Sultan NASR-ADDIN, and after him his son ruled, Sultan MAHOMET ALI, under the name of His Highness KEMAL-ADDIN, and he gave the sovereignty to the grandson of his brother, who is reigning at this time under the name of His Highness Sultan MOHAMED ALI-UDDIN. His son afterwards succeeded, named His Highness Sultan OMAR ALI SAIF-UDDIN and next he gave the kingdom to his son, His Highness Sultan MAHOMET TEJ-WALDIN. After him he gave the kingdom to his son His Highness Sultan MAHOMED JEMAL-UL-ALAM.

When that prince was dead the kingdom reverted to His Highness' royal father Sultan MAHOMET TEJ-WALDIN. God knows if it is so.

After that I [the writer] do not know all his descendants who will become Rajas.

In the year of the prophet (blessed of God on whom be peace) one thousand two hundred and twenty-one in the year Dal on the 2nd day of the month Thul-hajah on the day Arbâa Sânat, [Wednesday] 1221.

Maka wafallah baginda itu maka kumdian karajaan pula anak sudaranya bernama paduka Sri Sultan MUADDIN kumdian karajaan anak sudaranya paduka Sri Sultan NASR-ADDIN, kumdian karajaan anak Sultan MAHOMET ALI bernama paduka Sri Sultan KEMAL-ADDIN iyalah membrikan karajaannia kapada anak chuchu sudaranya iyala karajaan pada masa ini bernama paduka Sri Sultan MOHAMED ALI-UDDIN kumdian di rajakan pula anaknia paduka Sri Sultan OMAR ALI SAIF-UDDIN kumdian dibrikan pula karajaannia itu kapada anaknia paduka Sri Sultan MAHOMET TEJ-WALDIN kumdian di brikan pula karajaannia itu kapada anaknia paduka Sri Sultan MAHOMED JEMAL-UL-ALAM.

Maka telah wafallah baginda itu maka kembali pula karajaannia itu kapada ayahanda baginda itu paduka Sri Sultan MAHOMET TEJ-WALDIN Wallahu Ahlum.

Kumdian deri itu tiadalah hamba mengetahui akan segala anak chuchunia yang akan jadi Raja pada hejrat nabi Sallallahu Ailaihi Wasallum seribu dua ratus dua puluh satu pada tahun Dal pada dua hari bulan Thul-hajah pada hari Arbâa Sânat, 1221.



A C H E H ,
COMMONLY CALLED ACHEEN.

BY
G. P. TOLSON.

IN perusing the following account of Acheh, I trust your readers will accept it for what it is meant to be, namely, a brief compilation of notes regarding the country as I found it.

Acheh is the correct name of that part of Sumatra extending from Tamiang Point on the East to Trûmân on the West Coast, though it is commonly, but erroneously, known to Europeans as Acheen.

VALENTYN, however, writing as long ago as 1688, has exposed this misnomer. It is derived from the Hindustani word *Achai* meaning fine, or lovely, and is so called on account of the exclamation alleged to have been uttered by the first visitors from India on sighting the coast in general and Kampong Pandei in particular. This place, situated on the Acheh river, and not far from Kota Raja, is remarkable for a grove of enormous trees of great beauty. In describing the land and what they saw, we may presume this epithet *Achai* was so repeatedly used, that people came to speak of the newly discovered country as *Nègri Achai*. This visit must have been paid centuries back, at any rate long before the Islam religion was introduced into the country; for we find the name recurring in the "Undang Undang" or laws and customs of Menangkabau, promulgated by Perpâti Sèbâtang, and collected and transcribed by Mr. VAN OPHUYZEN.

In them mention is made of the marriage of one of the Menangkabau princesses with a royal prince of Acheh. I may add

that it was this marriage which gave rise to the Malay "Ādat Mengaku," which enacts that the bridegroom should be brought to the house of the bride, and never *vice versa*.

Another legend has it, that a Hindû princess having one day disappeared, was found by her brother in Sumatra. On their meeting, he told the natives that she was his *Achi*, or sister. She was afterwards elected Queen, and hence this name was given to the country. This seems a very plausible story, and it is worthy of notice that the Hindû practice of piercing and largely distending the lobes of the ears, is prevalent up to this day among Achinese women; this custom is naturally attributed to the above-named princess.

I have also heard it alleged, that the name *Achai*, or *Acheh*, is derived from a species of leech, striped dark and light brown, small but vicious, which abounds in the jungle along the West Coast of Sumatra.

Although Acheh, as we generally understand it, represents the whole of that portion of North Sumatra from a line drawn across between Tamiang and Trùmûn to Acheh or Acheen Head, yet its people only occupy the land bordering the sea as far inland as the high ranges of hills, which skirt the coast at some places along the North and West, and at times run parallel with it, at a distance varying from five to twenty miles, converging at Acheen Head.

The land between these ranges consists of high plateaus or steppes, intersected by mountains which stretch continuously throughout the whole length of Sumatra, and are not inaptly termed by the Malays "Gunong Barisan." It is occupied by the two hill tribes Gayûs and Allas, the Battaks occupying the highlands further South. Outwardly these mountains resemble, in every respect, other ranges in the East, being thickly covered with jungle. Though I know of no active volcanoes among them, their formation is distinctly volcanic. Chief among their peaks are the "Golden Mountain" or "Mount Ophir," the "Orphan" or

"Selawa Betina," "Gunong Batu Mukûra," "Bukit Gapuh," "Elephant Hill" or "Bukit Pûdadu," "Gunong Chûnda," "Bukit Pasei," "Table Hill," Bukits "Tamiang," "Tamsei," and "Gompang," and "Gunong Abong." With one or two exceptions, these rise to a height of from 7,000 to 11,000 feet.

The country is fairly watered by a number of small rivers, streams, and creeks, the majority and the more important of which have their outlet on the North and East Coasts, those flowing into the Indian Ocean being more or less insignificant. The largest are the Kuâla Acheh, Kuâla Pasangan, Kuâla Jambu Ayer, Kuâla Perlak, and Kuâla Tamiang, which all form deltas or lagoons at their outlets. At ordinary times their depth is nothing to speak of, but when heavy rains have fallen up-country the volume of water they have to discharge is such that *banjirs*, or floods, ensue, which doubtless first led the people to build their huts on piles. At the mouths of these rivers one invariably finds a shallow bar, with a high surf running over it, and, by choosing that part where the least surf exists, you can best hit upon the entrance to the river. Unfortunately this is otherwise puzzling to find, for with every monsoon it varies its position, the entrance being at one time from the North, at another from the South, and as the land along the East Coast is undergoing a gradual but continual upheaval, numerous and sharp turnings of the rivers are formed.

Of the Geology of the country, I can but speak in a general way; gold, tin, and iron are met with on the West Coast, while sulphur is plentiful in Pûlau Way, and petroleum in Pasangan and along the North Coast.

Regarding its Botany, with my imperfect knowledge, I can only assert that I noticed no strange trees, except the Ba-Tchut or Batang Tchut, of the wood of which the Achinese make the sheaths of their *sakêins*; it is a graceful tree, with dark green velvety leaves, small white flowers, and a seed consisting of a long sharp-pointed pod containing a cottony substance. A shrub growing

along the sea shore, likewise new to me, also has a pod like the *nam-nam* fruit, full of this cottony substance. Palms are numerous. Among flowers, I have come across the jasmine, but have only met with two sorts of orchids, namely a species of *arides* and the so-called "pigeon orchid."

Of the animal kingdom, Acheh possesses specimens in common with the rest of Sumatra, from the one-horned rhinoceros to the white ant or *rauges*.

As regards its climate, it is under the influence of the N. E. and S. W. monsoons, being most unhealthy during the periods of the changes of monsoon. The heat during the day is about the same as in Singapore, generally, however, tempered by a strong breeze, especially in Acheh Bésar; the nights, and more particularly the early mornings, are delightfully cool; but these very breezes too often bring on fever and other ailments.

In describing the country, it will, on political grounds, be best to divide it into the following districts, namely:—The (1) East Coast; (2) North-East Coast; (3) West Coast; and (4) Acheh Bésar (Acheen Proper).

The East Coast extends from Tamiang to Diamond Point, and comprises the following States (I give them in the order in which they extend along the coast from Tamiang northwards), viz.:—Ménjapahit, Langsar, Birim, Bayan, Sungei Raya, Perlak, Pedawa Bésar, Pedawa Kéchil, Idi Bésar, Idi Tchut or Kéchil, Bucing Bayan, Glâmpang, Járúlu or Júlot, Tanjong Sémantoh, and Simpang Olim.

At the head of each of these States, we find a Raja, each at one time or other a self-made and self-styled ruler, without a drop of royal blood in his veins. The exact dates and origin of these

Settlements, though comparatively recent, I cannot state, but they all owe their existence to immigration from other and older States, such as Pidir, Gighen, Pasei, and especially Tělok Semoy or Sēmawei. The most powerful or influential of the immigrants either usurped or was given the position of Chief or Headman over the new Settlement, and the offspring of such chiefs or headmen have subsequently acquired the high-sounding title of Raja. Of the above named States, the most important and flourishing at the present day is Idi, comprising Idi Běsar and Idi Kěchil.

The North-East Coast extends from Diamond Point to Pidir or Pedro Point, and comprises the following States :—Kerti, Gědongo, Pasei, Tělok Semoy or Sēmawei, extending to Krông Kákûs, Pasangan with its subsidiary States Klumpang Dua and Blang Panjang, lying between Krông Kákûs, and Kuâla Jûmpa, Pûdadu, Samalanga, separated by the Kuâla Olim from Merdû, then Tringading, Rantei Panjang, Ujong, Ayer Labu, Gighen, backed by Kemangan, whence it derived its race of rulers, and finally Pidir, which stretches from Kuâla Pekan Bharu, one of the mouths forming the Pidir Delta, to Pidir Point.

Of all the Rajas of the above-named States, the only one having royal blood in his veins is the Tunku Maharaja of Tělok Sēmawei, who formerly held sway over the several States along the East Coast, acting as the Wakil of the Sultan in collecting the tribute paid by them. The house of Pidir, which State at one time was of considerable importance, is connected to the Royal family only by marriage.

By Acheh Běsar, or Acheh Proper, is understood that corner of Sumatra formed by a line drawn from Pidir Point on the North to Kuâla Lambesi on the West Coast.

Proceeding thence South we have along the coast the following States :—Lambesi, Bubu Awch, Naw or Nôh, Tělok Kruit, Pati, Ranûng, Rigas, Ketapan Pacci or Krung Sabeh, Ranga, Těnûng, Waylah or Wulab, Bubun, Analabu or Malabu, Senagun,

Trang, Tadu, Tripa, Simangan (which last eight named recognize at present one chief ruler—the Raja KĀJĀRUAN CHI, residing at Analaboe), Kuāla Batu, Pūlau Kayū, Sāsū, Labinan Haji, Mūki, Tēlok Tapat Tūan, and Trumun.

We now come to the smallest, yet most ancient and interesting, division of Acheh—Acheh Bēsar, or Acheen Proper. It is so called, because it forms the chief seat of Government, and contains the capital of this once famous Sultanate or Empire.

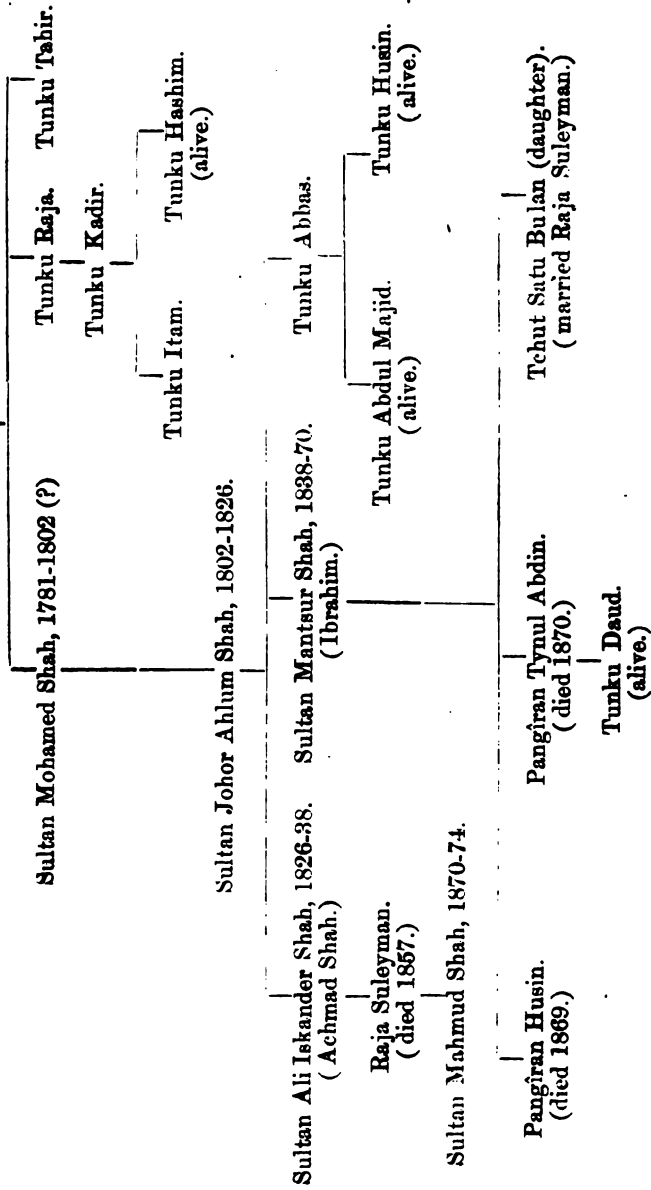
Though I have only given the boundaries of Acheh, as they existed in 1873, its dominion at one time comprised the whole of the East Coast, together with the kingdom of Siak, while, as late as 1652, the whole of the West Coast, including Padang, was subject to it. Later on, however, as its power lessened, and that of the subordinate Chiefs increased, the tribute was often irregularly paid in to the treasury, and the authority held over the more remote States became merely nominal; it is not, therefore, a matter for wonder that these Rajas finally threw off the yoke, allied themselves with their more powerful neighbours, and declared for liberty.

While at this time wars on a large scale were carried on by the Portuguese of Malacca in Kedah, Pērak, Johor, and other States in the Malayan Peninsula, the Sultan of Acheh was possessed of no means of chastising such turbulent petty rulers.

Acheh saw the zenith of its glory and power under Sultan Merhoum DARŪ SALAM, otherwise known as ISKANDER MŪDA, who ruled between 1606 and 1641. To follow its history minutely prior and subsequent to that date, would be beyond the scope of these notes; I can, therefore, only refer my readers to such works as VALENTIN, CRAWFURD, ANDERSON, and VETH.

Suffice it for us to know that there have been four dynasties—a Hindū, a Malay from Menangkabau, an Acheh, and an Arabic dynasty; the last named beginning with Sultan MAHMUD SHAH, who ruled from 1760 to 1781. His descendants are traced out in the accompanying genealogical tree.

Sultan MAHMUD SHAH, 1760-81.



These Sultans lived at Kota Raja, or the Kraton, as it is called, being lords of certain crown lands as well as of the four Misjids, viz., Misjid Raja, close to the Kraton; Misjid Indrapura in the Sagi of XXV. Mukims; Misjid Indraputra in the Sagi of XXVI. Mukims; and Misjid Indraputra in the Sagi of XXII. Mukims. These temples were and still are the only recognised places of coronation. The object in having more than one such place of coronation is that, if one fell into the hands of the enemy, or anything happened to the Raja, another place in one of the Sagis would be at hand, where the ceremony of crowning the newly chosen Raja could be properly performed; were it to be held elsewhere, the coronation would be deemed invalid.

Besides the crown lands, Acheh Proper is divided into the three above-named Sagis, whose present Chiefs are respectively Tükû *ABBAS*, Tükû *TCHÛT LAMRUNG*, Tükû *Muda TCHÛT BANTA* and Panglima *PULIM*. While speaking of Tükûs, it should be remarked that this is the title of a Chief or Noble in Acheh Proper, a Tunku being a well-to-do person as well as a learned man or school-master; at Pidir these two titles signify just the reverse.

The Sagis are again subdivided into Mukims, or districts possessing a Misjid, as denoted by their number, viz., that of XXV. into 9, 6, 4, and 3 Mukims, and Mukims *Lëpfung*, *Kluwang*, and *Lui*. That of XXVI. into 7, 3, 3, and 4 Mukims, and 3 Mukims *Tünkûp*, Mukims *Sëlang*, *Chadi*, *Kliang*, *Lambarû*, *Lamsenong*, and *Branoh*; while the XXII. Mukims, although now including many more districts, were originally composed of 7 and 5 Mukims, and Mukims *Indrapura*, *Tanah Abëh*, *Lamkabui*, *Kinaloh*, *Rünrüing antûh*, *Raja Dua*, *Lamtobah*, *Lamlaut*, and *Daya*.

The Head of the Sagi has authority over the Heads of the Mukims, and these again have their *Wakils* or *Imâms*, who have under them the *Këchils*, or heads of villages. The Head of a Sagi takes no part in the political administration of the country. He has merely to govern, keep in order, and, in case of war, defend

his own district; he is also bound to furnish the Sultan with men in times of war with his neighbours.

Till within the reign of the last three Sultans, the Suku system prevailed, and the ruler of Aceh always had his Council of four Hulubalangs, aided by eight minor Hulubalangs, &c., the former consisting of persons holding the hereditary titles of Maharaja Mangkû Bûmi, Maharaja Mangkû Bësi, Perdâna Mëntri, and Laksamana Panglima Dalam.

Since these have been done away with, the Sultan, or Raja, has reigned without advisers beyond his Court favourites, and, in their choice of a ruler, the chiefs have been mainly guided by the opinion and advice of the Tûkû Kali, the High Priest.

The coronation generally took place at the Misjid Raja, and the chiefs were expected to remain three days at least at or near Kota Raja after the ceremony of placing the Raja on the Batû Tabek, or coronation stone, as a token of their adherence to the newly chosen prince, the Tûkû Kali being the first to pay him homage. Kota Raja, as it used to exist, exists no longer, it being now a neat civilised military station. Formerly, however, it consisted of a Kota with an inner Kraton or King's Palace (at one time it is said to have contained an extensive harem and some 3,000 Amazons), and surrounded by suburbs, the circumference of which may be roughly taken at eight English miles. It is situated on the left bank of the Aceh river, and has the Krûng Darû running through it and into the Aceh rivers.

This latter is the stream made mention of by Captain BEST, as having had its course diverted, but not to the extent he imagined.

The origin of the people is, without doubt, a strong mixture of Hindû and Malay with the Aborigenes or hill tribes, judging from their type, language, and the fact of their first rulers being Hindûs followed by Malays from Menangkabau, who were either of royal blood, or subsequently connected with royal blood by marriage.

The amount of the population is not known with any certainty, but is generally accepted as one and-a-half million. Though the Malay predominates, we find, however, especially along the coast and at the most frequented ports, the Tamil, Arabic, Hindû, and Nias races, the last named being descendants of the slaves brought in former times from the Nias islands.

In character, the orang Acheh differs very little from the Sumatra Malay, or Malay of the interior of the Peninsula, but being less civilised, and having lived so far in an independent country, he is, if anything, more turbulent, more piratical, more treacherous, less confiding, more demoralised, and, in a word, the greater blackguard of the two. Of course, in making the above comparison, I do not take for my pattern the well behaved Malay one is in the habit of meeting in our Colonies or the more regulated Native States, but I refer to the average Malay such as he was before he came under the influence of civilization; nor, on the other hand, am I characterising an orang Acheh who has long been in contact with European or other traders from the Straits.

À propos of their character, I may mention that, not infrequently, a respectable Malay of Sumatra has been known, when giving his son his last advice on starting life, to add:—"Jangan turut tipû orang Acheh."

In figure the men are mostly tall and slim, waisted though often with broad shoulders, while the women are well formed, and would be good looking were they not so hard-worked from their very youth; they become prematurely aged. They further disfigure themselves by wearing huge brooch-shaped earrings requiring the lobes of their ears to be stretched to an unsightly extent.

Both men and women dress soberly, the colours of the *sêlendang*, *sarong*, and *sêluar*, which last are peculiarly narrowed at the ends, being generally brown, black, or dark; on high days and holidays, however, you see them wearing a white shirt or jacket

with a gaily coloured handkerchief, generally magenta, either slung over their shoulders or tied round their *topis*.

The men carry with them either a *klewang* (naked blade) or *sekiñ panjang* (a straight blade in a sheath hollowed out of one piece of wood), and a *ranchong*, the Malay *badik*; while, when on the war trail, they have the *tombak* or spear, "Brown Bess," or a blunderbuss, about them, and some will carry a shield as well.

In manners and custom they differ in no way from the Malays, it being needless to state that they are Mahomedans, and very fanatic to boot. They keep up all the religious feast days, and observe the ordinances of "Khanduri," when a buffalo, or bullock, as customary, is slaughtered and eaten. Their every day diet, however, is rice, dried fish, and fruit, occasionally varied by goat flesh.

In person, they are, as a rule, far from cleanly, and their houses, which are insignificant, are extremely dirty. These houses are usually grouped in kampongs, each house standing in its own compound, strongly fenced in, and the whole kampong being well palisaded and protected by the bamboo *duri*. The more important kampong possesses, besides, a *pěkan*, or market place, consisting of an open space or short road flanked by rows of shops under one and the same roof.

The houses stand on piles, and generally consist of three compartments, the front being used as a reception room and shop, the centre, invariably standing a couple of feet or so higher than the front room, being the private sitting and bed room for the family, and the back compartment, which again is lower than the centre room, being used as kitchen, stores, &c. To every kampong there is likewise attached a *balei*, being a shed in which the men toll by day, using it also for holding meetings, and which forms the bed room of the youths and unmarried men by night.

Of their morals, the least said the better, especially as regards the rulers and headmen, whose depravity is glaring. Their favou-

rites, calléd *sədalis*, boys from eight to twelve years old, as among the Romans, are trained as *Bayadères*, and as they reach manhood remain attached to the court or household of their owner, being in their turn the teachers of the new favourites, their substitutes.

The people are much given to kidnapping and cattle-lifting, being great adepts at the latter art. One can thus imagine the endless internal wars these propensities were likely to lead them into.

Labour is but unevenly divided between the men and women, the latter having more than their share. The men content themselves with ploughing, fishing and gathering the *nipah* branches destined for atap roofing, while the women have to plant, and gather the padi crop, to stamp it into rice, and to carry the produce to market. You therefore see numbers of women along the road carrying heavy loads on their heads, with which they walk as erect as pillars, in single file, accompanied by boys and girls, who share this labour according to their age and strength, while the men are often found lolling at home. The further you go inland and away from civilisation, the more you see this, but the better class of orang Acheh only allow the women to do the domestic work, such as *temboking* padi, and weaving sarongs.

In agriculture the country is not very advanced. Pepper is the chief article cultivated along the East and West Coasts, while betel and a little tobacco form the staple product of the North-East Coast. Acheh Bésar produces little or nothing for export, its people being more commercial, or being satisfied with cultivating their *sawah*. Very few States producing pepper grow sufficient padi for their own consumption, and, with the exception of Passangan, and one or two others, none have ever exported rice. Besides these articles, a small quantity of coffee is produced in Acheh Bésar, and, to a limited extent, culture of silk is carried on here, a wild mulberry being indigenous. The silk, however, is of coarse texture. Mat-making has developed into an art, with these people.

It is in war, however, that they come out strong, for they evidently have acquired knowledge from some more civilised nation, to judge from the clever way they form their entrenched positions and take advantage of the ground for the formation of rifle pits, and bomb-proof underground tunnels, into which they retire when bullets and shells pour in thickly.

The coin universally used is the Carolus dollar or *ringgit* "Meriam," and Straits copper, while at one time their currency consisted of small gold pieces called *derhams* and tiny lead half-cent pieces.

Their ornaments are of silver, or a mixture of gold and copper which they value highly.

Their weights and measures are, for pepper, on the West Coast, as follows:—A bamboo or *hari* of pepper should hold as much as a quantity of rice having a weight equivalent to \$63, (Carolus dollars), while dealing in rice the equivalent weight is only 56 Carolus dollars; 16 of these bamboos go to a *nalih*, and 5 *nalih* to the pikul; or 40 bamboos go to the *tong* or tub, and 2 tubs to the pikul; 40 tubs or 20 pikuls going to the *koyan*. Along the East Coast, 20 *hari* or bamboos go to a tub of pepper, 80 tubs going to the *coyan*. There, and along the North Coast, as regards betelnut, 16 bamboos or *hari* go to a *nalih*, 10 *nalih* to a *kuncha*, 10 *kuncha* to a *koyan*, which generally gave 20 to 23 pikuls. With rice, 40 catties equalled $1\frac{1}{2}$ *nalih*.

Their language, as will be seen from the few words used in this paper, is fundamentally Malay, with some additional words picked up from their neighbours—the Gayus and Nias—and others they have come into constant contact with. Their dialect, however, is peculiar, the Achinese rolling their words and having the habit of clipping them, so that it is quite impossible for one unacquainted with the language, however conversant he may be with either Sumatran or Straits Malay, to understand them.

I have yet to notice the group of islands North of Acheh, and forming part of Acheh Proper, the largest being Pûlau Way, a pepper producing island, but formerly of more importance from being the place to which criminals were banished. Pûlau Bras and Pûlau Nasi follow next in size, and then we have Long and Stone Islands, the latter supplying the Acheh folks with the soft sandstone which they use as tomb-stones.



ERRATA

TO THE PAPER ENTITLED "ACHEH."



Page	38,	line	2,	For	Mengaku	read	Mengâku
"	41,	"	25,	"	connected to	"	connected with
"	42,	"	3,	"	Analaboc	"	Analabu
"	43,	"		"	Tynul Abdin	"	Zainul Abdin
"	45,	"	25,	"	rivers	"	River
"	46,	at end of		the 3rd para.	add:—(" Don't follow the example of the deceitful Achinese." F.A.S.)		
"	46,	line	23,	For	slim, waisted	read	slim-waisted
"	46,	"	26,	should read thus:—youth. They become prematurely aged, and further they disfigure.			
"	47,	line	2,	After	<i>topis</i>	insert	(Hats.)
"	47,	"	19,	"	<i>dûri</i>	"	(Spike.)
"	47,	"	29,	For	toll	read	loll
"	48,	"	20-21	After	<i>temboking</i>	insert	(pounding)

FROM PĒRAK TO SLIM, AND DOWN THE SLIM AND BERNAM RIVERS.

BY

FRANK A. SWETTENHAM.

I have offered the following Journal of a Journey, made in February, 1875, from Durien Sebâtang on the Pĕrak river to Slim, and down the Slim and Bernam rivers to the sea, because it appears to me a fitting continuation of Mr. LEECH's second Paper in the last number of the Journal, and also because, I believe, I was the first white man who ever ascended the Songkei river, visited Slim, or descended the Bernam river; and even after my journey I found it difficult to convince those who took any interest in the matter at all—and in 1875 they were very few in number—that the Bernam river, which does not even yet appear on the Admiralty Charts of the Straits of Malacca, is, in many respects, the finest river in the peninsula, some two miles wide at the mouth, navigable for large steamers for many miles, and, most curiously, having its *embouchure* less than twenty miles from that of the Pĕrak river—a much longer river than the Bernam, one which drains a far greater extent of country, and is itself navigable for steamers for a distance of forty to fifty miles.

So far the Malay Peninsula had been, so to speak, a book which we had been content to see lying unopened within our reach; we saw only the cover, indeed only one side of the cover; the names of the large Malay States were unknown to all but a very few, and their real position and boundaries to none in the Straits Settlements.

In 1875 we were raising the cover, still only on one side, and peeping inside at the first few pages; now, though we have still little exact information, we have much to add to our former knowledge of the peninsula, and especially as regards the western States. We know, for instance, that the Pêrak river rises in the borders of Kelântan, Kedah, and perhaps Pahang, and, after running a short distance in an easterly direction turns to the South and continues parallel to the coast-line until within a few miles of its mouth, when it turns West into the Straits of Malacca, about eighty miles South-West of Penang.

The Bernam river, which, from its junction with the Slim river, runs West to the sea, we now know really holds a course almost at right angles to the Pêrak river; the Slim and Bernam rivers, before their junction, flowing, the former in a north-west, the latter in an south-westerly direction, and draining, the one the Slim, and the other the Ulu Bernam district.

The combined rivers, known, from their junction, as the Bernam river, flow, to use an Hibernicism, in a tortuously direct line to the sea, draining an immense low country, unpeopled and unknown, even to the few Natives who may be called Natives of Bernam.* From the numerous sluggish but considerable rivers which fall into, and help to swell the volume of the Bernam river, the country running from the right bank towards Pêrak, and the left towards Sêlângor, must be low, and probably much of it swampy; whilst the numerous tracks of elephants and rhinoceros leave no doubt that large quantities of big game are found in this district.

I said our search for information had been confined, for the most part, to the western side of the peninsula, and that is so; but quite recently, Mr. BOZZOLO, for six years a resident in the neigh-

* Bernam, the name of this District is derived from *برنام* (Berânam), which means "six together," because the place was so little known and so sparsely populated that the whole number of its inhabitants originally amounted to six.

bourhood of what was known as the Galena Mines, on the East coast, has furnished some valuable information regarding the position of States in that neighbourhood.

It now appears that Patâni is a small State, on the sea coast, to be crossed in a few hours' walk, and that the following more considerable States, hitherto all classed "Patâni," viz., Rĕmân, Ligêh, and Sai, lie between it and the head-waters of the Pêrak river.

It is probable that Kĕlântan and Pahang, on the one side, meet Kedah and Pêrak, on the other, all four States thus meeting within a very small area, but it is only the people who live on the spot who know anything of these interior limits.

Five years ago the Sultan of Trenggânu and the Raja of Kĕlântan told Sir WILLIAM JERVOIS they knew nothing of the interior boundaries of their States, nor even what countries they marched with.

It is certain, however, that tin raised in Rĕmân goes down the Pêrak river, and Mr. Bozzolo tells me that, whilst the Pêrak river from its source for some distance passes through a district inhabited solely by *Sakeis* (wild people), the small States on the other side of the range which divides the source of the Pêrak from the waters flowing into the China Sea, are thickly populated by Malays, whilst *Sakeis* are rare.

Another geographical fact very recently established is that the State known as Jellye (more properly Jelai), one of the Negri Sembilan or Nine States, hitherto placed to the North-East of Sri Menanti, as a matter of fact lies to the South-East of that State, is drained by the head-waters of the Johól river (which, after passing through that State, falls into the Sungei Muar), and is in fact identical with Inas, by which name it is now more commonly known.

Lastly, I am told on good native authority that three days' journey up the Pahang river will bring the traveller to the mouth

of a tributary called the Chineh, and that this stream forms the connecting link between three considerable lakes, the lowest of which is known by the same name as the river.

Pahang, however, which is the State of the greatest interest, both geographically and otherwise, is the one of all others least known to us, and contains a field for exploration well worthy of scientific research.

With this preface I will leave the Journal to speak for itself.

7th February, 1875.

Left Bandar at 4.30 P.M., by the launch, going very slowly, as the wood was bad; we did not reach Durien Sebâtang till 6.15 P.M.

I sent the boatman on shore to make all his preparations, and told him I wanted the boat at 5.30 A.M. to-morrow.

8th February.

The boatman gave me a great deal of trouble, had nothing ready, but after some severe language he managed to start at 9 A.M.

My guide at the last moment deserted me, saying he was afraid to make the return journey by himself and could get no one to accompany him. Tunku SULONG very fortunately succeeded in getting two Mandéling men who promised to take us to Slim.

SYED MASHOR, I hear, is at Sungei Raya, so after all I shan't see him on this journey.

On our way up here the other day from Batarâbit there was a flock of some seven or eight goose-teal on the river, and having no shot-gun I fired at them with a snider, and, strange to say, hit one; they were about eighty yards off; the bird was shot through the wing bone close to the body, and though it could not get away, it dived whenever we tried to get near it, until a Manila boy dived after and caught it under water.

I was told if I went up the Bidor river I should be two, if not three, nights on the way, that I should then have to walk to Songkei, a long day's walk, from there to Slim, two days' hard walking, and Slim to Ulu Bernam two nights, from Ulu Bernam down the river two or three days, that is, ten or eleven days in all, and lastly that MASHOR is not at Bidor. Whereas if I went up the Songkei, instead of the Bidor river, I must save one or two days. Accordingly I determined to go to Songkei instead of Bidor.

We entered Kwala Songkei at 5 P.M., and stopped at a clearing at 5.30 for the night, sleeping in the boat.

9th February.

Took down all the kajangs* and started poling at 6.30 A.M. The river was dreadful, just like the Labu, only a little clearer, and not so many thorns; the day broiling hot, and we got the full benefit of the sun as we had no kajangs. Our men worked very well, and we reached Songkei at 5.30 P.M., about fifteen miles in all, I should think. For the last mile or two the river was much wider and more open, and we were able to put up the kajangs, and it was well for us that it was so, for at 4.30 P.M. there came on one of the heaviest storms of rain I have seen, with thunder and lightning.

At Songkei there are some three or four detached houses.

JAAFAR, the old boatman, who turns out better on acquaintance, told the Pëngûlu he was to send me on with men. It appears, however, that we are still a day's journey, either by land or river, from the beginning of the Slim road; so we shall have to settle to-morrow morning how we are to go. I should prefer the boat, as we shall have plenty of walking, but the river is difficult and the water low.

We slept very comfortably in an empty house on shore.

* Pieces of portable thatching with which boats are roofed.

10th February.

This morning we agreed to go up the river as far as the beginning of the Slim road, and, as our boat was too big for the shallow water, Toh Muda got us a smaller one, and we started up the river at 8 A.M., and it will be a wonder if we reach our destination to-night.

The travelling was much better to-day. The river open, and we had the kajang on all the day. The only drawback was the snags, and they were not very bad. My own crew were abominably lazy; but I had four men from Songkei who worked very well, and we reached the Toh Dagang's house at 2.45 P.M., and he has engaged that I shall start first thing to-morrow. The Toh Dagang was very polite, and he sent for the Pëngûlu of Songkei, one Toh BIKAS, a very pleasant looking old fellow, who told me he had never seen a white man before, but he does not regard me with much curiosity. He and the Toh Dagang agreed to furnish men to carry my things.

The Toh Dagang considers it a matter of honour to sit up all night and watch me, so he amused himself by playing cards until day dawned.

11th February.

I did not get away till 8.15 A.M., five men carrying my effects. The road goes straight across the Songkei river and then direct for the hills.

At first the path was very bad, a regular slough of despond, but after two or three miles it got much better, and altogether I could not complain of it.

We walked for two hours, and then stopped for half an hour, and then on again walking and resting over a slightly hilly country until we reached Trolah at 3.30 P.M., having walked five hours and rested two and-a-quarter.

We were not sorry to stop, for jungle walking is very severe. I call the distance thirteen miles.

We put up for the night in a regular hovel, the whole kampong consisting of two wretched houses in the heart of the jungle. There is here a nice stream which runs into the Slim river.

12th February.

Got away at 7.30 A.M. and went at once into big jungle. The road from here to Slim is a very good one as jungle roads go, indeed about the best I know; altogether from Songkei to Slim the road is good, with the exception of a mile or two close to Songkei.

From Trolah to Slim the whole way is up and down hill,† but there are five hills proper, and one of them, the second from Slim, is a good deal higher and larger in every way than the others.

About four miles from Slim, in a charming spot, are some sulphur springs; the water is quite hot, and where it bubbles out of the rock you can't bear your hand in it for more than a moment. The smell of the sulphur is very strong.

The water from the hot springs runs into the stream (a considerable one) close by, and there are fine large trees growing in the middle of and around the stream; it is a most enjoyable halting place.

The last hill, the one next to Slim, is remarkable for being covered from top to bottom, on the Slim side, with large bamboos; I never saw such big ones, nor in anything like such numbers, many were 18 inches in circumference.

As you go down the hill the bamboos get smaller in size, but more in number, until you find yourself walking in a forest of bamboos with not a tree of any other description near.

Coming from out the bamboos at the foot of this hill you see before you the confluence of two rivers, the Slim and the Ghiliting,

† The Malays speak of this part of the road as "Bukit tiga puloh tiga," *i.e.*, "the thirty-three hills."

both about the same size, and you look on as lovely a picture as you can well imagine in such an outlandish spot.

This place is the picture of rest and beauty ; there are some two or three picturesque huts on the banks of the rivers, and right opposite rise two steep hills forming the boundary between PĒrak and Pahang. These hills, named Tumah Batak, are close by, and rise abruptly from the water.

Slim might almost be a village in Switzerland.

We reached this, after walking through both rivers up to the waist in water, at 1 P.M., after four and-a-half hours' hard walking, I should say thirteen miles, from Trolah.

The Datoh's house, we heard, was higher up the Slim river, and as I had hurt my foot coming down the last hill, and could not bear my shoes on, I took off shoes and socks and walked bare-foot.

After forty minutes' fast walking, almost all through bamboo forest, and crossing the Slim river again, we reached the Datoh SAMPUR's house to find he had gone to the hills to see the *orang Sakei*.

The distance from Trolah to Toh SAMPUR's house is altogether over fifteen miles, and the total distance from Songkei to Slim twenty-eight or twenty-nine miles, perhaps less.

The Datoh's house was a miserable place and filthily dirty, with half a dozen *orang Sakei* in it, so little clothed that the scantiness of their apparel would have been less evident had it been entirely absent.

The men are above the average size of Malays, the women of the ordinary height, their hair is not straight but fuzzy, and they all, without distinction, wear a bamboo, about a foot long, through their noses, and are afflicted with a fearful skin disease which makes them loathesome to look at.

There are said to be about three thousand in the hills about Slim ; and on the hills of Slim, Batang Padang, Bidor, and Songkei as many as ten thousand.

The headman of the Slim *orang Jakun*, or *Sakei* as they are called, is blessed with the title of "Mēntri," and the Pēngûlu of Slim is obliged to consult him in all things, otherwise, it is said, the *orang Sakei* would at once attack the Pēngûlu and his people, who dread the poisoned arrow of the *sumpitan* more than rifle bullets, and with reason.

The *Sakeis* are clever gardeners, and cultivate sugar-cane, plantains, sweet potatoes, and other vegetables in abundance. Rice they use but little. Tobacco they are very fond of, and grow it themselves, to chew not to smoke. They use their own green, but they prefer Javanese tobacco if they can get it.

Their solitary garment, or rather rag, the "fig leaf apology" (as CROMWELL called the excuses of a certain party in Ireland) is made of bark, the men wearing it in all its pure simplicity, the women affecting an additional fringe of grass.

Like the natives of Borneo, these women cover their arms with wire. There is a young lady standing within two yards of me, whose arms are covered with numberless brass rings. She has about a dozen strings of coloured beads—to which are hung more brass rings—round her neck, and these beads are fastened behind with a buckle of shells and boar's teeth ; through her nose she has a long porcupine's quill, and her face is painted in stripes of black and red, beginning at her forehead and ending like a pitch-fork on her mouth and chin. She is a belle, no doubt, and amongst the "*orang Sakei*," I dare say irresistible.

Raja JA ASUL came to see me, and I had a long talk with him.

He says the Slim river is the same size and the same length as the Bernam river, but he says that about half way between Slim and Ulu Bernam there is a river called "Sungei Bil," which is now,

and has always been, considered by the people here the boundary between Sêlângor and Pêrak. The river, he tells me, is very rapid, so I have no doubt it runs straight down from the hills, and this would seem a very fair boundary. The Slim river runs right back into Pêrak, and is said to rise in a hill called "Batu Gaja," which forms the boundary between Pêrak and Pahang.

Batu Gaja is about six hours' walk from here, and can be seen plainly.

The Bernam river again runs back into Sêlângor, and has its source not far from the Sêlângor river, so, on the whole, I should think the boundary accepted by the people living on the spot, that is, the Bil river, is the best and fairest. It is true that the boundary between Pêrak and Sêlângor is the Bernam river, but then the point is: Which is the Bernam river? What is now called Bernam river, or the Slim river, which may in reality be the real source of the river which is known at its mouth as the Bernam?

There are half a dozen Chinese working tin here for the Datoh, a little way above his house. The house lies in the bosom of the hills, in a valley shut in on three sides, some six or seven miles long, and not a mile, perhaps half a mile, wide. This valley is said to be rich in tin. Indeed, I believe there is little doubt but that there is tin all over it in larger quantities and more easily to be worked than any mines in Pêrak, except perhaps Salak. Raja JA ASUL is very anxious to open mines here, and if he can raise money I've no doubt he will succeed; the water both for working and for carrying the metal is everything that could be desired.

We put up for the night in a hut nine feet square, and were glad to get it.

There is nothing whatever to be got here, not even a fowl.

13th February.

The Datoh, though he has been sent for, may be several days getting here, and I have been trying to find a boat to take us down the Slim river into the Bernam.

I made up my mind at Trolah that I would go this way, as I should then see all the Slim river, and both upper and lower Slim, and when I go to Bernam from Sélángor I can go down the Bernam river. I *must* do it now, however, for I can't bear a shoe on my foot and a day's walking through jungle, shoeless, is out of the question. There is no boat here, so I have sent to the junction of the rivers down below to try and get one; if it comes I shall go at once, as Raja JA ASUL says it will take me four or five days to reach the Bernam river.

I had a great durbar to-day. There came first one Raja NGAH, who lives at a kampong down the river called Piong. He is a Sumatra man, and appeared very poor, but was as polite as poor.

Then there came Raja ALI, a Pahang man, from Tanjong Blit, otherwise known as Lower Slim, and after him the Datoh Muda (the new Datoh appointed by Raja NGAH*), and the Toh Bandar, and last of all came Toh SAMPUH.

Raja ALI and the Datoh had come ten miles, and the Toh Muda had made arrangements for a boat for me.

Raja ALI formerly opened tin mines at Tanjong Blit and at Ulu Slim, but they failed for want of money. Every one here seems anxious to know about the taxes on the Bernam, and I set their minds at rest about that.

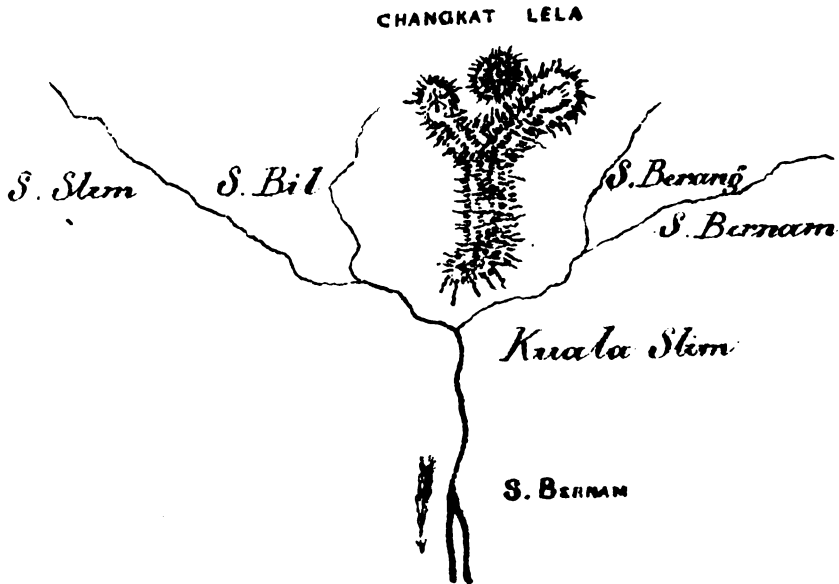
Toh SAMPUH, though he had been walking for the last two or three days with the *Sakeis* on the hills between this and Trolah, must be a very old man, for he has been Datoh of Slim for eight generations of Sultans.

He is evidently sore about Raja NGAH appointing his successor, and told me distinctly that it had been done without his wish or knowledge, but he added "What is the use of being Datoh now when everything is at sixes and sevens, and no one follows the good old

* Alias Tunku Panglima Besar, not the Raja NGAH of the previous paragraph.

customs of the past?" He tells me, he was the first settler in Slim, that the Slim river is larger and longer than the Bernam river, and that it rises in a mountain called Gunong Jeransang, the other side of which is Pahang territory, and from that side rises a stream called Sungei Bětoh, the probable source of the Pahang river, or, at any rate, a tributary of that river.

Toh SAMPUH says Sungei Bil falls into the Slim river below Tanjong Blit, and that it is on both sides Pĕrak territory; that originally the Bernam river was the boundary between Pĕrak and Sĕlāngor, later, the Berang river, a tributary of the Bernam, and later still, a mountain between the rivers Bil and Berang, called Changkat Lela; the watershed of the upper Bernam forming the boundary from the border of Pahang to the Kwala Slim, and from that point the Bernam river itself is the boundary to the sea, thus:—



The Toh Muda had brought me a boat, so at 2 P.M. I started. The boat was a dug out, and would only hold my own people, that is, myself, Tunku SULONG, one Policeman, and two boatmen, five in all, and then there was not an inch of the boat out of the water.

The river is most lovely, a beautiful, clear, rapid stream with splendid jungle on both sides, and open enough to give glimpses of the hills.

At first it was very exciting and enjoyable, as every moment we were shooting the rapids, and the boat was in danger of being upset, but the drawbacks were great. In the first place no protection against the sun, except an umbrella, which had to be taken down continually as we went under trees, and which is always a nuisance to hold, then nothing to sit upon except a tin biscuit-box, and from that position not able to move, whilst it is constantly necessary to look out that your head is not carried away as you go under a half fallen tree; then you have to get into the river and drag your boat over a sunken log, and all this in a boat so crank that most people would think many times before getting into it.

However, on the whole we got on very well, and passed a sulphur spring a little way below Slim, the water of which, boiling, runs into the Slim river. Just before 3 P. M. passed Kwala Ghiliting, and for the next one and-a-half hours we never got far from Gunong Tumang Batak, the river winding round the foot of the hill.

At 4.30 P.M. we stopped for the night at Piong, at the house of Tunku SUTAN, a relation of Raja NGAH, who was very polite. He is a Sumatra man, and has been to a Dutch school and with a Dutch planter in Deli. Both he and Raja NGAH say Toh SAMPUH is a very good man, liked by every one, and they don't like the Toh Muda. As far as I can see none of the people here like the Tunku Penglima Besar, they said he had called them to Sungei Raya, but they did not intend to go.

14th February.

Up before daybreak, but did not get away till 8 A.M., as some of Tunku SULONG's relations came to see him. We reached Tanjong

Blit at 9.45 A.M., and, finding the Toh Muda had not got us a better boat, we went on at 11 A.M.

The travelling is just the same as before, only painfully hot. I should think this is a very good river for fly-fishing, it is just like a Scotch trout stream, only there are not so many stones in it, but hundreds of snags instead, that of course is rather against fishing, but the river teems with fish, and I have seen them rising freely to the natural fly, especially in the mornings and evenings.

We reached Kwala Slim at 4.30 P.M. I should say it is twenty miles from Tanjong Blit, and thirty from Slim.

The Bernam river, which joins it here, is very much narrower, and has only about half the body of water that the Slim river has.

The combined streams form a fine river, broad and deep, but full of snags.

Seeing no traces of humanity anywhere, we stopped at 5.30 P.M. on a sand-spit to make a night of it in the jungle. I had bought a kajang at Tanjong Blit and this we spread on sticks, put a waterproof sheet underneath, and, as it was a beautiful night, we should have been comfortable enough had it not been for the mosquitoes and sand-flies, swarms of the latter getting inside my curtain and giving me no rest. My face, which alone was uncovered, they bit savagely, and my forehead in the morning was like a ploughed field, all ridges and furrows.

Our dinner, for we all dine alike, consisted, and has done ever since I started, of rice and a fowl burnt on the cinders. It is impossible to take a lot of things into the jungle, unless you have a following of at least a dozen men, and amongst them a cook, and that is simply a nuisance.

15th February.

Up again before daylight, and got away at 6 A.M. We have only one paddle and one pole, the latter useless now the river is so deep; the current, however, is very swift, so we make good travelling. I never saw anything like the numbers of elephant tracks here,

every few hundred yards there is a spit of sand and elephant grass covered with tracks, many quite fresh, last night's I should think.

Just before we stopped for breakfast, we heard an elephant quite close to the side of the river, within a yard or two, but we could not see him, the jungle was too thick.

We stopped for breakfast at 9.30 A.M., and went on again at 11.15.

We had not gone a mile before we were attacked by a swarm of black wasps, against whose hanging nest we were carried by the rapid current. We were all bitten, except the man steering; and the constable would have jumped overboard if I had not stopped him. The wasps followed us for a long way, and whilst their attentions lasted we dared not stir.

We now got into a most curious place, and I shan't be distressed if I never see it again.

The river went for nearly ten miles through reeds and fens, the home of alligators and snakes and strange birds. I never saw such a horrid ghostly place, the river often so narrow that the reeds almost met overhead, while the water was so deep we could find no bottom with the pole. Wherever we did meet jungle it was *jejawi* only, those low trees with long feelers growing out of every branch into the ground and water.

The natives call it the *tampat hantu dan ular sawah*—"home of ghosts and boa-constrictors." Not a sound to be heard except the occasional shriek of some strange bird, which would rise slowly, and apparently unwillingly, out of the fens and fly into the nearest brake, not seemingly afraid of us, only a little surprised and rather disgusted. The river looks as if it were visited by men perhaps not once in a century.

Altogether, this kind of travelling is not quite pleasant, a boat like ours—a dug-out three feet wide, down to the water's edge—is very easily upset in a river full of snags, indeed the difficulty is not

to upset it, and once in the water you would be food not for one crocodile, but the disputed prey of many.

It is a dispensation of Providence that we have got thus far in safety.

Let alone the boat upsetting, if we went slowly, the smallest flick of a crocodile's tail would suffice to settle the matter.

Just as we got out of the fens in which the river winds like a snake, the stream divided, and I feel sure we took the wrong channel, not a soul in the boat has ever been here before, so we had to trust to chance. Twice we had all to get out and drag the boat over a tree, which lay completely across the stream. I got my coat and umbrella torn to pieces by trailing thorns. We passed within two yards of an enormous crocodile, lying on the bank, it leapt into the water as we passed, and if we had been close to the bank would have come straight into the boat. There were numbers of what the natives call the "snake bird" here, and especially in the fens, a strange looking bird in keeping with the place. I saw two very fine wild duck also, but had only a rifle and could not get a shot at them.

After two hours we joined the other branch of the river, and from this point it got wide again. At 4 P.M. we came to a place where the river divided into five large branches; we took the largest, and at 5.15 P.M., having long given up all hope of finding anything like a house, we got up a high bank, to be as far off the crocodiles as possible, and made another night in the jungle. The mosquitoes and sand-flies were as entertaining as usual. We made at least forty-five miles to-day.

16th February.

Started at 6.30 A.M. If we don't come to a house to-night we shall be in a bad way, as our stores, even tobacco, are exhausted, and we have only rice left.

The influence of the tide is felt as far up as this point. At 8.30 A.M. we met two boats, and the men told us we should soon come

to houses, but we could not reach Raja ITAM'S place to-night. My steam launch, they say, is there.

I ordered them several times to bring the launch as high up as possible, and she might easily have got to the place we stayed at last night.

We have now been going two days and part of a third, I won't say without seeing a house, but without seeing the slightest sign of man's ever having been here, except a few bundles of rattans lying on the river bank. We have come in that time, I should say eighty miles, and now we have only met a boat.

At 10.15 A.M. we reached the first clearing, and stopped there for breakfast, ninety-five miles from Tanjong Blit.

We went on again at 12.50 P.M. and after four and-a-half hours' rowing against the tide, going in that time about ten miles, we reached a house where there was a large boat.

The river had got so wide, that in the last reach the waves nearly swamped our cockle-shell, moreover a heavy thunder storm came on, so we hired a larger boat, though the owner was rather unwilling to let us have it, and pushed on.

It rained in torrents, but as the tide was now with us we determined to row till it turned, so I took an oar, whilst Tunku SULONG and one of the men cooked the rice; that to eat and water to drink being our only food.

In our dug-out we had four paddles, one of which I took, but this boat was big and heavy, so we did not get on so fast.

We saw several crocodiles to-day and two more wild duck this morning. I shot a small eagle this evening. The ball going through his body near the tail and then breaking his wing; he had very formidable beak and talons.

We rowed till midnight, making fifteen miles more, one hundred and twenty miles from Tanjong Blit.

17th February.

We stopped for the tide, but started again at 5 A.M., and got another oar to work; we had the tide well with us, and, at last, at 9.30 A.M. reached the launch at Tunku ITAM's place, having come eighteen miles this morning, one hundred and thirty-eight from Tanjong Blit, and one hundred and fifty from Slim Proper.

The launch could go, at least, seventy miles higher up the river than Raja ITAM's kampong.

Last night and this morning we passed a number of houses, fifty or sixty perhaps, usually five or six in one place, and almost all new, but they look lost on this river, where three men-of-war might steam abreast of each other.

I went on shore at 2 P.M., and saw Raja ITAM, his youngest brother, and his father-in-law, and had a long talk with them.

I was able to put Raja ITAM and his people right on several matters, though at first he appeared rather stubborn. He, like others, appeared to think Bernam belonged to him solely, personally, an inheritance from his father, and not only the Sèlangor side, but the Pèrak side of the river also.

Having been present when Sultan ABDULLAH's permission was given that Raja ITAM should, at present, be allowed to occupy the Pèrak side, I was fortunately able to make the real state of the case quite plain to him. One brother of his, Raja INDUT, has just gone up to the interior to start some tin mines and to get specimens of the coal found there. These last they have promised to send to me when procured.

As to my journey down the river, Raja ITAM tells me, that I was very fortunate to get here in so small a boat, as the river is famed for its crocodiles, and at his place they are so fierce that they will knock a man off a boat's side as high out of the water as the bows of the launch, that is, three feet! All the people's bathing-houses here are made very high indeed

from the water, simply from fear of crocodiles. Raja ITAM also tells me, that we took the wrong turn, as I felt sure we had done, in the river after the sedges, but, he added, just below the place where I said the river divided into five (they say seven, and call it "Sempang Tuju"), where the river divided again into a right and left branch, if we had there taken the wrong one, which we might easily have done, as both branches were the same size, we might have gone down it for a month without meeting a soul, or coming to anywhere in particular. We certainly have to be thankful for the lovely weather we have had ever since we left Durien Sebâtang, last night being the only wet night we have had. If it had rained whilst we were in the jungle, I cannot think how miserable we should have been.

Raja ITAM and his brother came on board the launch and stayed some time, and again later in the evening. I got all the wood on board at once, and started down the river between 8 and 9 P. M. with a nearly full moon. There is a considerable kampong here, and a larger one near the mouth of the river. From this up the river there are about five hundred people, and the same number towards the mouth, making about one thousand souls in the "Hilir." *

This is certainly a magnificent river. From Raja ITAM'S place to the mouth, I call it twenty-five miles, so that would make altogether some one hundred and seven-five miles, in these last five days. At the mouth of the river there is an immense number of fishing stakes, fish-curing being the chief occupation of the population.

There is plenty of water at the mouth of the river, and the steering is easy; going out you hold slightly towards the PéraK bank till free of the stakes, and then you can steer anywhere.

18th February.

I left the river's mouth at 5.30 A. M., and was off Sélângor (with many stoppages on the way to repair machinery) at 7 P. M. At 9.30 P. M. I had passed Pûlau Angsa, when a bolt broke, and it took five and-a-half hours to make it right, not right, but enabling us to go on.

Entered the Kwala Klang at 7.30 A. M., but did not reach Langat till 5 P. M.

* "Down Stream," as opposed to "Ulu"—"Up Stream" or Interior.

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A CONTRIBUTION
TO
MALAYAN BIBLIOGRAPHY.

[INTRODUCTORY NOTE.—The non-existence of any comprehensive catalogue of works referring to Malayan matters has suggested to the compiler that the following results of between two and three years' labour in that direction may be of value to the members of the Society.

The catalogue is necessarily imperfect, and as such is merely designated a "contribution" to the end in view, which can only be accomplished by united effort. Still it is probably the most complete yet published, aided as it has been by the willing help of friends and embracing as it does the titles to be found in the British Museum Library, Royal Asiatic Society's, Raffles', Marsden's and other catalogues; those of works on the shelves of the Raffles and Logan Libraries; and such as are to be found in the publishers' lists of Trübner, Quaritch, Allen, and others who make such works their specialities.

It may be well to define the geographical limits I have observed, which are those laid down by the late Mr. LOGAN as comprehending the district of "Indonesia." They are as follow:—A line drawn across the Malay Peninsula at the Siamese boundary line to the North point of Borneo; thence in a North by West direction to the Coast of Luzon, following its Northern shore and returning to the East Coast of Mindanao, from the South point of which island it strikes across to New Guinea, at Point D'Urville. Thence following the contour of the Coast (and without including any portion of the island) it makes a South-East curve to include

the Arrou islands and Timor Laut, whence it strikes West-South-West to the Southernmost of the group extending from Timor, and thence passes to the Java and Sumatra South Coasts as far as Achin, whence it is drawn to Junk Ceylon and meets the dividing line across the peninsula. The district thus included may be equally well designated as "Malaya."

The catalogue has been divided into three heads, viz. : 1—European works ; 2—Malay works ; and, 3—Pamphlets, and Newspaper and Magazine Articles and Notices. The present list deals only with the first named, and is sub-divided as follows:—

- A.—Works relating to the Straits Settlements exclusively.
- B.— do. do. Malaya, exclusive of the Netherlands Indies, Borneo, the Philippines, and Moluccas.
- C.— do. do. the Netherlands East Indies exclusive of Borneo.
- D.— do do. Borneo.
- E.— do. do. The Philippines and Moluccas.
- F.—Works containing Incidental Notices of Malayan countries.
- G.—Grammars, Dictionaries, &c., in Malay and European languages.
- H.—Comparative Vocabularies and Grammars, Dictionaries, &c., in Malayo-Indonesian languages.

Making a total of nearly 400 titles.

I have placed Borneo under a separate head, because, although a large portion is under Dutch control, most of the works named refer to places with which British interests are mainly connected. The titles under " F " may be deemed unduly few, but I have carefully excluded all works which did not seem to be worth consulting

for information. It is not, however, supposed that important omissions will not be detected, and these, when supplied, will enable some future bibliographer to produce a complete and exhaustive list.

I have to acknowledge the very great help I have received from Mr. H. L. NORONHA, Superintendent of the Government Printing Office, and Mr. C. GOULD (son of the distinguished Ornithologist), who have drawn my attention to many titles which I should otherwise have overlooked.

Under the head of Malay works I hope, in a future Journal, to offer the most complete list yet published of native literature. The cordial co-operation of gentlemen resident in the colony and the longer time at my disposal to complete it leads me to hope the second paper will be of both greater interest and value than can be the case in this instance. For the third division—Newspaper and Magazine articles on Malayan matters—a larger measure of assistance is however necessary; and if other members will consent to give their aid, most useful results may be gained.

N. B. DENNYS.]

A.

WORKS RELATING TO STRAITS SETTLEMENTS AFFAIRS EXCLUSIVELY.

Administration Report—

Straits Settlements—published yearly, ending 1867.

Anderson, J.—

Political and Commercial Considerations relative to the Malay Peninsula and the British Settlement in the Straits of Malacca—2 parts in 1 vol. sm. 4to.—Prince of Wales' Island, 1824.

Blue Books, Colonial—

Papers presented to Parliament—(See "Parliamentary Papers.")

Blue Book

Of the Straits Settlements—published annually, commencing 1868.

Cameron, John—

Our Tropical Possessions in Malayan India: being a Descriptive Account of Singapore, Penang, Province Wellesley, and Malacca; their Peoples, Products, Commerce, and Government—by JOHN CAMERON, F.R.G.S., with Illustrations—SMITH, ELDER & Co., 65, Cornhill, London, 1865.

Collins, James—

Museums, their Commercial and Scientific Uses—A lecture delivered at Government House, Singapore, 26th August, 1874.

* Refers to special facilities afforded by Singapore as a collecting centre.

Government Gazette—

Straits Settlements Government Gazette—published weekly—commenced on 1st January, 1858.

Legislative Council Papers—

Papers laid before the Legislative Council of the Straits Settlements—commencing in the year 1869.

- Leigh, Sir George, Bart.—
An Account of the Settlement, Produce, and Commerce of Prince of Wales' Island in the Straits of Malacca—8vo.—1805.
- Lemos, Jorge de—
Historia dos Cercos de Malacca—4to.—Lisbon, 1585.
- Letters of Extinguisher—
 A Series of Serio-Comic Contributions to the *Straits Times*—Singapore, 1872.
- Logan, J. R.—
The Rocks of Pulo Ubin—4to. pamphlet—Reprinted from Jour. Ind. Archipelago.
- MacAlister, Norman—
Historical Memoir relative to Prince of Wales' Island in the Straits of Malacca: and its Importance, Political and Commercial: submitted to the Hon'ble the East India Company, and the Government and Legislature of Great Britain—London, 1803.
- McNair, Major F. J. A.—
Perak and the Malays, or Sarong and Kris—by Major FRED. J. A. MCNAIR, R.A., C.M.G.; Colonial Engineer and Surveyor-General, S.S.; late Officiating H. M. Commissioner, Perak; Fellow of the Linnæan Society, &c.; Fellow of the Royal Geographical Society; Associate, Institute of Civil Engineers—Illustrated with 13 engravings by R. KNIGHT of photographs taken by the author—TINSLEY BROTHERS, 8, Catherine Street, Strand, London, 1878.
- Martin, R. Montgomery—
British Colonial Library—10 vols. F'cap 8vo.—London, 1843—Volume 10: *British Possessions in the Indian and Atlantic Oceans, viz., Ceylon, Penang, Malacca, Singapore.*
- Murton, H. J.—
Catalogue of the Plants under Cultivation in the Botanical Gardens, Singapore, Straits Settlements—by H. J. MURTON—Government Printing Office, Singapore, 1879.
- The classification adopted is that of the Genera Plantarum as far as the end of the 2nd Part of the 2nd Volume, after which the orders are given in accordance with the English Edition of LE MAOUT et DECAISNE.
- With the Aroids, the compiler has followed the alphabetical order as given by Mr. BROWN in Sir JOSEPH HOOKER's Report for 1877.
- An Index of the genera, as well as one containing a good many English and Malay names, have been added to enable non-botanists to find a particular plant. The number of species catalogued amounts to 1,802, of which there are:—Orchids, 280 species; Palms, 113; and Ferns and Lycopods, 170 species.

Murton, H. J.—*Continued.*

Supplement to the Annual Report on the Botanical Gardens, for 1875.

Contains the names of all the plants then in the Gardens, so far as they were then known, which amounted to 468 species.

Narrative

Of the Proceedings of the Straits Government with regard to the recent operations on the East Coast of the Malay Peninsula—Signed by Colonel ORFLEUR CAVENAGH—8vo. pamphlet with appendices—Singapore, 1863.

Newbold, Lieut. I. J.—

Political and Statistical Account of the British Settlements in the Straits of Malacca: viz., Penang, Malacca, and Singapore; with a History of the Malayan States on the Peninsula of Malacca—by I. J. NEWBOLD, Lieutenant, 23rd Madras Light Infantry, Aide-de-Camp to Brigadier-General WILSON, C.B.; Member of the Asiatic Societies of Bengal and Madras, and Corresponding Member of the Madras Hindu Literary Society—in two volumes—JOHN MURRAY, Albemarle Street, London, 1839.

This book still remains the standard work on Malacca and its vicinity: it contains a particularly useful and reliable account of the "Naning War," as to which the author, though not himself engaged, had the best means of forming an opinion. He was stationed as Staff Officer in the territory occupied immediately after, and in consequence of, the military operations.

Lieutenant NEWBOLD is also considered a high authority on matters connected with Malay customs and traditions.

Ordinances

Of the Straits Settlements—1867-1879—Royal 8vo.—13 vols.

Previous to April, 1867, the Straits Settlements were under the Indian Government.

Parliamentary Papers—

1866. *Transfer of the Control of the Straits Settlements from the Government of India to the Colonial Office.*

1872. *Command—166. Piratical Seizure of a Junk in Sélángor.*

1874. *Command—Despatch from Governor Sir Andrew Clarke to the Earl of Kimberley upon the disturbed state of part of the Malayan Peninsula.*

1874. *Command—Engagement entered into with the Chiefs of Perak.*

1875. *Command—1111. Correspondence respecting the Affairs of certain Native States in the Malayan Peninsula. (Perak and Sungei Ujong campaigns.)*

Parliamentary Papers—Continued.

1875. *Command*—1320. *Further Correspondence, &c.*
 1876. *Command*—1505. *Do. do.*
 1876. *Command*—1512. *Do. do.*
 1877. *Command*—1709. *Do. do.*
 1879. *Command*—*Correspondence respecting Muar Affairs.*
 1879. *Command*—*Instructions to Residents in the Native States.*

Penang Gazette—

Triweekly—published at Penang.

Penang Riots—

Report of the Commissioners appointed under Act XXI. of 1867 to enquire into the Penang Riots.—Argus Press, Penang, 1868.

Popham, Captain Sir H.—

A Description of Prince of Wales' Island in the Straits of Malacca; with its real and probable Advantages and Sources to recommend it as a Marine Establishment—by Sir HOME POPHAM, Captain R.N., Knight of the Sovereign Order of St. John of Jerusalem, Fellow of the Royal Society—printed for JOHN STOCKDALE, Piccadilly, London, 1805.

Proceedings

Of Agricultural Societies and Institutions at Bencoolen and Singapore—Bencoolen, &c., 1821.

Singapore Auction Gazette—

Published weekly—1879 *et seq.*

Singapore Review and Straits Magazine—

Conducted by E. A. EDGERTON, Singapore, 1861-62.

Singapore Market Report—

Published by the Singapore Exchange (fortnightly.)

Straits Times—

A Daily, Weekly, and Overland Mail paper (3 editions)—published at Singapore, 1831 *et seq.*

Straits Observer—

A daily paper—published at Singapore, 1869 to 1873.

Straits Chronicle—

A daily paper,—published at the *Mission Press*, Singapore, 1878-79.

Straits Produce—

A Comic Periodical, Singapore, 1869-1870.

Thomson, J. T.—
Some Glimpses into Life in the Far East—by J. T. THOMSON, late Government Surveyor, Singapore—2nd edition—RICHARDSON & Co., London, 1865.

Contains sketches of life in Singapore, Malacca, Penang, &c., since 1835.

Trapaud, Elisha—
A Short Account of the Prince of Wales's Island on Pulo Peenang in the East Indies—given to Captain LIGHT by the King of Quedah—Ornamented with a view of the North Point of the Island, and the ceremony of christening it, taken on the spot by ELISHA TRAPAUD—London, 1788.

Vaughan, Daniel Jonas—
The Chinese of the Straits Settlements—Svo. with illustrations—Singapore, 1879.

B.

WORKS RELATING TO MALAYA (OTHER THAN
 THOSE DEALING WITH THE NETHERLANDS
 EAST INDIES, BORNEO, THE
 PHILIPPINES, AND
 MOLUCCAS.)

Arrowsmith, J.—
Map of the Asiatic Archipelago—E. STANFORD, London, 1879.

Assey, Charles—
On the Trade to China, and the Indian Archipelago: with Observations on the Insecurity of the British Interests in that Quarter—London, 1819.

Barbosa—
 (*See Ramusio*).

Begbie, Captain P. J.—
The Malayan Peninsula, embracing its History, Manners and Customs of its Inhabitants, Politics, Natural History, &c., from its earliest Records—by Captain P. J. BEGBIE, Madras Artillery—Illustrated by charts and 9 engravings from original designs—Printed for the author at the Vepery Mission Press, Madras, 1834.

Bennet, George—

Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China in 1832-4—2 vols. 8vo.—1834.

Borie, Father—

An Account of the Aborigines of the Malay Peninsula and of the Malayan and other Tribes at present inhabiting it—Translated from two letters of the French Missionary, Father BORIE, at present stationed at Ayer Salah, Malacca—Straits Times Office. [No date of publication; original dates 1st November, 1857, and 26th April, 1863.]

Braddell, T.—

Abstract of the Sijara Malaya, or Malayan Annals—Translated by T. BRADDELL (from Vol. V. of the Journal of the Indian Archipelago, commencing at p. 125 et seq.)

Calendar of State Papers—

Colonial Series, East Indies, China, and Japan, 1513-1616.

Chinaman Abroad, The—

An Account of the Malayan Archipelago—8vo.—London, 1850. (3/6.)

Collingwood, Cuthbert, M.A., M.B.—

Rambles of a Naturalist on the Shores and Waters of the China Sea. Being Observations in Natural History during a Voyage to China, Formosa, Borneo, Singapore, &c., made in Her Majesty's Vessels in 1866-1867—JOHN MURRAY, London, 1868.

Colonial Office List, The—

Historical and Statistical Information respecting the Colonial Dependencies of Great Britain, an Account of the Services of the Officers of the several Colonial Governments, a Transcript of the Colonial Regulations, and other Information, with Maps; compiled from Official Records, by the permission of the Secretary of State for the Colonies—by EDWARD FAIRFIELD, of the Colonial Office—(annual)—HARRISON, 59, Pall Mall, London.

Crawford, John—

A Descriptive Dictionary of the Indian Islands and Adjacent Countries—by JOHN CRAWFORD, F. R. S.—BRADBURY & EVANS, 11, Bouverie Street, London, 1856.

A most useful work of reference regarding all matters—political, geographical, or scientific—connected with the Malayan Countries. It includes the whole of Malaya from Sumatra to the Philippines and New Guinea. It must, however, be stated that the author had, in common with others in the Straits in 1824 when he was a Resident, less acquaintance with the Malay Peninsula than with any of the other districts which he describes.

Crawford, John—*Continued.*

History of the Indian Archipelago containing an Account of the Manners, Arts, Languages, Religions, Institutions, and Commerce of its Inhabitants—by JOHN CRAWFORD, F.R.S., late British Resident at the Court of the Sultan of Java—With maps and engravings—3 vols.—Edinburgh, 1820. Printed for ARCHIBALD CONSTABLE & Co., Edinburgh, and HURST ROBINSON & Co., Cheapside, London.

This book was afterwards recompiled and compressed into one volume—"Crawford's Dictionary," which see.

Crisp, John—

A Letter to the Court of Directors of the East India Company, dated Fort Marlbro' (Island of Sumatra), 10th June, 1779—by JOHN CRISP, a Member of the Council of that Settlement—London, 1780.

Davidson, G. F.—

Trade and Travel in the Far East, or Recollections of 21 years passed in Java, Singapore, Australia, and China—Svo.

Earl, George Windsor—

The Eastern Seas, or Voyages and Adventures in the Indian Archipelago, in 1832, 1833, 1834, comprising a Tour of the Island of Java, Visits to Borneo, the Malay Peninsula, Siam, &c.; also an Account of the Present State of Singapore, with Observations on the Commercial Resources of the Archipelago—by GEORGE WINDSOR EARL, R.A.S.—WILLIAM H. ALLEN & Co., Leadenhall Street, London, 1837.

Still a valuable work of reference respecting the places treated of, as regards their past history.

Forrest, Captain Thomas—

Voyage from Calcutta to the Merqui Archipelago, also an Account of the Islands Jan Sylan, Pulo Pinang, and the Port of Queda, &c., and Directions for Sailing from thence to Fort Marlborough, down the South-West Coast of Sumatra; to which are added an Account of the Island Celebes, &c.—with maps, views and other engravings—Royal Svo.—London, 1792. [Also large paper.]

Gray—

Zoology of the Voyage of H. M. S. "Samarang" in surveying the Islands of the Eastern Archipelago—London, 1850. (£3.10.5.)

Groeneveldt, W. P.—

Notes on the Malay Archipelago and Malacca, compiled from Chinese Sources—Batavia and the Hague, 1876.

Hume, Allan—

Stray Feathers (Ornithological Periodical, contains a list of Malayan birds) 8 vols.—Central Press, Calcutta, 1872-80.

Journal of Eastern Asia—

Edited by JAMES COLLINS, F. B. S. E., Vol. 1, No. 1, July, 1875—Singapore, Government Printing Office. [Only number published.]

Some papers intended for the second number of this Journal were published in the first number of the *Journal of the Straits Branch Royal Asiatic Society*.

Journal

Of the Straits Branch of the Royal Asiatic Society—Published half-yearly—Singapore: No. 1 Printed at the *Straits Times* Office; Nos. 2 & 3 at the *Mission Press*; No. 4 at the *Prison Printing Office*, 1878-1879.

This is the Journal of a new branch of the Royal Asiatic Society, established in Singapore towards the end of 1877. The object with which it was promoted was to collect and print information regarding the Malay Peninsula and neighbouring countries (Malayan), and more especially in regard to the little known Geography of the Peninsula.

Considerable additions to the knowledge we possess of Perak, Pahang, and Johor are to be found recorded in the numbers already published.

Keppell, Hon'ble Captain Henry, R.N.—

A Visit to the Indian Archipelago in H. M. S. "Maudis" with Portions of the Private Journal of Sir Rajah Brooke—8vo.—London, 1853.

Leyden, Dr. John—

Malay Annals—Translated from the Malay language by the late Dr. JOHN LEYDEN; with an Introduction by SIR THOMAS STAMFORD RAFFLES—London, 1821.

Lindsay, J.—

Directions to accompany Charts of the Straits of Malacca, with two Journals from the Island of Mauritius to India—4to.

Logan, J. R.—

The Journal of the Indian Archipelago and Eastern Asia—Edited by J. R. LOGAN, F.R.S., Member of the Asiatic Society, Corresponding Member of the Ethnological Society of London, and of the Batavian Society of Arts and Sciences—In twelve volumes—Printed at the *Mission Press*, Singapore, 1847-1862.

This is a valuable series of Journals ably edited by Mr. J. R. LOGAN, who is generally held to be the highest authority on all the subjects upon which he personally wrote in this Journal.

Both from his pen and other contributors a good deal of information is to be obtained, particularly in Vols. I. to III., respecting the physical geography of the Peninsula, as well as upon many other subjects of a scientific character.

Most of the volumes in which the Journal was annually bound contain an Index—Vol. I. a very good one. A complete Index for the whole series is now being undertaken as the basis of a general record of Newspaper and Magazine literature connected with Malaya.

- Logan, J. R.**—*Continued.*
Ethnology of the Indian Archipelago, embracing Inquiries into the Continental Relations of the Indo-Pacific Islanders—Svo.—Singapore, 1850.
- Malcolm, Rev. Howard**—
Travels in South-Eastern Asia, embracing Hindustan, Malaya, Siam, and China, with Notices of Missionary Stations and an Account of the Burmese Empire—2 vols. Svo.—1839.
- Marsden, William**—
Catalogue of Books and Manuscripts collected with a view to the General Comparison of Languages, and to the Study of Oriental Literature—4to.—1827.
 Contains a catalogue of works on Malayan matters. The titles have been embodied in the present list.
- " *A Brief Memoir of his Life and Writings*—Privately printed—4to.—London, 1838. (25/.)
- " *Memoirs of a Malayan Family, written by themselves, and translated from the original*—Svo.—1830. (3/.)
- Montgomery, W., M.D.**—
Letter on Gutta Percha to the Bengal Medical Board, 1843.
 Dr. Montgomery received the gold medal of the Royal Society of Arts for having brought Gutta Percha into notice at home.
- Moor, J. H.**—
Notices of the Indian Archipelago—4to. (21/.)
- Muar and the Muarites**—
 (Printed for private circulation only.)—F^ocap.—Singapore, 1880.
- Muller, S.**—
Reizen en Anderzockingen in den Indischen Archipel in de Jahren 1828-36—2 vols. Svo.—Amsterdam, 1857.
- Napier, W.**—
Memorandum regarding the Maharajah of Johore, his Title and Position—F^ocap.—London, 1877.
- Navigations**
Aux Indes Orientales, par les Hollandois—6 parts in 1 vol. folio—1609. (£6.10.0.)
- Newbold, Lieut. I. J.**—
History of the Malayan States on the Peninsula of Malacca.
 [See under same title amongst Works relating to Straits Settlements exclusively, of which the above forms a portion.]

- Osborn, Captain Sherard, R.N.**—
Quedah, or Stray Leaves from a Journal in Malayan Waters
 —by Captain SHEPARD OSBORN, R.N., C.B., Officier de la Légion
 d'Honneur—LONGMAN, BROWN, GREEN, LONGMANS and RO-
 BERTS, London, 1857.
- Parker, P.**—
Expedition from Singapore to Japan—1838.
- Pennant, Thomas**—
Outlines of the Globe—Vol. III. *The View of India extra
 Gangem, China, and Japan*—Vol. IV. *The View of the Malayan
 Islands*—London, 1800.
- Petires, James, F.R.S.**—
Opera Omnia—2 vols. folio—1746.
 Contains notice of the natural history of Malayan countries and Java.
- Raffles, Sir Stamford**—
Statement of Services—4to.—1824. (7/6.)
- Raffles, Sir Thomas Stamford**—
Malayan Miscellanies—Collected and chiefly written by
 Sir THOMAS STAMFORD RAFFLES—Bencoolen, from 1820 to
 1822.
- Ramusio**—
Libro di Odoardo Barbosa—1516.
 Contains very full notices of Malayan localities to which CHAMPFORD makes fre-
 quent references.
- Rumphia**—
 (See under this name in List C.)
- Schlegel, Dr. G.**—
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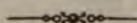
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„ *Grammaire Malgache, fondée sur les principes de la Grammaire Javanaise, la première qui ait été publiée en Europe.*

„ *Bouraha, histoire Malgache, traduite en Français, accompagnée de l'examen comparatif des principaux mots du texte Malgache avec les mots correspondants dans les idiomes de Bornéo, des archipels de la Sonde, des Moluques et des Philippines.*

„ *Vocabulaire Français-Malgache.*



COMPARATIVE VOCABULARY

OF THE

**Dialects of some of the Wild Tribes inhabiting
the Malayan Peninsula, Borneo, &c.**

COLLECTED AND COMPILED FOR

THE STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.



One of the professed objects of the Straits Branch of the Royal Asiatic Society was the collection of a number of test words from the languages of the Wild Tribes who inhabit the Peninsula, and the Islands of the Eastern Archipelago, with a view to assist ethnological science in the solution of those most interesting problems—the origin of these peoples, their connection with each other and with Malays, Papuans, the Savages of Formosa, the Bataks of Sumatra, the Cannibals of Turk's Island, and others of the Caroline Group, and many other apparently distinct races in whose languages a similarity of words has led to a belief that they had one common origin.

With this object a series of one hundred words was chosen and printed in form of a pamphlet with the German, French, Dutch, and Spanish equivalents of each word, and a blank column for the new dialect, to be supplied by the collector.

Instructions were added to ensure, as far as possible, uniformity of spelling in the dialects, and the following preface of explanation and guidance completed the paper :—

“The Council of the Straits Branch of the Royal Asiatic Society have resolved to invite the assistance of persons residing or travelling in the Peninsula, Sumatra, Borneo, or in the adjacent countries, with a view to the collection of fuller and more varied information than has been hitherto obtained in regard to the Wild Tribes of these regions.

“The interest such investigations possess for Ethnology, Philology, &c., and the importance of prosecuting them without delay, are sufficiently obvious. The following passage from Mr. LOGAN’s writings (I. A. Journal, 1850, vol. IV., pp. 264-5) will instruct those to whom the subject is new as to the precise objects to be aimed at, and the best methods of enquiry to follow :—

“For the Ethnology of any given region, the first requirement is a full and accurate description of each tribe in it, and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the Physical Geography of its location, and its relations of all kinds to intermixed, surrounding, and more distant tribes. The environments of the race thus ascertained, the individual man must be described in his physiological and mental characteristics and in his language. The family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements, must next be studied. The agglomeration of families into communities, united socially but not politically, is also to be considered. Lastly, the clan, society, tribe or nation as a political unity, either isolated, confederate, or subordinate, must be investigated in all its institutions, customs and relations.....
 “When we attempt to enquire into the case or origin of any of

“ the facts presented by an ethnic monograph of the kind we
 “ have indicated, we find that very little light is to be obtained in
 “ the history of the particular tribe. It suggests numerous
 “ enquiries, but can answer only a few. If we confine our atten-
 “ tion to it, the great mass of its characteristics are soon lost in a
 “ dark and seemingly impenetrable antiquity. But although each
 “ race, when thus taken by itself, vanishes along its separate
 “ path, it assumes an entirely new aspect when we compare it
 “ with other races. ”

“ To assist in the collection and comparison of Dialects, the
 “ following Vocabulary, consisting of one hundred words and fifteen
 “ numerals, arranged in groups and translated into the four conti-
 “ nental languages most spoken in Malaya, has been compiled,
 “ printed and distributed by the Society; and it is hoped it may
 “ prove valuable to the Collector, particularly in regard to the
 “ various Sëmang, Sakei and Jakun dialects, in the interior of the
 “ Peninsula.

“ The following recommendations of the best Philologists sum-
 “ up concisely and will serve for easy reference as to the points
 “ which are commonly considered to require most attention. A
 “ little care in these respects on the part of those who are good
 “ enough to collect Dialects will much facilitate the comparison of
 “ one Dialect with another :—

“ 1. In all cases to ascertain the exact name and locality (or
 “ nomadic district) of the tribe, as described by itself.

“ 2. In taking down such generic words as ‘tree’ and ‘bird’
 “ to distinguish carefully the general name (if there is one) from
 “ the names of particular kinds of trees and birds. This rule has a
 “ very wide application among uncivilised Tribes, which commonly
 “ possess but one word for *arm* and *hand*, for *leg* and *foot*, &c., &c.

“ 3. To give all the synonymous words in use in each case, with
 “ every distinction of their meaning as far as possible. Undeve-

English, ...	I. 6—Mother	I. 7—Child	II. 1—Belly	II. 2—Blood	II. 3—Body
Malay, ...	Mak	Anak	Prūt	Darah	{ Bādan Tuboh
1* Irān, ...	1* Inā	Wata	Tian	Rōgōh	Louwos
Dūs-un, ...	2 ...	Ānak	Tiau	Rāba	Tnan
Bānd-Ōpie, ...	3 Ina	Ānak	Tārei	Dāh	Bāl-ān
Sulus, ...	4 Inak (a)	Anak	Tiau	Dāruh	Bādan
Nias Islands, ...	5 Mēnc; Ina	Ōnō	Datu	Darah	Mbitūh
Kian Dyak, ...	6 In	Anak	Būtū	Dah	Lōng
Punan Dyak, ...	7 In	Enak	Buret	Darah	Umah
Mélano Dyak, ...	8 Ina	Anak	Nēng	Darah	Biah
Bakūtan Dyak, ...	9 Inai	Anak	Būlit	Dah	Likut
Land Dyak, ...	10 Sindū	Anak	Ta-in	Daiya	Tibu
Balau Dyak, ...	11 Indai	Anak	Prut	Darah	Tuboh
Tagbenūa, ...	12 Ina	Wa-wa	...	...	...
Pōrak Sēmang, ...	13 Nā	Kōn	Kāt	Maham	Usi
Do., ...	14 ...	...	...	Mahum	Iai
Chendariang Sakei, ...	15 ...	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoē, ...	17 ...	Aniki	Deloe	...	...
Sēmang of Ijoh, ...	18 ...	Wong	...	...	Isi
Sēmang of Ulu Selama, 19	Ngah	Wong	Aichong	Mohum	Isik

* These Numerals refer to the Note at pp. 152-155.
(a) "k" pronounced.

English, ...	...	II. 4—Bone	II. 5—Ear	II. 6—Eye	II. 7—Face	II. 8—Finger
Malay, ...	...	Tulang	Telinga	Mata	Muka	Jari
Iranu, ...	1*	Tulan	Tulingga	Mata	Bias	Tindoró
Dusun, ...	2	Tulang	Tullinga	Mata	Muah	Tuntoró
Bilud-Opie, ...	3	Tulang	Tuling-ó	Mátó	Augas	Tunoró
Sulut, ...	4	Bekog	Tanga	Mata	Báthok	Tudlok (a)
Nias Islands, ...	5	Dula	Dalinga	Mütö	Mbawa	Jiru
Kian Dyak, ...	6	Tulang	Apang	Mata	Nang	Ujoh
Punan Dyak, ...	7	Tulang	Tuning	Mato	Chilong	Kusuh
Melano Dyak, ...	8	Tulang	Klingah	Mata	Jawai	Brangan
Bikutan Dyak, ...	9	Tulang	Tulingoh	Mato	Ba-ah	Brangan
Land Dyak, ...	10	Tuwang	Kajit	Bütuh	Jäwin	Trinäu
Balau Dyak, ...	11	Tulang	Pindiang	Mata	Mon	Tunjuk
Tagbenúa, ...	12	...	Talinga	Mat	...	...
Pérah Sémang, ...	13	laang	Kantak	Met	Mat	Ting
Do., ...	14	...	...	...	Sod-jeé	Ting
Chondariang Sakei, ...	15	...	...	...	...	...
Kinta Sakei, ...	16	...	...	...	...	...
Samoe, ...	17	...	...	...	...	...
Sémang of Ijoh, ...	18	...	...	Nanada	...	...
Sémang of Ulu Selama, 19	19	Toleng	luteng	Mrd	...	...
			Eit-enteng	...	Maat	Jahi

(a) "k" pronounced. (e) "k" pronounced.

* These Numerals refer to the Notes at pp. 162-166.

English, ...	II. 9—Foot	II. 10—Hair	II. 11—Hand	II. 12—Head	II. 13—Mouth
Malay, ...	Kaki	Bambût	Tangan	Kapîla	Mulut
Iranûn, ...	1* Âhi	Bûh	Lîma	Ulu	Ngori
Dâsûn, ...	2 Âkad	Bûk	Langan	Tûlû	Kâbang
Bûlûd-Ôpie,	3 Kasû	Bûk	Pêh	Ulu	Bâpa
Sulus, ...	4 Siki	Bûhok (a)	Lîma	O	Sâmûd
Nias Islands,	5 Gâhû	Mbû	Dangû	Hingû	Mbawa
Kian Dyak,	6 Kasûh	Bok	Kamah	Ko-ong	Bah
Punan Dyak,	7 Biri	Ibok	Tabûb-longong	Utok	Bûbah
Melano Dyak,	8 Pa-ah	Bok	Blah	Pala-ilau	Bûbah
Bûkûtan Dyak,	9 Pa-ah	Bok	...	Utok	Bawah
Land Dyak,	10 Kûja	Lûbok (b)	Tangan	Ubak	Bûba
Balau Dyak,	11 Kaki (a)	Bûk	Jari	Pala	Niawa
Taghenûa,	12 An	Bûk	Totudûk	Ulu	Bebeg
Péрак Sêmang,	13 Lûk	Santal-kûi	Ting	Kûi	...
Do.,	14 Yohk; Têhan	Sok	Têhas	...	Hain
Chendariang Sakei,	15	...	...	...	...
Kinta Sakei,	16	...	...	...	...
Samoe, ...	17 Bebo	Kau-ketoe	Kegeana	Ketoe	Woeba
Sêmang of Ijob,	18 Chan	Sog. Jamûl (c)	Chass	Kûi	Jian
Sêmang of Ulu Selama, 19	Chan	Sog	Chas	Kôo	Ilein

* These Numerals refer to the Notes at pp. 152-153.

(a) Foot and leg.

(b) "k" pronounced.

(c) This word is used to denote four or five small tufts of hair which each of these Sêmangs wear on the back of the head.

English, ...	II. 14—Nail	II. 15—Nose	II. 16—Skin	II. 17—Tongue II. 18—Tooth
Malay, ...	Kuku (a)	Hidung	Kulit	Lidah
Iranúu, ...	1* Kánukú	Nirong	Opis	Dila
Dusun, ...	2 Kúku	Nirong	Kulit	Dila
Báhid-Ópie, ...	3 Sálán	Írong	Kálit	Dila
Sulus, ...	4 Kúku (b)	Írong	Páis	Diláh
Nias Islands, ...	5 Sa-ih	Níhu	Gúli	Lila
Kian Dyak, ...	6 Uloh	Urong	Blanit	Jilah
Punan Dyak, ...	7 Ilu	Urong	Kalatong	Jilah
Melano Dyak, ...	8 Silau	Udong	Kulit	Jilah
Búkutan Dyak, ...	9 Silau	Udong	Kulit	Lidah
Land Dyak, ...	10 Seruh	Undung	Kurít	Jura
Balau Dyak, ...	11 Kukut	Hidong	Kulit	Dilah
Tagbenúa, ...	12 Kuku	Orong	...	Tilah
Péak Sémang, ...	13 Chenyauk	Má	Kating	Lentak
Do, ...	14 Kul-cock (b)	Mah	Ketock	...
Chendariang Sakei, ...	15 ...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...
Samoe, ...	17 ...	...	...	...
Sémang of Ijoh, ...	18 Tekoh-chass	Moh	...	Lus
Sémang of Ulu Selama, 19	Toloko	Moh	Ketér	Usé

* These Numerals refer to the Notes at pp. 152-155.

(a) Of fingers.
(b) Of fingers and toes.

English, ...	III. 1—Bird	III. 2—Egg	III. 3—Feather	III. 4—Fish	III. 5—Fowl
Malay, ...	Burung	Telér	Bálu	Ikan	Âyam
Iranún, ...	1* Pápánók	Úrák	Bumbál	Sádah	Mánók
Dusun, ...	2 Mánók-mánók	Tuntuló	Bubúl	Sadah	Mánók
Báhd-Ópic,	3 Kárak	Láni	Bálu	Pát	Mánók
Sulus, ...	4 Manok	Eklög	Bul-bul	Ístá	Manok (a)
Nias Islands,	5 Fofó	Gajólóh	Mbú	Gia	Manú
Kian Dyak,	6 Manok-madang	Túloh-nyiap	Buluh-nyiap	Masik	Nyiap
Punan Dyak,	7 Jauh-nyilérang	Telu-yauh	Bulup-yauh	Barauh	Yauh
Melano Dyak,	8 Manok-filip	Telu-isian	Bulau-siau	Jan	Siau
Bukútan Dyak,	9 Manok-tihing	Talai-siap	Bulau	Bajan	Siap
Land Dyak,	10 Manuk	Turoh	Buruh	Iken	Sioh
Bahau Dyak,	11 Burong	Téléh	Bulu	Ikan	Manok
Tagbenúa,	12 ...	Itlog	... Sentól	Ioda	Manuk
Pérak Sémang,	13 Cheym	Tab	... Sentól	Ká	Manuk
Do.,	14 Tehem	... Penglong-pok	... Sentól	Kah	Manow
Chendariang Sakei,	15 ...	... Sentól	... Sentól	... Sentól	...
Kinta Sakei,	16 ...	... Sentól	... Sentól	... Sentól	...
Samoe,	17 Dolila	... Sentól	... Sentól	Nadoha	Manú
Sémang of Ijoh,	18 ...	... Sentól	... Sentól	Ikan	...
Sémang of Ulu Selama,	19 Kawau	Makau	Sog	Ikan	Manok

* These Numerals refer to the Vocabulary pp. 152-156.

(a) Hirda and fowl, no distinction.

English, ...	IV. 1—Alligator (Properly Crocodile.)	IV. 2—Ant	IV. 3—Deer	IV. 4—Dog	IV. 5—Elephant
Malay, ...	Bûaya	Sêmût	Rûsa	Ânjung	Gâjah
Iranîu, ...	1* Bûaya	Pila	Sâldong	Âsu	Gajah
Dûsîn, ...	2 Bûya	Samut	Tâmbang	Âsu	Gajah
Bûlîd-Ôpie, ...	3 Bûyô	Sitôm	Payow	Âsu	Lîman
Sulus, ...	4 Bûaya	Sanau	Usa	Edok or Erok (a)	Gâjah
Nias Islands, ...	5 Mbûaya	Sihê	Mbûhû	Nâsû	Gâja
Kian Dyak, ...	6 Baiva	Kâbirang	Paioh	Uko	...
Punan Dyak, ...	7 Bûai	Ulah	Paiah	Auh	...
Mêlano Dyak, ...	8 Baiva	Mû-an	Paiu	Asau	...
Bûkîtan Dyak, ...	9 Bôai	Samut	Kijang (b)	Ahau	...
Land Dyak, ...	10 Buai	Subi	Payu	Kashong	...
Balau Dyak, ...	11 Jagu	Sêmût	Rusa	Ukwei	(taja)
Tagbenûa, ...	12 Boya	Las	...	Kudong	...
Pêrak Sêmang, ...	13 Boya	...	Sig	Chû	Gajah
Do., ...	14 ...	...	...	Chiok	Ab-dong
Chendariang Sakei, ...	15 ...	...	Kéroo	...	...
Kinta Sakei, ...	16 ...	...	Buhingâp	...	...
Samoé, ...	17 ...	...	...	Ngaka	...
Sêmang of Ijoh, ...	18 ...	...	...	...	Gaja
Sêmang of Ulu-Selama, ...	19 Buyah	Lâs	Sug	Aeh	Gaja

(a) Wild cattle. (b) Kijang, a small species of deer quite distinct from the Rusa or Sambe; Piarok again is a mouse-deer.

* These Numerals refer to the Notes at pp. 152-153.

F. A. S.

English, ...	IV. 6—Mosquito	IV. 7—Pig	IV. 8—Rat	IV. 9—Rhino-ceros	IV. 10—Snake
Malay, ...	Nyamok	Babi	Tikus	Badak	Ular
Irân, ...	1* Baugit	Babûi	Riah	Bâdah	Nipei
Dûstân, ...	2 Takong	Bakas; Bôgûk	Tikus	Bâdah	Bûlânôt
Bûlûd-Ôpie,	3 Nâmok	Bâkas; Bou-hî	Sikôt	Bâdah	Ulang
Sulus, ...	4 Hflau	Baboi	Êmban-orûmban	Bâdah	Hâs
Nias Islands,	5 Nâmânû	Mhawi (a)	Jc-ûh	Mbûdû	Oolî
Kian Dyak,	6 Hamok	Baboc	Laboh	...	Nipah
Punan Dyak,	7 Nyamok	Baboc	Blabau	...	Esch
Melano Dyak,	8 Nyamok	Baboi	Latau	...	Pungauan
Bukitan Dyak,	9 Nyamok	Babowi	Blawan	...	Punganin
Land Dyak,	10 Prunggang	...	Babu	...	Jipuh
Balau Dyak.	11 Niamok	Jani	Chit	...	Ular
Tagbenûa	12 ...	Babuoi	...	...	Dokul: Biai
Pérak Semang,	13 Sâbel	Napak	Kedeg	Badag (a)	...
Do.,	14 ...	Napag	...	Ah-gam	Tagon
Chendariang Sakei,	15 ...	...	...	...	Piji
Kinta Sakei,	16 ...	Gao	...	Bachi-kop	Tijih
Samoe, ...	17 ...	Wawi	Kedjuec	...	Dobóho
Semang of Jjoh,	18 Sben	...	...	...	...
Semang of Ulu Selama,	19 Sobeng	Napeg	Tikus	Hagap	Ikob

* These numerous refer to the Notes at pp. 152-155.

(a) Pork = Sekôhlo.

(a) Female Rhino-ceros = Hagap.

English, ...	V. 1—Flower	V. 2—Fruit	V. 3—Leaf	V. 4—Root	V. 5—Seed
Malay, ...	Bunga	Buah	Dâun	Ākar	Biji
Iranûn, ...	1* Sumping	Ūngga	Bâhûn	Wâgân	Bigi
Dusun, ...	2 Sumping	Tuah	Dâhûn	Gâmît	Bigi
Bulûd-Ōpic,	3 Pâsak	Bâh	Dâun	Pâsiûg-kayu	Lagking
Sulus, ...	4 Sumping	Bûnga or Bûn- ga-kâhoi			
Nias Islands,	5 Mbûnga	Mbua	Dahûn	Gâmût	Bigi
Kiau Dyak,	6 Pidang	Buah	Mbûlû	Nû-eh	Hûnot
Punan Dyak,	7 Barak	Buah	Daun	Pakah	Bûnih
Melano Dyak,	8 Bûdah	Buah	Dû-ûm	Amût	Ūpan
Bûkûtan Dyak,	9 Barak	Buah	Dû-ûn	Urat	Patun
Land Dyak,	10 Bungah	Buah	Daun	Urat	Bani
Balau Dyak,	11 Bungah	Buah	Dawi	Urat	•Ruang
Tagbenûa,	12 Burak	Lâun	Daun	Urat	Bênih
Pûrak Sêmang,	13 Bakau	Kumba	Dâun	...	...
Do.,	14 Be-ka-au	...	Sêlâ	Yacs	Mâut
Chendariang Sakei,	15 ...	...	Selah	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe, ...	17 ...	Howoëi	...	...	...
Sêmang of Ijoh,	18 ...	...	...	...	...
Sêmang of Ulu Selama, 19	Bunga	Jangoe	Hele	...	...
				Awai	Kabor

* These Numerics refer to the Notes at pp. 152-156.

English.	V. 6—Tree	V. 7—Wood	V. 1—Banana	V. 2—Cocon-nut	V. 3—Rice
Malay.	Pökoh: pöhün	Kayu	Kläpa	Bras (a)	
Iranün, ...	1* Pöhün	Kayu	Niög	Bugas	
Dusun, ...	2 Pöhün	Kayu	Niög	Wagas	
Bâlid-Opic, ...	3 Batang	Kayu	Niög	Bâgkas	
Sulus, ...	4 Kâhoi or Batang-kâhoi	Kâhoi	Niög (a)	Brass	
Nias Islands, ...	5 Mbürü	Gchü	Mbüra-sihüla	Mbüra	(b)
Kian Dyak, ...	6 Kaioh	Kaiyü	Ny-üp	Balah	
Punan Dyak, ...	7 Kâü	Kayu	Ny-üp	Bah	
Melano Dyak, ...	8 Kaiou	Kayu	Buah-nyü	Bach	
Bükütan Dyak, ...	9 Kajú	Kaju	Buah-nyü	Bach	
Land Dyak, ...	10 Tüngun-kaiyuh	Kayu	Bukan	Bras	
Balau Dyak, ...	11 Kayu	Kayu	Unjor	Brau	(c)
Taghenüa, ...	12 ...	Kayu	...	Bugas	
Péak Semang, ...	13 Johü	...	Hipai	Biyün	
Do., ...	14 Tebal	Nieukoo	Ipai	Nasi	
Chendariang Sakai, ...	15 ...	...	...	...
Kinta Sakai, ...	16 ...	...	...	...
Samoe, ...	17 Kepoece	Ajoe	...	...
Semang of Ijob, ...	18 Thuh (a)	...	...	...
Semang of Ulu Seluma, 19	I-oh	I-oh	Koboh-I-oh	Bias	
			Pisang		

(a) Young cocon-nut (a) Cooked rice—Nasi.
 (b) Pating. Old or ripe (b) Cooked rice—Vahö.
 (c) Cooked rice—Aai.
 cocon-nut—Lahing.

(a) Large tree (a).

* These Numerals refer to the Notes at pp. 152-155.

English, ...	VII. 1.—Honey	VII. 2.—Oil	VII. 3.—Salt	VII. 4.—Wax	VIII. 1.—Gold
Malay, ...	Mádú	Minyák	Gáram	Lálin	Más
Fránón, ...	1* Tunub	Lána	Tínus	Taroh	Bólówan
Dúsón, ...	2 Páhá	Túmau	Assin	Lálin	Ámas
Bálad-Ópic,	3 Lawóg	Lána	Tágar	Langóh	Mas
Sulus, ...	4 Túnap	Lanah	Assih	Tagók	Baláwan
Nias Islands,	5 Ngúla	Fánihá	Assiöh	Líli	Biláki
Kian Dyak,	6 Ulang-hingal	Iyeh	Nyah	Lálin	Mah
Punan Dyak,	7 Wauyi	Lanyi	Úsen	Lálin	Mah
Mélano Dyak,	8 Ling-singat	Nyauk	Siah	Lálin	Mah
Bukútan Dyak,	9 Eli-manyi	Nanyú	Ijuh	Lálin	(a)
Laud Dyak,	10 Ju-banyih	Úngo	Garó	Patis	Barawan
Balau Dyak,	11 Ai-manyi	Miniak	Garam	Filin	Mas
Tagbenua,	12	...	Budbud	...	...
Pérak Sémang	13 Túlú	Minyak	Empát	Sánt	Mas
Do.,	14	...	Tampoing	...	...
Chendacing Sakei,	15	...	...	...	...
Kinta Sakei,	16	...	...	...	...
Samoc, ...	17	...	...	...	Mélarán
Sémang of Ijob,	18	...	...	...	...
Sémang of Ulu Selama.	19	Munisang-lui	Siah	...	...

(a) The Bukútan Dyaks have not got any gold.

* These Numerals refer to the Notes at pp. 102-106.

English, ...	VIII. 2—Iron	VIII. 3—Silver	VIII. 4—Tin	IX. 1—Arrow	IX. 2—Boat
Malay, ...	Bësi	Përak	Timah	Anak-pânah	Prâhu ; Sâmpan
Iranîn, ...	1* Pûtau	Perak	Timbârgâ	Pânah	Âwang
Dûsûn, ...	2 Busi	Perak	Sâring	Pânah	Âlûd
Bûlûd-Ôpie,	3 Busi	Përak	Mital	Pânah	Âlûd
Sulus, ...	4 Bâsi	Pëlak	Tingkah	Anak-panah	Dé pang
Nias Islands,	5 Tëfânih	Firah	Tima-afusih	Fanâ	Owôh
Kian Dyak,	6 Titeh	Pirah	Kupit	Langah	Aruk
Punan Dyak,	7 Milat	Pirah	Kupi	Ad	Salui
Mélano Dyak,	8 Lûguan	Pirak	...	Damak	Saloi
Bûkûtan Dyak	9 Basi	(a)	...	Damak	Aloi
Land Dyak,	10 Bûsc	Perak	...	Raja	Arud
Balau Dyak,	11 Bësi	Pernk	Tima	Sûmpana (a)	Prau
Tagbenta,	12 Basi	...	...	...	...
Përak Së mang,	13 Pët	Yinggit	Timah-Biji	Laut (b)	Piyahu
Do., ...	14	...	...	...	...
Chendariang Sakei,	15	...	...	...	...
Kinta Sakei,	16	...	...	...	...
Samoe, ...	17 Behi	Melado-póedi	Kali	...	...
Së mang of Ijob,	18	...	...	Lôd or Iliäd	...
Së mang of Ulu Selama, 19	Hie	Jayah	Supat	Loig	Pahu

* These Numerals refer to the Note— at pp. 152-165.

(a) The Bukutan Dyaks have not got any silver.

(c) Of blowpipe= Damba.
(b) Of blowpipe= Sû-lau.

English, ...	IX. 3—Mat	IX. 4—Paddle	IX. 5—Spear	IX. 6—Blow-pipe	IX. 7—Waist-cloth
Malay, ...	Tiker	Pengayoh	{ Tömbak Limbing	Sumpitan	...
Irânin, ...	1* Dumpas (a)	Purah	Bangkön	Sûmpit	Bilad
Dûsün, ...	2 Ikam (a)	Gâgâh	Ândis	Sóputan	Sântút
Bülüd-Öpie, ...	3 Serrah	Gû-üd	Bûjak	Sápít	Päg
Sulus, ...	4 Bâloi	Bëgsai	Bûjak	Sûmpitan	Kandit
Nias Islands, ...	5 Lüfoh	Halûka	Döhö or Tôhó	...	...
Kian Dyak, ...	6 Brat	Büse	Bakir	Umput	Bah
Punan Dyak, ...	7 Üh	Büsü	Latap	Upit	Iveh
Mélano Dyak, ...	8 Jali	Mplah	Tu	Niput	Bai
Bükütan Dyak, ...	9 Jali	Puloh	Ating	Upit	Iveh
Land Dyak, ...	10 Ambok	Bürari	Jarok	Sipöt	Ta-üp
Balau Dyak, ...	11 Tikai	Snayong	Sanko	Sumpit	Sirat
Tagbénia, ...	12 ...	...	...	...	...
Perak Sëmag, ...	13 Pil	Kayu-pengayu	Bulus	Biau	Wët
Do., ...	14 Pille	...	Buloussc	...	...
Chendariang Sakei, ...	15 Cherit	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sëmag of Ijoh, ...	18 ...	...	...	...	...
Sëmag of Ulu Setama, 19	Nus	Pengayu	Limbing	Bëläu	Sul; Temtom
				Blau	...

* These Numerals refer to the Notes at pp. 153-156. (a) Sleeping-mat.

English, ...	X. 1—Jungle	X. 2—Mountain	X. 3—River	X. 4—Sea	XI. 1—Earth
Malay, ...	Ūtan	(Gŭnong Hill=Bŭkit	Sŭngei	Laut	(The earth=dĕnia. Earth soil=bu- mi. Earth as dis- tinct from water =darat. Earth simply=tanah.
1* Irĕnĭn, ...	Dalama-kayu	Pĕlau	Lawas-ŭig	Katudan	Dunia
2 Dŭsĭn, ...	Imbĕhĕn	Bŭkid	Bawang	Lĕut	Pĕmahgĭnan
3 Bŭlŭd-Ōpic, ...	Ūban	Bŭlŭd	Lĕng	Pisang	Bitĕh
4 Sulus, ...	Kĕtĕan	Bĕd	Sŭba	Dagat	Dŭnia
5 Nias Islands, ...	Rimboh	Hiti	Idĕnĕ-Sibua	Nasi	Dĕnĕ
6 Kĕan Dyak, ...	Tuan	Ngalang	Hŭngai	Lĕng	Tanah
7 Punan Dyak, ...	Ipong	Tŭgong	Ūngĕh	Nĭnuop	Tanoh
8 Mĕlano Dyak, ...	Ibal	Tugah	Sungai	Pasil	Tanah
9 Bŭkĕtan Dyak, ...	Ibal	Bukit	Bilan	Pasik	Tanoh
10 Land Dyak, ...	Tarun	Darid	Sungi	Bawit	Ong (a)
11 Balau Dyak, ...	Kampong	Bukit	Sungei	Tasik	Gumi
12 Tagbeuda, ...	...	Bukid	Ilog	Dagat	Lugla
13 Pĕrak Sĕmang, ...	Dĕbi	Pĕu	Aung	Laut	Tel
14 Do., ...	...	...	...	Laut	...
15 Chendariang Sakei, ...	...	...	...	...	...
16 Kinta Sakei, ...	...	...	...	...	...
17 Samoe, ...	...	...	...	...	...
18 Sĕmang of Ijoh, ...	Buhu (a)	...	Loko	Dĕhi	...
Sĕmang of Lu Selama, 19	Chiba	Beteu	Bitĕh	...	Teh
	Kabah	Beteu	Beteu	Laut	Teh

(a) The cereb.

(a) Hill Chhek.

* These Numerals refer to the Notes, at pp. 152-155.

English, ...	XI. 2—Sky	XI. 3—Sun	XI. 4—Moon	XI. 5—Star	XI. 1—Thunder
Malay, ...	Langit	Matahari	Bulan	Bintang	Guntor
1* Irânûn, ...	Langgit	Âlûngan	Cian	Bîto-un	Dâindûg
2 Dûsûn, ...	Langgit	Tâlan	Bulan	Bintang	Gûntûr
3 Bûlûd-Opic, ...	Langit	Mat-adan	Bûlan	Bûtûn	Lâgûbû
4 Sulus, ...	Langit	Mata-sêgah	Bûlan	Bûtan	Duk-duk
5 Nias Islands, ...	Langit	Sîmoh	Mbawa	...	...
6 Kian Dyak, ...	Langit	Matando	Bulan	Kranîng	Blarih
7 Punan Dyak, ...	Langit	Elo	Bulan	Bûtien	Dûrû
8 Mûlano Dyak, ...	Langit	Matalau	Bulan	Bûtian	Duduan
9 Bûkîtan Dyak, ...	Langit	Matalau	Bulan	Bûtien	Dûdû
10 Land Dyak, ...	Langit	Bûtuh-anu	Buran	Bintang	Dûdu
11 Balau Dyak, ...	Langit	Mata-ari	Bulan	Apai-andar	Guntor
12 Tagbenûa, ...	Langit	Adlan	Bulan	Bûtan	...
13 Pêrak Sêmang, ...	Madyis	Madyis	Gechai	Bintang	Âs
14 Do., ...	Madyis	Madiss	Guchah	Pêrohi	...
15 Chendariang Sakel, ...	Suik	...	...	Nugka	...
16 Kiuta Sakoi, ...	Lieroc	Matjis	Giché	...	Hedoro
17 Samoe, ...	Lieroc	Todo	Wéru	Mato	...
18 Sêmang of Ijoh, ...	...	Mak-tok	Kichek	Bûtan	...
19 Sêmang of UluSelama, ...	...	Mekator	Chi	Bintang	Kabe

* These Numerals refer to the Notes at pp. 152-154.

English.	XII. 2—Light- ing Kilat	XII. 3.—Wind Ângin	XII. 4.—Rain Hujan	XII. 5.—Fire Api	XII. 6.—Water Âyer
Iranin, ...	1* Kilat	Undû	Uran	Apoi	Aig
Dusun, ...	2 Kilat	Anggin	Rasam	Tâpoi	Wâng
Bâhd-Opie, ...	3 Bârhâh	Loud	Uran	Apoi	Sappar
Sulus, ...	4 Gilat	Hangin	Clun	Kâyu	Tûbig
Nias Islands, ...	5 ...	Ngângch	Dco	Alcç	Idanc
Kian Dyak, ...	6 Bûkilat	Aih	Usan	Apûi	Atah
Punan Dyak, ...	7 Kûkilat	Pau	Usan	Apûi	Danum
Melano Dyak, ...	8 Sûkûlit	Barû	Ujan	Apûi	Danum
Bukûtan Dyak, ...	9 Skalit	Barû	Lujut	Apûi	Danum
Land Dyak, ...	10 Kijât	Sa-bak	Ujan	Api	Piin
Balau Dyak, ...	11 Kilat	Angin	Ujan	Ai	Ai
Tagbenûa, ...	12 ...	...	Tudok	Apoi	Danum
Pérak Sémang, ...	13 Lintai	Siak	Mi	Os	Ong
Do., ...	14 ...	...	Mani	Ass	Ong
Chendariang Sakei, ...	15 Meught	...	...	...	...
Kinta Sakei, ...	16 ...	...	Adjî	...	Ei (a)
Samoc, ...	17 Labiga	Ngelû	Hujan	Oss	Bitûi
Sémang of Ljoh, ...	18 ...	Bewa	Ujan	Aus	Betûu
Sémang of Ulu Selama, 19	Kilat	...	...	...	...

* These Niamnams refer to the
Notes at pp. 132-136.

(a) Drinking-water=
Ei-ioko.
Bathing-water=
Ki-hien.

English, ...	XIII. 1—Day	XIII. 2-Night	XII. 3—To-day	XII. 4—To-morrow	XIII. 5—Yesterday
Malay, ...	Hári	Málam	Ini-hári	Bésok	Kélmárin
Iranún, ...	1* Daun-dau	Mágábi	Imantei	Ánúg	Kágei-i
Dúán, ...	2 Tadan	Sudop	Bá-ina	Súwog	Kanjab
Báhd-Ópic,	3 Málowie	Gáppis	Táwano	Mútap	Págo-pi-satu
Sulus, ...	4 Hadlan or Adlan	Dím (a)	Hadlan-iaun	Kin-shúm (a)	Kahápún
Nias Island,	5 Lüöh	Mbohni	Matihü-indéh	Mahamotu	Matiwi
Kian Dyak,	6 Aöh	Malam	Dobanh	Jimah	Da-alam
Punan Dyak,	7 Elö	Malum	Eloini	Elomaubun	Elomate
Mélano Dyak,	8 Läu	Malan	Läui	Lamasoh	Lamai
Bükutan Dyak,	9 Aläu	Malum	Alaungütü	Alaumarok	Laujong
Land Dyak,	10 Anu	Ngarüm	Anu-ati	Sa-pagi	Gurium
Balau Dyak,	11 Ari	Malam	Sa'ari'tu	Pagila	Kamari
Tagbentua,	12 Adlau	Madlom	...	Dodoloin	...
Përak Së mang,	13 Apeng	Ahungut	Ahungut	Chamok-leloi	Nano tau
Do., ...	14	...	...	...	...
Chendariang Sakei,	15	Klam	...	...	...
Kinta Sakei,	16	...	...	...	...
Samoe,	17	...	...	...	...
Së mang of Ijoh,	18	Eh	...	...	...
Së mang of Ulu Selama, 19	Ching	Kahüt	Hvé	Pagi	Chimtum

* These Numerals refer to the Notes at pp. 152-156.

(a) German "ü"

(a) German "ü"

English.	XIV. 1.—Alive	XIV. 2.—Dead	XIV. 3.—Cold	XIV. 4.—Hot	XIV. 5.—Large
Malay,	Hidop	Mâti	Sâjok	Pânas	Bâsâr
Iranûn,	1* Ouyag-ouyag	Mâtei	Mâtingau	Mayau	Mâlâh
Dusun,	2 Niau	Mâtei	Âsâgit	Âlâsû	Tigai-ôh
Bâlad-Opie,	3 Alin	Mâtei	Asûlôn	Panas	Agai-ô
Sulus,	4 Bohoh	Matai	Hagkûit	Pasô	Wâkolah
Nias Islands,	5 Lüha-mâte	Mâtê	Akafû	Ohô	Ehbûa
Kian Dyak,	6 Murif	Mate	Laram	Doh	Aiah
Panan Dyak,	7 Murif	Mikoboh	Blarum	Floh	Aioh
Melano Dyak,	8 Dîmuaiip	Kûbûh	Dadam	Lasu	Aio
Bûkûtan Dyak	9 Murip	Bûkawoh	Mûlarum	Miûoh	Ūngai
Land Dyak,	10 Udip	Kabûs	Madud	Paras	Bass
Balau Dyak,	11 Idop	Mati	Chêlap	Panas	Bêsei
Tagbenûa,	12 Ugnunupâ	Patai	Murawig	Mainit	.. . . .
Pêrak Sêmang,	13 Agos	Kabûs	Sengit	Bit	Chokaj
Do,	14 Gose	Kaboss	Tekad	Beké-ad	.. . . .
Chendariang Sakei,	15	.. . . .	Sêngit	.. . . .	Nutoi
Kinta Sakei,	16	.. . . .	.. . . .	.. . . .	.. . . .
Samoe,	17 Mori	Made	.. . . .	.. . . .	Momoai
Sêmang of Ijoh,	18	Kebiss	.. . . .	.. . . .	.. . . .
Sêmang of Ulu Selama,	19 Gumos	Kebis	Hengzel	Pêdê	Terbûr

* These Numerals refer to the
Notes at pp. 152-153.

English, ...	XIV. 6—Small	XIV. 7—Male	XIV. 8.—Female	XIV. 9—Black	XIV. 10—White
Malay, ...	Kéhil	Laki-Laki	{ Of women, Prampuan; of animals, Bècina	Hiitan	Pùtih
Íránún, ...	1* Má-ítu	Máiná	Babei	Máitam	Máputeh
Dúsún, ...	2 Akúroh	Kósei	Tindoh	Aítom	Apurak
Búhd-Ópic,	3 Aítol	Kósei	Mángana	Asidóm	Puteh
Sulus, ...	4 Sáví	Péçç	Omaogak	Ítam	Púti
Nias Islands,	5 Idéh-idéh	Sinachúta	Siláwéh	Itá	Afúsih
Kian Dyak,	6 Hok	...	...	Pítam	Putih
Punan Dyak,	7 Ishut	...	...	Murum	Baiang
Mélano Dyak,	8 Sisit	...	...	Bilam	Putih
Búkutan Dyak,	9 Isi	...	...	Úrum	Búbábak
Land Dyak,	10 Shú or Shút	Dari	Dayang	Shúngút	Buda
Balau Dyak,	11 Mit	Laki	Indu	Chéluu	Burak
Tagbenúta,	12 ...	...	...	Máitomu	Maputih
Pétrak Sémang,	13 Bécut	Ongkón	Bobó	Sekai	Péletau
Do,	14 ...	...	...	...	...
Chendariang Sakei,	15 Máchut	...	...	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe,	17 Naiki	...	...	...	...
Sémang of Ijoh,	18 ...	...	...	...	...
Sémang of UluSelama, 19	Kaned	Tunkal	Marbé	Bléng	Pétau
				Beteg	Beltau

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XV. 1—Come	XV. 2—Go	XV. 3—Eat	XV. 4—Drink	XV. 5—Sleep
Malay, ...	Mari <i>or</i> Datang	Pergi	Makan	Minum	Tidor
Iranun, ...	1* Mārīga	Lálakau	Kómán	Mínom	Makaturóg
Dusun, ...	2 Árángang	Mámánau	Mángákan	Mínom	Mangádóp
Bulud-Ópie,	3 Sáró	Tinón	...	Mínginóm	Túróg
Sulus, ...	4 Pakari-imper	Matoh <i>or</i> Katoh	Kamám <i>or</i> Káun	Hínom <i>or</i> Mí-nom	Mátóg
Nias Islands,	5 Moróeh	Móhi	Manghá	Bajú	Mó-örö
Kian Dyak,	6 Tëwah	Panoh	Hüman	Dü	Tudoh
Punan Dyak,	7 Néh	Búkaiap	Kaman	Dü	Müturih
Mélano Dyak,	8 Yia	Lakau	Kumarü	Sirüt	Mülüt
Bukitan Dyak,	9 Anitüloh-lakau	Mümüte	Kamok	Kamoh-danum	Maturóe
Land Dyak,	10 Karu-ati	Adi	Mán	Mok <i>or</i> Nok	Bü-üs
Balau Dyak,	11 Aran	Béjalai	Makai	Irup	Tindok
Tagbenúa,	12 ...	...	Káun	Uminüm	...
Péak Sémang,	13 Deno	Chip; Echip	Egeh; Egegeh	Ong; Ami-ong	Tag
Do,	14 Doreh-tu	Chíp	To-gei	...	Taug
Chendariang Sakei,	15 ...	...	...	...	...
Kinta Sakei,	16 ...	...	...	...	...
Samoe,	17 ...	...	...	...	...
Sémang of Ijob,	18 Peh	Chup	Machi	...	...
Sémang of UluSelama,	19 Weg-bädé	Chup	Chí	Bü	...

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XVI. 1.—One	XVI. 2.—Two	XVI. 3.—Three	XVI. 4.—Four	XVI. 5.—Five
Malay, ...	Sātu	Dua	Tiga	Ampat	Lima
Iranun, ...	1* Isa	Dua	Tulo	Pat	Lima
Dusun, ...	2 Isa	Dua	Tulo	Ampat	Lima
Bâhâd-Opie, ...	3 Sa	Dûô	Tulô	Pat	Limô
Sulus, ...	4 Isa	Dûa	Tô	Opat	Lîma
Nias Islands, ...	5 Sambua	Dambua	Tûllû	Ofa	Lima
Kian Dyak, ...	6 Gih or Jih	Dua	Tûloh	Pat	Lima
Panan Dyak, ...	7 Gih or Jih	Duo	Tûlû	Pat	Lîmoh
Mélanô Dyak, ...	8 Jûlrah	Dus	Tilan	Pat	Lima
Bukûtan Dyak, ...	9 Jong	Dugoh	Tauloh	Apat	Lîmoh
Land Dyak, ...	10 Ni	Duwuch	Taruh	Pat	Lîmuh
Balau Dyak, ...	11 Sātu	Dûa	Tîga	Ampat	Lîma
Tagbendia, ...	12 ...	...	...	...	...
Pèrak Sémang, ...	13 Sa	Dûa	Tîga	Ampit	Lîma
Do., ...	14 ...	...	...	...	...
Chendariang Sakei, ...	15 Nano	Nar	Nina	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sémang of Ijoh, ...	18 Sa'wang	Bie	Tigah	Ampat	Limah
Sémang of Ulu Selama, 19	Nâi	Bie	Tiga	Ampat	Lîma

* These Numerals refer to the Notes at pp. 153-156.

English, ...	XVI. 6—Six.	XVI. 7—Seven	XVI. 8—Eight	XVI. 9—Nine	XVI. 10—Ten
Malay, ...	Ānam	Tūjoh	Délapau	Sémbilan	Sa'pūloh
Irtún, ...	1* Anom	Pitu	Walo	Siau	Sapuluh
Dúsin, ...	2 Anam	Tūró	Walo	Siam	Opod
Búlid-Opie, ...	3 Anóm	Tūró	Wátó	Síwei	Pūloh
Sulus, ...	4 Énam	Péto	Wáli	Siam	Hangpoh
Nias Islands, ...	5 Ünü	Fehü	Wátü	Siwa	Fülü
Kian Dyak, ...	6 Nam	Tusu	Saiiah	Pitan	Puloh
Punan Dyak, ...	7 Nüm	Tusu	Aian	Julan	Pūlohen
Mélano Dyak, ...	8 Anam	Tuju	Aian	Ülan	Pūlohen
Bükütan Dyak, ...	9 Anum	Tuju	Aian	Ülan	Pülü
Land Dyak, ...	10 Num	Ju	Niai	Pri	Simung
Balau Dyak, ...	11 Ānam	Tūjoh	Délapau	Sémbilang	Sa'pūloh
Tagbenú, ...	12 ...	Tūjoh	...	...	...
Péрак Sémang, ...	13 Ānam	Tūjoh	Délapau	Sémbilang	Sa'pūloh
Do, ...	14 ...	...	...	...	...
Chendariang Sakei, ...	15 ...	...	...	...	...
Kinta Sakei, ...	16 ...	...	...	...	...
Samoe, ...	17 ...	...	...	...	...
Sémang of Ijob, ...	18 Anam	Tūjoh	Lapan	Semilan	Sepuluh
Sémangof UluSelama, 19	Ānam	Tūjoh	Délapau	Sémbilan	Sa'pūloh

* These Numerals refer to the Notes at pp. 152-156.

English, ...	XVI. 11-Eleven	XVI. 12-Twelve	XVI. 13-Twen-	XVI. 14-Thirty	XVI. 15-One
Malay, ...	Sa'blás	Dúa-blás	Dúa-pólöh	Tiga-pólöh	hundred Sa'rátus
Iranün, ...	1* Sapuloh-wisa	Sapuloh-ogo-dua	Duapuloh	Tulopuloh	Mágátus
Dusun, ...	2 Opod isa	Opod-og-dua	Duanahopod	Tulonahopod	Sárátus
Bilud-Opic,	3 Pólöh-bía-sa	Pólöh-bía-dúö	Dúö-pólöh	Tuló-pólöh	Márátú
Sulus, ...	4 Ulangpoh-ték-isa	Hangpoh-ték- dúa	Kauhán	Katálin	Angrátus
Nias Islands,	5 Füleh-jarü	Füleh-dambúa	Dambúa-fülü	Tülü-fülü	Sambúa-rátus
Kian Dyak,	6 Duin	Duain	Dua-puloh	Tiloh-puloh	Diatü
Punan Dyak,	7 Pülöhen-jih	Pülöhen-düo	Duo-puloh	Tülü-puloh	Jiatu
Mélano Dyak,	8 Pülöhen-jübrah	Pülöhen-dua	Dua-pülü	Tilan-pülü	Jatus
Bükütan Dyak,	9 (a)	...	...	...	...
Land Dyak,	10 Simung-in	Simung-duwuch	Duwuch-puruh	Taruh-puruh	Saratus
Balan Dyak,	11 Sa'blás	Dúa-blás	Dúa-pólöh	Tiga-pólöh	Sa'rátus
Taghenúa,	12	...	...	...	...
Pétrak Sémang,	13 Sa'blás	Dúa-blás	Dúa-pólöh	Tiga-pólöh	Sa'rátus
Do.,	14	...	...	...	...
Chendariang Sakei,	15	...	...	...	...
Kinta Sakei	16	...	...	...	...
Samoc,	17	...	...	...	...
Sémang of Ijoh,	18	...	Chia-puloh	...	...
Sémang of Ulu Selama,	19 Sa'blás	Dúa-blás	Dúa-pólöh	Tiga-pólöh	Sa'rátus

(a) The Bükütan Dyaks cannot count higher than ten; when they get to ten, they begin again.

* These Numerals refer to the Notes at pp. 162-166.

NOTES.

1. ILLANUN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

The people style themselves "Îrânûn," not "Illanun," and are settlers from the Island of Magindano.—W. H. T.

2. DÛSÛN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

I believe there are various dialects of Dûsûn, more distinct the more inland the tribes live. The Vocabulary is from Dûsûns in the constant habit of seeing Îrânûns, Bajaus, and Brunei Malays.—W. H. T.

3. BÛLÛD-ÔPIE, of Sigâliûd river, Sandakan, N. E. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

A Bûlûd-Ôpie man of some rank gave me the following legend relating to the origin of his tribe.

A Chinese settler had taken to wife a daughter of the Aborigines, by whom he had a female child. The parents lived in a hilly country (bûlûd=hill) covered with a large jungle tree, known by the name of "Ôpie." One day a jungle fire occurred, and after it was over, the child jumped down from the house and went up to a half burnt Ôpie log, and was never seen more, but its parents heard the voice of a spirit issue from the log, saying that it had taken the child to wife, and that, in the course of time the bereaved parents would find an infant in the jungle, whom they were to consider as the offspring of the marriage, and who would become the father of a new race. The prophecy of the spirit was fulfilled.

The Bûlûd-Ôpies are Mahomedans, and a quiet, inoffensive, not numerous tribe, unable to cope with the Sulus, who appear to have a predilection for their women, many of whom they carry off, thus keeping down the numbers of the tribe, which is further effected by the numerous deaths from fever which occur. They, at present, are located on the Sigâliûd river, in Sandakan.—W. H. T.

NOTES,—Continued.

4. SULUS, collected by ANSON COWIE, Esq., for W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.
 5. NIAS ISLANDS, collected by A. VAN DAALEN, Esq., for G. P. TOLSON, Esq.
 6. KIAN DYAK,
 7. PUNAN DYAK,
 8. MĒLANO DYAK,
 9. BŪKŪTAN DYAK,
- } collected by The Revd. J. HOLLAND.
10. LAND DYAK, collected by The Revd. J. L. ZEHNDER.
 11. BALAU DYAK, collected by The Revd. J. HOLLAND.
 12. TAGBENŪA, collected by A. HART EVERETT, Esq.

The TagbenŪa are a tribe of Aborigines of Malayan stock inhabiting the central part of the island of Palawan. The Vocabulary was collected at the village of Uaihig, a small settlement on a stream of the same name, which falls into the bay of Puerto Princesa—Port Royalist of the Admiralty charts—where the Spanish have had a penal settlement and naval station for the last five or six years. The words are written in accordance with the system of expressing Malay words adopted by MARSDEN, as nearly as possible.—A. H. E.

13. PĒRAK SĒMANG.

Proper Names.—The Aborigines name their children from some natural feature in the locality where they are born. The commonest practice seems to be to select the name of some plant or tree growing at or near the place where the birth takes place. Sometimes, however, hills, mountains, rivers, rapids, &c., supply appellations, as may any natural phenomena, such as a storm, a flood, &c.

The following names were mentioned in the course of an enquiry, before Mr. W. E. MAXWELL, into a charge of kidnapping *Sakei* children. It is noticeable that all, or nearly all, are Malay.

NOTES,—*Continued.*

MEN.

1. Bancha.....A kind of padi.
2. Beling.....Arm (?). (*See* Newbold's List of Benna words.)
3. Belungei.....Name of a place (?).
4. Bunga.....Flower.
5. Chabei.....Chili.
6. Daun.....Leaf.
7. Depuh.....
8. Goh.....
9. Gleng.....
10. Hatik.....
11. Jama.....A kind of onion.
12. Jiah.....A kind of thorny fruit.
13. Kibas.....
14. Kota.....Fort. (Name of some place in Ulu Pèrak.)
15. Kranji.....Name of a tree.
16. Lawis.....
17. Lumpur.....Mud.
18. Naga.....Dragon. ("Jeram Naga," a rapid in Ulu Pèrak.)
19. Nangka.....Jack-fruit.
20. Pah Duk.....
21. Pah Klewas...
22. Pari.....Skate (fish.)
23. Puchuk.....Shoot (of a plant.)
24. Pulau.....Island.
25. Repoh.....A kind of plant on which elephants feed.

WOMEN.

1. Bungah.....Flower.
2. Chenuh.....Called from "Jeram Chenuh."
3. Daun.....Leaf.
4. Haniur.....Flood.
5. Jangral.....
6. Jebuh.....Name of a hill near Kendrong.
7. Kutum.....Blossom.
8. Lok.....Called from "Sungei Kelok" below Kendrong.
9. Pisang.....Plantain.
10. Puchuk.....Shoot (of a plant.)

NOTES,—*Continued.*

14. PĒRAK SĒMANG, collected by D. D. DALY, Esq., in the district near Kĕnĕring.
15. CHENDARIANG SAKEI, collected by W. F. B. PAUL, Esq., near Chendariang, Pĕrak.
All names are common, apparently, to both sexes. The prefix "Ba" denotes the male, and "Wa" a female.
16. KINTA SAKEI, collected by Captain SPEEDY.
17. SAMOE.
18. SEMANG OF IJOH, collected by FRANK A. SWETTENHAM, Esq.

These people are short in stature, dark in colour, and their hair is close and woolley like that of negroes, with this difference that all the men wear four or five small tufts or corkscrews of hair growing on the back of their heads, called *jamil*, thus :—



They have great faith in dreams; they know no Supreme Being or God of any kind, but they believe in spirits, who they say live in trees.

NOTES,—*Continued.*

The spirit of fire (*jin oes*) is a bad spirit, and they propitiate him by prayers. There is a good female spirit in the clouds (*jin mak tok*).

They have, as a rule, one wife, but if all parties consent may have two, never three.

The price of a wife is ordinarily \$7; if she be very young \$10 or even \$20. If she has been married before \$1 or \$2 is the price. There is no divorce, but if a man runs away with another's wife it is permitted to follow and kill both. Their names are taken from trees, grain, &c., such as *Durion*, *Benang* (padi), *Petoi*, &c. Besides the blowpipe they use a bow as long as the arm, very thick and strong, the arrows of which are male and female, the male arrow as long as the middle finger and the female as long as the fourth finger.

With these arrows, they say, they can kill an elephant by shooting him in the foot.

The wild people, or supposed aborigines, who live on the right bank of the Perak river, are called *Sémang*, whilst those inhabiting the land on the left are called *Sakei*.—F. A. S.

19. SÉMANG OF ULU SELAMA, collected by R. D. HEWETT, Esq.

MISCELLANEOUS NOTES.

THE TIGER IN BORNEO.

BY

A. HART EVERETT.

The close general uniformity of the Fauna of Borneo with that of the Malayan Peninsula and Sumatra is a well known fact, and the progress of research has steadily lessened such differences as were, even of late years, supposed to exist. The main conclusion drawn by Zoologists from this circumstance is that the island of Borneo has formed, at a very recent geological epoch, an integral portion of the south-eastern extension of the Asiatic continent; and that, consequently, the animals which now inhabit it immigrated into its area over a continuous land-surface, and were not introduced by those fortuitous accidents which effect the peopling of all ordinary insular tracts of land.

This being the case, it is remarkable that, whilst all the larger mammals of the Peninsula—elephant, rhinoceros, tapir, wild oxen, &c.—are found existing in both areas, the tiger, which is so abundant in the last named district and so peculiarly fitted by its restless habits to extend its range rapidly over a continuous and congenial habitat, should be entirely wanting in Borneo alone of the three great Sunda islands. Borneo, so far as we can see, furnishes the conditions of life suitable for this animal's existence in a degree no less than do the Peninsula, or Sumatra, or Java. And yet, so far from the tiger itself having been observed, not even a relic of it in a fossil condition has ever been recorded.

Mr. A. R. WALLACE has commented, somewhere in his works, on this puzzling fact in animal distribution, and he has suggested that the tiger may have been a denizen of the jungles of Borneo in former days, and that it has subsequently become extinct from causes at present unexplainable. This is, of course, a purely hypothetical solution of the problem. Another one occurs to me—also hypothetical, but also possible—viz., that the tiger may be a comparatively recent immigrant southwards on this side of Asia; and that, by the time it had extended its range to the latitude of the extremity of the Peninsula, the insulation of Borneo from the mainland by submergence of the intervening area may have already reached to such an extent, as to render it no longer possible for the animal to effect a lodgment on the island, even by dint of its well-known power of swimming across wide straits of water.

Whatever the true explanation of its absence, it is worth while recording the fact that there is a widespread tradition of a large carnivorous animal among the tribes that people the North-West Coast of Borneo. Without paying any special attention to these stories, I have yet come across them several times. When visiting the Serimbo mountain in Sarawak in 1870 some Land Dyaks voluntarily retailed to me an account of large tigers (*harimau*) which they had heard described by the old men of their tribe, and in whose existence they themselves firmly believed. The animals, they said, were of great size, having hair a foot in length of a reddish colour striped with black, and they had their lairs in the great caves of the district. This account agreed exactly with another which I had heard from the Balan Dyaks (Sea Dyaks) of the Semunjan river, who declared that a pair of these animals haunted a cave in the Pupok hill. Subsequently I again heard these Pupok tigers spoken of by another party of the same Dyaks, who lived close to the hill. SPENSER ST. JOHN (vol. ii., p. 107), when travelling among the Muruts of the Linbang river, met with a similar story of large tigers inhabiting caves, which he gives at length, and adds the remark, "it is worth noticing that the Muruts of Padas have a great dread of ascending

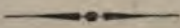
“to the summit of some of their highest mountains, on account of the tigers which still, they say, lurk in the deepest recesses of the forest.” Afterwards he again met with the same tradition among the Linbang Muruts, but in a different locality, where two rocks about thirty feet apart were known among the people as the “Tiger’s Leap.” ST. JOHN says that he had heard of the existence of tigers on the North-East Coast also, but gives no reference.

In the year 1869, I happened to be staying at the village of the Siinggi Dyaks in Sarawak, and there I lit upon a veritable tiger’s skull preserved in one of the head-houses (*pañggah*). It was kept with other skulls of tree-tiger, bear, muntjac-deer, &c., in certain very ancient sacred dishes placed among the beams of the roof and just over the fire-place. It was so browned and discoloured by soot and dirt, and the Dyaks were so averse to my touching it, that I was unable to decide whether it was a fossil or a recent skull. All inquiries as to when it had been obtained met with the discouraging response: “It came to us in a dream,”—and they had possessed it so long that the people could not recall the time when it first came into the hands of the tribe. The dish on which it lay was of a boat-like form, and was of camphor-wood and quite rotten. The skull was $13\frac{1}{2}$ inches long by $9\frac{1}{2}$ inches in breadth, measured across the jugal arches. The lower jaw and all the teeth were wanting. The large sockets for the teeth, the strong bony occipital crest, and the widely-arched sygomatic bones indicated that the animal, to which the skull belonged, had been one of mature growth. On a second visit I made an attempt to purchase it, but the people were so horrified at the idea of its removal, that I reluctantly desisted. The chief of the village declared that, in consequence of my having moved the skull on my last visit, the Dyaks had been afflicted by heavy rains, which had damaged their farms; that once, when a Dyak accidentally broke a piece of the bone, he had been at once struck dead with lightning; that its removal would bring about the death of all the Siinggi Dyaks, and so forth. Afterwards the Rajah of Sarawak kindly endeavoured to persuade the Dyaks to part with it to him;

but they begged that he would demand anything rather than this skull, and he therefore did not push the request.

Thus we have in North-West Borneo a tradition of the existence of the tiger common to several widely-separated and very distinct tribes, and we have this skull preserved with so much veneration at Siŋgghi. Now, if this skull were proved to be in a fossil condition, there would be little difficulty in accepting Mr. WALLACE'S suggestion that the animal in question once had its place in the Bornean fauna and has recently become extinct. But until such proof is obtained, it is equally possible that the skull was brought from Java and made an heirloom of (as is the Dyak custom), at the time when western Borneo was subject to Majapait, when the intercourse of the Dyaks with Java seems to have been both frequent and considerable. And in this case, the traditions above noted might be explained as having been derived either from the report of tigers seen in Java and the Peninsula by natives of Borneo casually visiting those districts in comparatively recent times; or as handed down from the original colonists of Malayan stock who peopled the North-West Coast and to whom the animal would have been familiar.

Since writing the above, I find that BURNS, in his account of the Kayans of the Rejang river (LOGAN'S Journal, 1849), states that these people have a proper name for the tiger, which animal they describe as being of large size, and which they persist in saying does exist in several districts of the interior.



[No. 6.]

High Fort
1910

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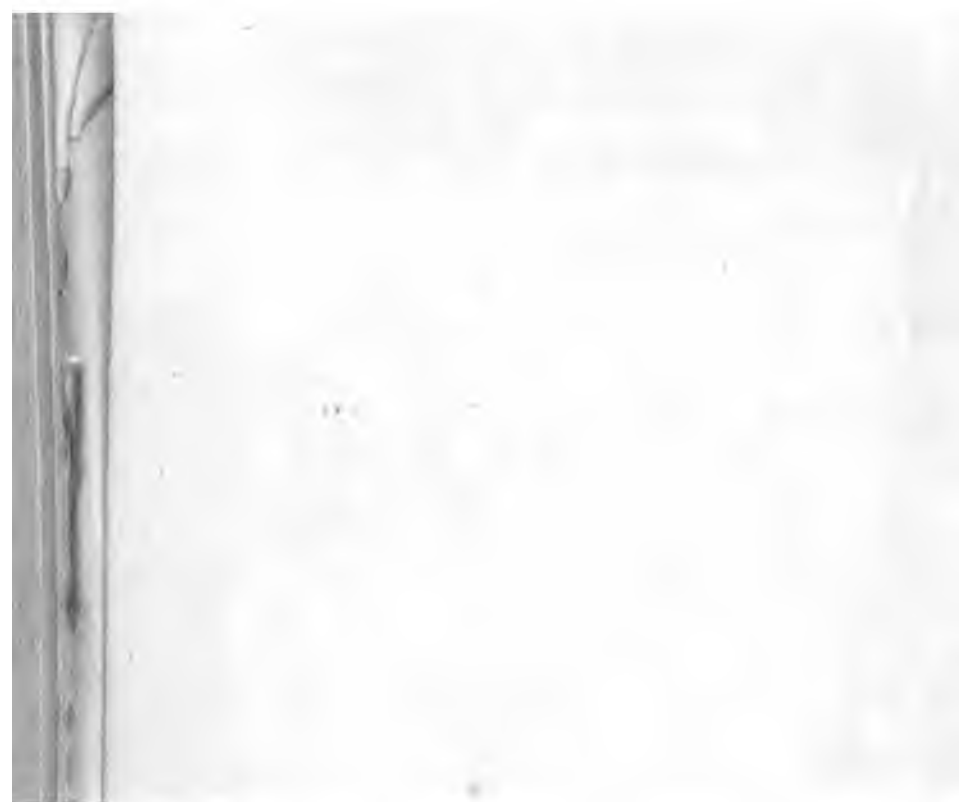
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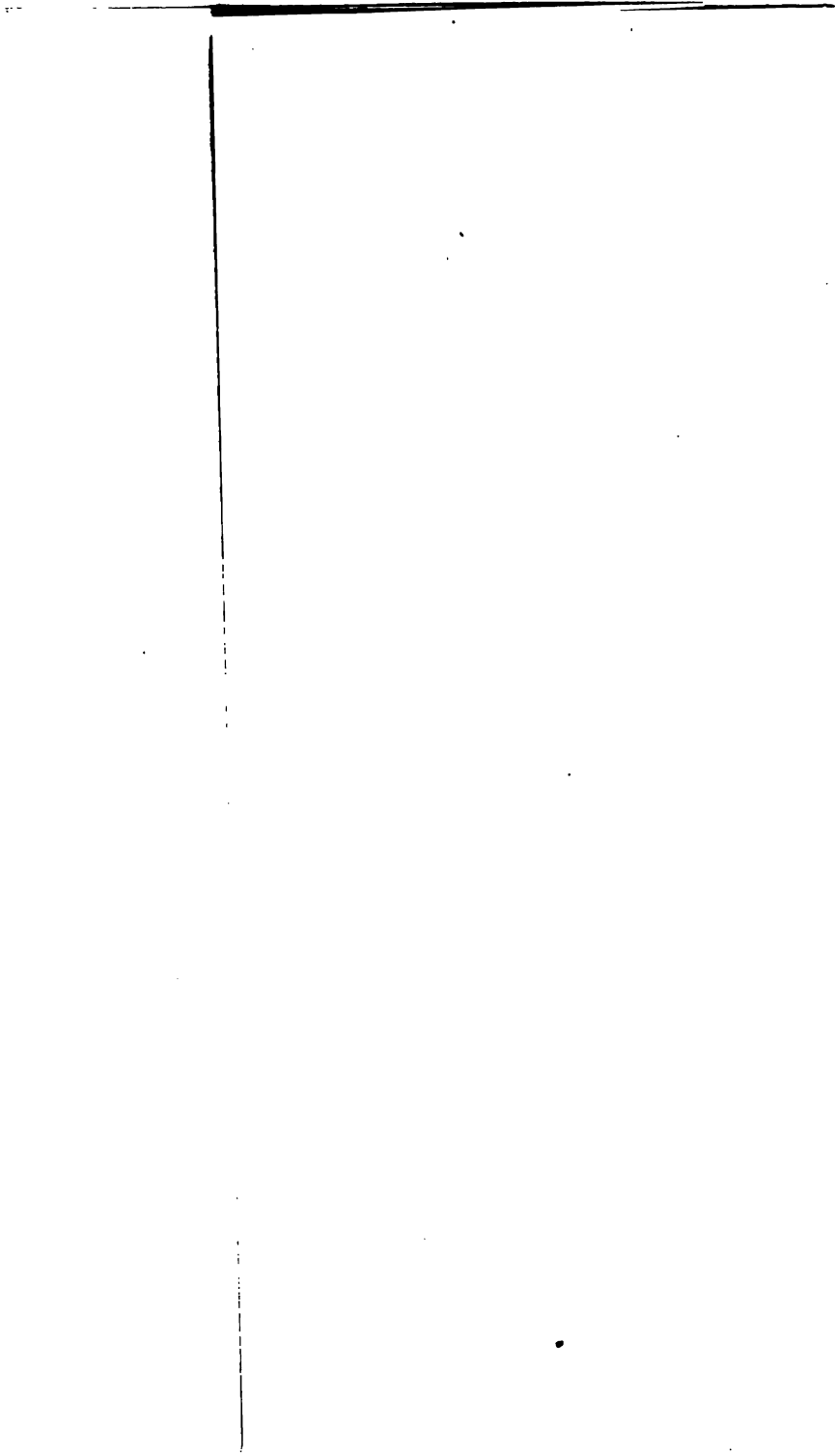
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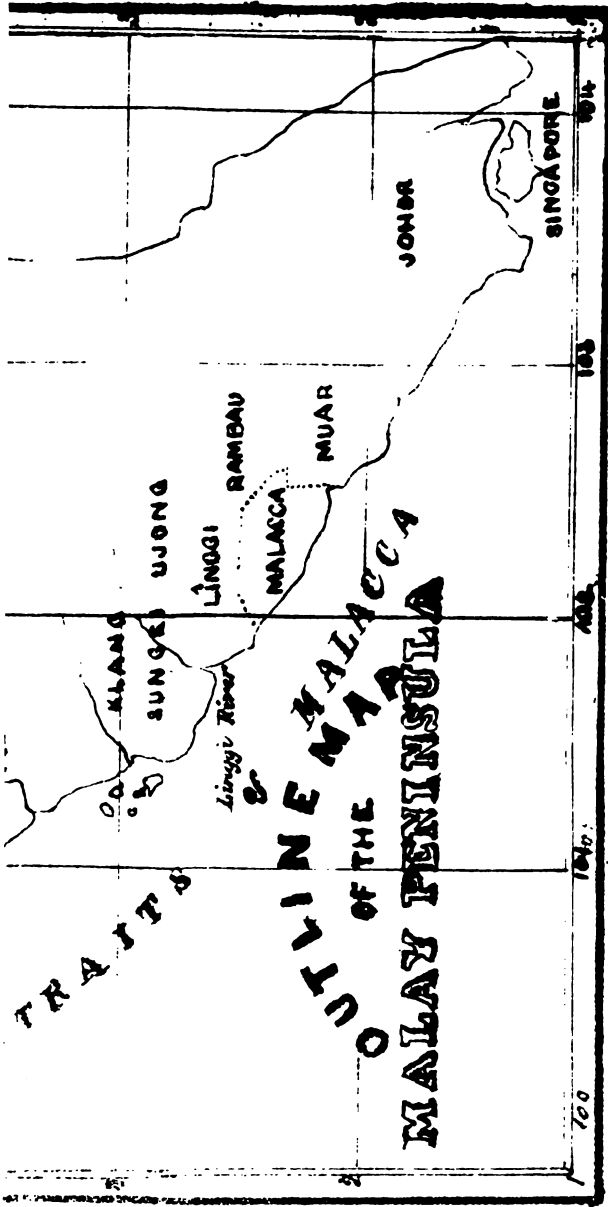
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SOME ACCOUNT
OF THE
INDEPENDENT NATIVE STATES
OF THE
MALAY PENINSULA,

ESPECIALLY OF THE CIRCUMSTANCES WHICH LED TO THE MORE
INTIMATE RELATIONS RECENTLY ADOPTED TOWARDS
SOME OF THEM BY THE BRITISH GOVERNMENT.

IN TWO PARTS.

PART I.—A RECORD OF EVENTS PRIOR TO 1ST JUNE, 1875.

PART II.—THE NATIVE STATES SINCE 1ST JUNE, 1875.

PART I.

To understand the circumstances which led to the more intimate relations between this Government and the Native States of the Malayan Peninsula, it will be necessary to glance at the accompanying sketch of the Peninsula and the Straits of Malacca, and see the position of the Straits Settlements, *i. e.*, Singapore, Penang, and Malacca, with Province Wellesley and the Islands of Pengkor, with regard to those States, which were not, in 1874, under the Protectorate of Siam, and towards the most of which the British Government has assumed a policy of active advice, assistance and control, hitherto avoided.

From this sketch it will be seen that between Penang and Malacca, a distance of some 260 miles, lie the two large Native States of Pêrak and Sêlângor, the former with a coast line of about 80 miles, and the latter of about 140 miles, and the smaller inland State of Sungei Ujong; whilst joining on to Malacca and to each other are the small States of Rembau, Johôl, Muar, Sri Menanti, Jelabu, Jempôl, and Jelai.

Then between Malacca and Singapore and going up the East coast for a considerable distance (about 120 miles) beyond Singapore is Johor, and East of that again Pahang. These are the independent States; whilst Siam exercises a protectorate over Kedah on the West coast to the North of Penang, and on the East coast Petâni and to some extent Trenggânu and Kelantan.

With these last we are not at present concerned, but of the former we may well begin with the largest, the most populous and most important, and that is Pêrak.

Pêrak, though having but a short coast line, is drained by one of the largest rivers in the Peninsula, navigable for boats for nearly 200 miles, and, situated as it is at the widest part of the Peninsula, stretches further back than any other State on the West coast, marching in the interior with Kedah, Kelantan, Pahang and Sêlângor.

Sêlângor again, from its interior boundary, where it joins Pêrak, Pahang, Jelabu and Sungei Ujong, to the coast, preserves a tolerably uniform depth of 50 to 60 miles. The "Nĕgri Seblah Darat," or Inland States round Malacca, are very small, having formerly comprised but one Government, whilst Johor and Pahang cover very considerable areas.

Before and up to the year 1874 all these countries, with the exception of the two last named, had been in a very unhappy state. Pêrak, toru by intestine struggles and harrassed by the party fights of rival factions of Chinese, who had completely desolated the largest and richest of its Provinces—Larut—from which the chief native authorities had been for months expelled,

was rapidly sinking into a stronghold of pirates, the scene of daily robbery and bloodshed; and these struggles, which in Larut had died down to the embers and could only smoulder there, threatened to seek new fuel and blaze out afresh in our Settlement of Penang, from which place the leaders in the strife directed and encouraged their fighting men in Larut, sending to them orders and supplies, whilst they were themselves in comparative safety.

And though the principals in this Larut "War of Extermination" were on both sides apparently Chinese, still from the fact of the succession of Pêrak being then disputed, the parties to this latter dispute had, for their own ends, adopted the cause of one or other faction of Chinese.

Sultan ALI, Sultan of Pêrak (of which, as has been stated, Larut was a Province) had died in 1871, and Raja Muda ABDULLAH, son of Sultan JAFFAR, the last Sultan but one, and thus by Pêrak customs the rightful heir to the throne, in spite of his claim, was not selected, but Raja ISMAIL, a foreigner, a native of Sumatra, and late Bëndahâra of Pêrak, was raised to the vacant Sultanship.

To understand this thoroughly some little explanation is necessary.

The custom in Pêrak, and one which has held through at least seventeen generations of Sultans, is this: There are three chief posts in the State held by Princes of blood royal, *i. e.* :—

The Sultan,

The Raja Muda.

The Raja Bëndahâra,

and they are held in rotation; if the Sultan dies the Raja Muda becomes Sultan, the Raja Bëndahâra Raja Muda, and a new Bëndahâra is appointed. Properly speaking the eldest son of the late Sultan fills this last post, and thus, though he does not immediately succeed to his father's honours, he must eventually become Sultan if he outlive the then Sultan and Raja Muda.

Thus suppose *A*, a son of the last Sultan but two, to be Sultan of Pêrak; *B*, Raja Muda, son of the last Sultan but one; *C*, the Bëndahâra, son of the last Sultan; and *D*, a Prince, the eldest son of *A*; now suppose *A* dies, then—

B becomes Sultan

C „ Raja Muda

D „ Raja Bëndahâra, and so on, and thus the Sultan is always a man of considerable age and experience; and yet always the eldest son of a Sultan.

In the particular case in point, this rule had been departed from, and not only in ABDULLAH's case, but previous to that, when in the reign of Sultan JAFFAR, Raja ISMAIL, a foreigner of Sumatra, in high favour with Sultan JAFFAR, had been appointed Raja Bëndahâra instead of Raja JUSOF, the eldest son of Sultan ABDULLAH MAHOMED SHAH, the late Sultan.

This is explained by the fact that when Sultan ABDULLAH MAHOMED SHAH died, he and his son were in open warfare with by far the greater part of the Chiefs of Pêrak, and when the time came to elect a Bëndahâra, JUSOF's claims by birth were outbalanced by his unpopularity, and a stranger was elected to his place, thus cutting JUSOF out of the line of succession.

When Sultan JAFFAR died and was succeeded by Sultan ALI, ISMAIL, then Bëndahâra, did not (probably owing to his foreign extraction) become Raja Muda, but remained as Bëndahâra, ABDULLAH being elected at once to the Raja Mudaship, and JUSOF being again passed over.

This was the state of affairs when Sultan ALI died. ABDULLAH to all intents and purposes having the best claim, JUSOF without a friend in Pêrak, not on speaking terms with ISMAIL or any of the other Chiefs, and ISMAIL, a foreigner, having filled the Bëndahâraship during the reigns of two Sultans.

ABDULLAH at this time was unpopular, an opium smoker, and otherwise of indifferent character, and great insult was just then put on him by a Raja DAUD of Sêlângor, who eloped with his wife,

and ABDULLAH had not sufficient courage to revenge the outrage, though the opportunity was offered him. ISMAIL, on the other hand, was an old and inoffensive man, and willing to let the Chiefs have their own way, provided he was not directly injured.

Sultan ALI died and was buried, and ISMAIL was elected Sultan by an influential body of the Chiefs.

It has been stated that the reason for this election was that ABDULLAH would not come to the Sultan's funeral, but neither Sultan JAFFAR nor Sultan ALI were present at the funeral of that Sultan whose death gave them the supreme power, and in Sultan ALI's case it was four months before he, then in Larut, came into Pêrak proper after Sultan JAFFAR's death.

This excuse is not, therefore, worth a moment's consideration, and it may be added that it is *not* the custom in Pêrak that the successor should be present at the late Sultan's funeral, or rather custom it may be, but it is not an "adat nêgri," a custom which should not be broken through.

There were two circumstances which did, no doubt, account for the election ; one, that as Bëndahâra ISMAIL was in possession of the Regalia with the keeping of which he was charged ; and 2ndly, that he was put forward and almost made Sultan by the Mëntri, an officer of high rank then entrusted with the Government of Larut, and the wealthiest man in Pêrak.

There were several reasons why the Mëntri wished ABDULLAH not to be elected, and several why he should, in default of ABDULLAH, prefer the choice to fall on ISMAIL.

The Mëntri was an enemy of ABDULLAH's and always had been. ABDULLAH, as a Prince of the blood royal of Pêrak, had demanded money from the Mëntri, and been refused, and he had, partly by threats and partly by deceit, got the Mëntri to assist him in farming the revenues of Kriau, a Province claimed by the Mëntri, to one party, when the Mëntri had already given it to another, and we shall see how ABDULLAH afterwards adopted the cause of that faction of Chinese in Larut which the Mëntri had declared to be his enemies.

The Měntri I have stated to be rich, he was not only rich, but so much wealthier than any other Pěrak Chief, that he appears at this time to have plainly contemplated his eventual succession to the throne of Pěrak, and to gain this end his best plan was to obtain a precedent for breaking the line of succession, hitherto carried uninterruptedly through the royal blood of Pěrak.

The Měntri was not of royal blood, he was not even barely of Pěrak, but if ISMAIL, a Sumatra man, and only the Běndahāra, could be raised to the Sultanship, then why not he himself, the richest and consequently most powerful man in Pěrak and a Chief of almost as high rank as the Běndahāra himself ?

Another reason why the Měntri was anxious for the appointment of the Běndahāra was that he had a very great influence over him, so great that he is even reported to have been sometimes in possession of the Běndahāra's chop, or seal, and written any letters or documents he liked in his name.

Thus ISMAIL, an old man (his age being another good reason for his election), being once Sultan, the Měntri could well prepare his own way to that high office, and might easily prevail on ISMAIL either to retire in his favour when his (the Měntri's) plans were matured, or at his death to enjoin the other Chiefs to elect the Měntri as his successor.

ISMAIL was elected Sultan, and yet even amongst the Chiefs who thrust this honour upon him, for he personally never wished to be Sultan, several declared that ISMAIL's appointment was merely a temporary one, and made more to bring ABDULLAH to reason than for any other purpose.

ABDULLAH was indignant in the extreme when he heard of this, and communicated his feelings and his claims to the Government of the Straits Settlements.

Some attempts were made to bring ISMAIL and ABDULLAH together to effect a reconciliation, but these having failed, and ABDULLAH, finding that the Straits Government would do nothing towards assisting him to make good his claim, whilst the Měntri,

having at one time pretended to be very much his friend, had turned completely against him, espoused the cause of that party of Chinese (the Si Kuans) which was now the declared enemy of the Mēntri, and gave them active assistance with arms and men, besides supporting and justifying their actions in Larut with his authority as Sultan of Pērak; and it was at this time (about September, 1873,) that we find Raja Jusof reconciled to ABDULLAH, in Larut by ABDULLAH's orders, and holding the rank and chop of Raja Muda of Pērak conferred on him by ABDULLAH acting under the title of Sultan.

Thus in January, 1874, Larut was practically in the hands of two small parties of Chinese, the Si Kuans with a force of under 1,000 men, and the Go Kuans with about double that number. With the Si Kuans there was also a very small party of Malays, sent by ABDULLAH's orders to support their cause; whilst the Mēntri had an additional force chiefly composed of Indians under Captain SPEEDY.

Captain SPEEDY, at that time holding an appointment under the Straits Government, had been induced by the Mēntri to leave that service and proceed to India to recruit Natives of India to fight for the Mēntri in support of his then friends, the Go Kuans.

The Mēntri appears to have prevailed on Captain SPEEDY to join him by liberal offers for his immediate services, both to recruit the Indians, and, when recruited, to lead them against the Si Kuans, and by the promise of very favourable terms in the future (I heard one-fourth of the whole revenues of Larut) should Captain SPEEDY succeed in permanently driving out the Si Kuans from Larut.

In the 2nd week in January, 1874, I went to Larut to invite the Mēntri and Captain SPEEDY to the projected meeting at Pulo Pengkor. I found the forts on the upper part of the Larut river, (that is at Tēlok Kertang and Matang) and the main road as far as Simpang, where it forks, (the right hand leading to Bukit Gantang and Pērak) occupied by Si Kuans. They had numerous stockades at intervals on the road, and the country then seemed to contain none but fighting men. They were in distress for

provisions, subsisting on the produce of orchards from which the owners had been driven, and on such booty as their fast boats could procure by piracy on the high seas and in the rivers and creeks which seam the coast of Larut.

At Simpang was the largest Si Kuan stockade, an ingeniously constructed and considerable work, and about 300 or 400 yards distant from it, right across the Bukit Gantang road, was a stockade erected under Captain SPEEDY's direction and filled with Go Kuans and some 200 Indians, who had only been allowed to leave India after considerable opposition from the authorities.

Captain SPEEDY had dislodged the Si Kuans from the immediate neighbourhood of Kota, the then largest town of Larut, and the Go Kuans occupied that place; but the Si Kuans still held, as I have said, the river and the main road, not only up to Simpang, but to a bridge across the Larut river, some two miles higher up the road in the direction of Kota, and there they had another stockade called "Ah Oh." I should mention that in this part of Larut the roads only were worth defending or fighting for, as the country on either side was impassable swamp or jungle. The Mēntri and Captain SPEEDY occupied, besides Kota and the mines, the branch road from Simpang to Bukit Gantang, the Mēntri's own residence, as also the stockade near the mouth of the Larut river from which Captain WOOLLCOMBE, R.N., had driven the Si Kuans.

As far as I could see the Si Kuans were still a long way from being driven out of Larut, for though pressed for money, they had the best position, whilst all the stores for the Mēntri's friends, which of course were supplied from Penang, had either to go overland from Province Wellesley, a long journey through the jungle, or up the Limau, a branch of the Larut river, and thence through the jungle by elephants to Bukit Gantang, Simpang, or Kota.

With all the Mēntri's superior artillery (he had 4 Krupp guns of considerable calibre), his Indian contingent, and the advantage of an English leader, he had not been able to strike any really effectual blow at his enemies, and at this time affairs in Larut were perhaps in a more deplorable state than they had ever been.

ISMAIL, though he had urged to be excused accepting the Sultanship, now that he was elected determined to maintain his position, but living a most retired life far away in the interior of Pêrak, never seemed to trouble himself with the affairs of State, or take any measures to prevent the ruin and desolation of Larut, or the disgrace which had been put on one of his highest officers, the Mëntri.

Larut, from a populous and thriving country with some 20 to 30,000 inhabitants and a revenue of about \$200,000 per annum, with hundreds of good houses and acres of cultivated lands, had been reduced to a wilderness, inhabited, with the exception of Captain SPEEDY and his men, by pirates, robbers and murderers.

It is useless to go into a detail of the atrocities committed on all sides in Larut, but at the beginning of this disturbance 3,000 men are said to have been killed in a day, every house in the country, except those at Bukit Gantang and the Mëntri's house at Matang, had been burnt down, and Larut was filled with nothing but stockades, whose occupants, at least those of the Si Kuan faction, eked out a precarious livelihood by a system of wholesale piracy and murder, not only in Larut and Pêrak waters, but on the high seas, going so far as to make more than one attack on our Settlement of Pengkor, and finally severely wounding two officers of H. M.'s Navy in an attack on a boat of H. M. S. "*Midge*."

After this last act Captain WOOLLCOMBE, R.N., Senior Naval Officer in these waters, destroyed the two principal stockades of these pirates on the Larut river, and the Mëntri was thus able to gain possession of the mouth of his river, a result he would probably never have accomplished alone.

Previous to this a steamer flying the English flag had been fired on, and there had been a considerable naval engagement, in which a large number of Chinese junks took part, between the vessels of the rival factions off Larut, where the Go Kuan party had been completely defeated and two of their vessels sunk.

To such an extent had party feeling risen, that having expelled the Mëntri from Larut, a desperate attempt was made to murder

him by blowing up his house in Penang, an attempt which must have cost him his life had he been in the house as was supposed.

When it is added that several of H. M.'s Gun-vessels had for months been endeavouring to put down this piracy between Penang and Pulo Pengkor without securing a single pirate,* whilst the atrocities seemed on the increase, some idea may be obtained of the state of Larut and Pêrak in January, 1874.

For Pêrak, though by no means in the condition of Larut, was hardly to be looked upon as happy and prosperous. Cursed by the possession of two Sultans, (for even one, reigning in undisputed and therefore good tempered sway, is hardly a blessing in a country when acting by the light of Malay justice) each supported by a number of influential Chiefs, each levying taxes as though he alone were Sultan, and each endeavouring as best he might to injure the adherents of the other, whilst independent bands of robbers under the leadership of Chiefs who called themselves Rajas marauded undisturbed in the interior, Pêrak, the most populous and most beautiful of Malay States, was rendered almost intolerable even to a people whose perceptions have been dulled by the oppression of generations, and many of whom are slaves and the offspring of slaves.

Let us now turn to Sêlângor—Sêlângor which can boast a longer catalogue of crimes, whose name, even amongst the Malay States themselves, has ever been a bye-word for piracy and intestine strife. But though it is necessary, for a comprehension of the future events in Pêrak, to have a knowledge of what were the positions of the various actors there, and what circumstances brought them into those positions, it will not be necessary to describe so fully the previous doings of the Sêlângor Rajas.

To fix the date when disturbances first began in Sêlângor would be difficult, as internal quarrels and strife seem to have been its normal condition, and that not affording a sufficient field for

* I call these men "pirates" because though originally, and to the end mainly, this was a party fight, one faction at least was driven to such extremes that they attacked indiscriminately all boats they could find passing the coasts of Perak and Larut, murdered their crews and carried off the cargoes.

the warlike tendencies of the Sĕlångor Rajas, their surplus energy was directed, and with considerable success, to a system of piracies on the coast and in the neighbourhood of Sĕlångor.

A more particular struggle had, however, been going on in Sĕlångor, with more or less vigour since 1867, in which year, Tunku DIA UDIN, a brother of the Sultan of Kedah, and, like all of that family, a man of more than ordinarily enlightened views, went to Sĕlångor, married a daughter of the Sultan of that country, and was appointed by him to be his Viceroy.

Under the general name of Sĕlångor are included five large districts, each on a considerable river of its own, named respectively Bernam, Sĕlångor, Klang, Langat, and Lukut.* Bernam being the most northerly and the others joining on in succession.

The Sultan, who by the way is supreme, and, unlike the custom in Pĕrak, has no very high officers under him, was then and is now residing at Langat, and had three grown up sons—Rajas MUSAH, KAHAR and YAKUB. Of these sons Raja MUSAH, the eldest, was by his father's consent then (in 1867) living at Sĕlångor in complete control of that river.

A Raja ITAM held Bernam, Raja BÖT, Lukut, and Raja MAHDI, a grandson of the late Sultan, having driven out Raja DOLAH, formerly in Klang, was holding that place and enjoying its revenues as his own.

About this time Raja DOLAH died in Malacca, to which place he had retired to organize an expedition against MAHDI to recover Klang, and at his death he enjoined his sons to carry out this expedition.

This was done, and Tunku DIA UDIN, finding Raja DOLAH's sons at the mouth of the Klang river and already engaged in a struggle with MAHDI, in his capacity of Viceroy to the Sultan, ordered both parties to desist and stated that he would settle their

* Lukut has lately, by a mutual rectification of boundaries, passed to Sungai Ujong. (1880.)

difference. Raja MAHDI, however, refused to acknowledge Tunku DIA UDIN's right to interfere, and thus Tunku DIA UDIN determined to bring him to reason, and invited the sons of Raja DOLAH to assist, which they did, and MAHDI was driven from Klang, which was taken and has ever since been occupied by Tunku DIA UDIN.*

But the war, if so it may be called, was carried into Sêlângor and Bernam, Raja MAHDI obtaining at different times the assistance of Raja IRAM of Bernam, SYED MASHOR, a Sêlângor man of Arab extraction, Raja ASUL, a Mandêling of Sumatra and a renegade to Tunku DIA UDIN,—and chiefest of all Raja MAHMUD, a son of one Raja BERKAT, a man who ranked second in Sêlângor; whilst the sons of the Sultan, though they appear to have taken no active part against Tunku DIA UDIN, are believed to have sympathised with, if not assisted, MAHDI and his party.

It may be wondered how it was that during all these years, from 1867 to 1873, the Sultan did nothing personally to put an end to these disturbances which were depopulating his country and driving out all honest men, indeed that he rather seemed to encourage the strife.

To those intimately acquainted with the Sultan and with these turbulent Rajas there seems to be an easy explanation of his conduct. In the first place his character is eminently of the *laissez faire* type; he had sympathies on both sides, on one his son-in-law and his cousin's son, and on the other several men distantly related to him, and, perhaps in a degree, his own sons. But the real reason of his apparent indifference was his fear of MAHDI, and the equally desperate characters associated with him, should he by violent measures (and none other would have availed) attempt to punish their contempt for the authority of, and personal hatred to, his Viceroy.

And those best acquainted with the facts aver that he had cause for fear, that it was even at one time proposed to murder the Sultan, get rid of his Viceroy, and parcel out the country amongst these rebellious Rajas.

* Tunku DIA UDIN has now returned to Kedah, where he is joint-Regent with his brother Tunku YAKUB. (1880.)

What remonstrance could the Sultan did, not once but repeatedly, seeing, however, to how little purpose he at length gave it up; but to take a firm stand by one party and condemn *in toto* the actions of the other: for this the Sultan had not sufficient strength of purpose.

And indeed he might have been very much more cordial in his relations with his Viceroy (against whom, however, he has never made complaint) had it not been that there were interested people ever ready to abuse the Viceroy to the Sultan and to repeat his reputed speeches in disparagement of his father-in-law, whilst these people, in the same way, were continually declaring to Tunku DIA UDIN that the Sultan was aiding his enemies to the utmost.

The struggle was carried on with varying success, until in 1872-73 the Bĕndahâra of Pahang, at the instance of this Government, sent Tunku DIA UDIN very considerable assistance in men and money.

By their means Tunku DIA UDIN succeeded in retaking the whole of the districts of Klang and Sĕlångor, and driving MAHDI and MAHMUD to Langat, and SYED MASHOR and Raja ASUL to Pĕrak; with Raja ITAM, Tunku DIA UDIN had already made friends.

It is, however, but natural to conclude that this cessation of hostilities would only have lasted long enough to allow MAHDI and his allies to get ready a new expedition, and that, as had occurred before, so would it be again—war, pillage and piracy until the principals on one side were either killed or completely driven from this part of the Peninsula.

When Tunku DIA UDIN retook Sĕlångor in November, 1873, what had once been a populous and thriving place was almost uninhabited, such few hovels as still remained being in ruins, the plantations overgrown with jungle, the owners fled to another country, whilst the mines in the interior were totally deserted, the machinery burnt or broken and the roads infested by starving bands of robbers, who would hesitate at committing no crime either to obtain plunder or revenge themselves on their enemies.

And lastly, these prolonged disturbances were rapidly overwhelming Pêrak and Sêlângor with debt, the Mêntri in Larut and Tunku DIA UDIN in Sêlângor being respectively indebted to the extent of \$300,000 or \$400,000, with no prospect of paying off this money, except from a flourishing revenue after years of peace and prosperity, an eventuality then apparently verging on the impossible.

Sungei Ujong which, as has been stated, marches with the South-Eastern boundary of Sêlângor, had, as might be expected, become mixed up in the Sêlângor disturbances, and the Chiefs of Sungei Ujong, not content with their own troubles and disputes with their neighbour and old enemy Rambau, taking opposite sympathies, had all but involved their little State in just such an internal struggle as had devastated Sêlângor.

The small inland States of Sungei Ujong, Rambau, Jôhol, &c., had originally been under the Sultan of Johor, but about 1773, Johor, no longer able or anxious to be responsible for the government of these, no doubt even then, troublesome districts, obtained for them a Prince of true Mênangkâbau descent, who, under the title of Yang di Pertuan Bêsar, ruled over these States, then federated into one.

Each separate State, however, still had its own immediate Chiefs, who, under the title of Pêngûlu or Datu, virtually controlled their own district, with an occasional reference to the Yang di Pertuan Bêsar.

This arrangement lasted till about the year 1800, when the then Yang di Pertuan Bêsar induced some of the Pêngûlus to consent to the additional appointment of a Deputy under the title of Yang di Pertuan Muda.

From this time till 1874, that is to say during the whole of the present century, the Inland States have been the scene of almost continuous disturbances.

First quarrelling amongst themselves (notably in the cases of Raja ALI and SYED SABAN about 1833), and then making British

subjects the innocent sufferers by their party warfare, they rendered these States, and more especially the Linggi river, all but impassable.

The Linggi river which in its lower part forms the boundary between Sĕlångor and Malacca,* in its upper part forks, the right branch becoming, for some distance, the boundary between Sungei Ujong and Rambau, and the left branch, for a short way, the boundary between Rambau and Malacca.

It may be imagined what effect the positions of Sungei Ujong and Rambau with regard to each other, and to the Linggi river which ran between them, would have on any one so unfortunate as to be obliged to make use of that river as a thoroughfare.

During at least the last forty years, the condition of these States may be briefly described as one of complete disorganization and consequent oppression and poverty.

Sungei Ujong and Rambau, to each other the bitterest foes, when not in actual and declared warfare kept their feud alive by cattle-lifting, river piracy, and highway robbery, whilst each constantly induced one or other of the remaining States to adopt her cause, never failing to make the Linggi river the chief scene of operations. Both legitimate parties would there erect stockades and levy taxes on the traders (usually British subjects of Malacca), whilst independent bands of marauders, with a true spirit of privateering, raised their stockades and demanded of every passer-by an exorbitant blackmail, and should this be refused they seldom failed to punish such temerity by murder and robbery.

Add to this that in each of these small States there is at least one Pĕngŭlu, at whose death there is usually an armed struggle for the vacant office, and a fair idea may be obtained of the "peace and prosperity" of the independent States bordering on Malacca.

Such a struggle as has just been spoken of as possible had but now (in January, 1874,) ended in Rambau, and was about to begin in Sungei Ujong.

* Now Sungei Ujong and Malacca. (1880.)

In order that there may be no difficulty in understanding the circumstances which led to the direct intervention of Government in Sungei Ujong, it will be well to at once describe the interior economy of that State.

The chief authority in Sungei Ujong, and the one with whom this Government has always corresponded and treated in conducting relations with that State, is a Pěngûlu with the title of Klana Putra, a title which by right descends from uncle to nephew, that nephew being the eldest son of the Klana's eldest sister, in default the next son or a son of another sister.

But in Sungei Ujong there was another authority, with the title of Datu Bandar, an office which ought, like the first, to descend from uncle to nephew, and for which its last holder claimed an almost, if not quite equal, position, authority, and consideration with that of the Klana.

There were reasons which might give rise to this feeling, principal amongst them that the Datu Bandar was a man of at least seventy-five years of age, and had held his office for some twenty years, whilst the Klana was a comparatively young man and had just been appointed.

The Bandar, an extremely parsimonious man, had, during his twenty years of office, accumulated a large sum of money, and this consequently gave him considerable influence in the country, whilst he was possessed of such a reputation for determination, impatience of the least contradiction, and the prompt execution of desperate deeds, that many of those who would not have been his followers through love, were so by fear.

The Bandar had also made use of his long tenure of power to get the greater part of the revenues into his own hands, and the Klana, having been installed, soon found that he must either content himself with what the Bandar allowed him to have or assert his rights by force.

One thing, however, is certain in regard to the apparently anomalous positions of these "Two Kings of Brentford," and that

is, that it was a custom in Sungei Ujong that when one of these two offices became vacant, it could only be refilled by the consent of the Chief who then held the other, and though it has been stated that the present Klana* is not the legitimate occupant, yet he was appointed in the regular way by the late Bandar, whose own succession, though he enjoyed his post for so many years, will hardly bear the light of severe scrutiny.

There had never been cordial relations between the Klana and the Bandar of Sungei Ujong, and an estrangement once formed the breach between them became daily wider, more especially when the Klana adopted the cause of Tunku DIA UDIN and promised to give none of his enemies harbour in Sungei Ujong, whilst it was well known that the Bandar was on the best terms with Rajas MAHDI and MAHMUD, and had, on several occasions, given them, besides shelter in his house, material assistance for the prosecution of their raids.

As for the other small States, besides their frequently taking part in the Rambau-Sungei Ujong conflicts, they were themselves, and more especially Ulu Muar, Jelabu and Sri Menanti, the scenes of petty struggles, whilst they all, without exception, gave refuge to the criminals who fled from justice in the Straits Settlements.

Johor and Pahang were the only exceptions to this disgraceful state of affairs, and there has been for years so little good feeling between even these two countries, and such jealousy with regard to their boundary, that it is believed that were it not for their position, so close to Singapore, and the great interest this Government has always taken in Johor, they would long ere this have been involved in a war as bitter, and on a larger scale, than any that has been described, indeed it is more than probable that this most anxiously to be avoided catastrophe has only been averted by the constant mediation of this Government between those States.

* SYED ABDULBAHMAN; he died returning from Mecca at the end of 1879.

Besides the internal struggles in Pêrak, Sêlângor, Sungei Ujong, Rambau, &c., there was an outstanding question of boundaries—first between Pêrak and Sêlângor, then between Sêlângor and Sungei Ujong, and again between Sungei Ujong and Rambau—which threatened to, at any time, involve the whole of this part of the Peninsula in war.

Any number of instances might be given to shew the kind of rule under which the Malays have hitherto lived, one or two will, however, be sufficient.

In the reign of Sultan JAFFAR there was in Pêrak a Trênggânu man, who had such a sweet voice, that when he read the Kôrán all who heard him were charmed with it. On one occasion he was reading in the presence of the Sultan, and one of the women of the harim was so struck that she, contrary to custom, came out to listen. Some of the woman's relations chose to feel aggrieved by this, and when the man went out, they lay in wait to kill him, but knowing he was armed with a very famous kriss they feared to molest him. They then complained to the Sultan, and asked what was to be done; his reply was "You are fools, first take his kriss and then kill him." Accordingly, acting on this advice, one of them made an excuse to borrow the weapon, and when the Trênggânu man went out to look for him, the others stabbed him until their krisses met in his body.

In Larut, the Chinese, believing a man guilty of too great familiarity with another man's wife, took both the suspected parties, man and woman, put them in wicker baskets, and threw them into an abandoned tin mine, which had become filled with water. It is also stated that a similarly suspected couple were bound, nude, and partially buried in the middle of a road, where every passer-by thrust into their bodies a piece of stick sharpened at one end and lighted at the other.

In Pêrak, too, when a man wished to revenge himself on another for a real or fancied wrong, the ordinary course was to plan and carry out a midnight "amok," which consists in a number of men, armed to the teeth, making a rush on a house, murdering every one they meet, and then burning the place.

In Sëlångor it is hardly an exaggeration to say that every man over twenty years of age, whom you met on the road, had killed at least one man. Indeed it was considered rather a reproach on any one who had not done so, and even now (1875) those Rajas are looked on with the greatest respect who can boast the longest list of victims. One Sëlångor Raja was reputed, and indeed acknowledged it himself, to have killed ninety-nine men, another forty, and several over twenty each; whilst even the women were not unaccustomed to the use of deadly weapons against each other.

It is stated that a man was leaving Langat to go up the river, some year or two ago, when, as he left, a friend on the bank said "You had better take care, there are said to be forts on the river." The next morning, a Raja, having been told of the remark, met this friend, and striking him in the mouth with his kriss, killed him, with the simple remark "Mulutnia terlampau jahat"—*i. e.*, "He had a very wicked mouth."

Not long ago, another Raja at Langat punished two of his father's female debt slaves, who had attempted to escape from bondage, by having their heads held under water in the river till they were dead.

These cases were quoted to me by the actors or lookers on in the scenes, and I could multiply them *ad nauseam*. A Chinese, some years resident in Langat, speaking of the frequent use of deadly weapons in that place but a year or two ago, said "Every one in Langat carried weapons, and used them without let, hindrance, or hesitation, even cowards became brave after a short residence in Bandar Termâsa (Langat)." Murders for a hasty word, or a debt of a few dollars, or perhaps cents, were of weekly occurrence.

Countries where such cases as these were too common to afford remark for more than a day, were not likely to offer much inducement to foreigners to invest their capital, or trust their lives in; and Sëlångor, except in Klang and Lukut, is almost an unknown country.

Lukut, close to the Cape Rachado Lighthouse, and only 40 miles from Malacca, was, under its last Raja, the most thriving place in Selangor with a revenue of nearly \$200,000 a year; but on his death, partly from the failure of some sources of revenue, and partly from inefficiency in the administration by his sons who had taken charge of the Government, the revenues of Lukut at once fell, and do not now amount to \$5,000 per annum.

In Sungei Ujong, affairs were only better in so far that the Bandar did what he liked, but did not let any one else do so. The following may be taken as an instance of one of the ways in which he raised money.

A certain Haji came to Sungei Ujong and treated the Bandar with such deference that his heart warmed towards him, and he determined to make him a present of money. Accordingly, he sent round to the Chinese miners and traders, ordering each to give a sum of money for this purpose--one \$30, another \$20, and so on. By this means he collected \$500, \$100 of which he gave to the Haji, and the other \$400 he kept himself.

Such was the state of the Peninsula in 1874, and enough has been told to shew that there was ample reason to justify Governor Sir ANDREW CLARKE in taking some effectual step to put a stop to those crimes, which had hitherto been frequently perpetrated on British subjects, and, if possible, to reconcile the opposing parties in these struggles, more especially in the case of Larut, which so nearly affected the peace and safety of our own Settlement of Penang.

To obtain this end, negotiations were opened with the Chinese of the contending factions, and this mediation brought about very satisfactory results.

Sir ANDREW CLARKE met the principal Chinese of both parties at our Island of Pengkor, in January, 1874, and, by treating both factions equally, he effected a reconciliation, which stopped at once all piracy at sea, all fighting on shore, and which in one year had such an influence on Larut, that that district was, in January, 1875, producing a revenue of \$30,000 a month, with an estimated population of some thirty-five thousand Chinese and Malays.

Judging that the settlement of the Pêrak succession was a matter of almost equal urgency with the pacification of Larut, and would, in the future, be of greater importance, whilst no lasting good could come by arranging the one without the other, letters and messengers were sent to summon ISMAIL, ABDULLAH, and the principal Chiefs of Pêrak.

ISMAIL did not attend. Being a long way in the interior of Pêrak, and having hitherto had no dealings with Europeans, he was probably, like all natives, suspicious of the reception he might meet with. ABDULLAH, however, came, and he was accompanied by most of the principal Pêrak Chiefs,* except Raja Jusof, who was then looked upon as Raja Muda, and from whom no complaints had ever been received that he had been unjustly deprived of the supreme power.

The main point, necessarily, had been to put a stop to those disgraceful occurrences which were rapidly recalling to mind the ill-fame borne by the Straits of Malacca for acts of piracy and cruelty when European shipping first used them as a highway to the East. But having secured this end for the moment, with guarantees for the future good conduct of the Chinese, it was necessary to consider by what means this present necessary result might be continued.

One solution likely to suggest itself was, no doubt, annexation, but considering the reluctance with which the Home Government had hitherto sanctioned even the slightest interference in the Malay States, that course was little considered. The only other alternative, which recommended itself as having a prospect of success, was to give the Native Chiefs an opportunity of governing their countries under the advice and assistance of British Officers, and see whether, under these circumstances, they were capable of being entrusted with such responsibility. Should they,

* The Chiefs who actually attended were:—ABDULLAH, the Raja Bendahara USMAN (Prime Minister), the Mentri, the Datu Temenggong, the Datu Laxamana, the Datu Shabandar and the Datu Sagor.

after trial, prove themselves unable or unwilling to maintain order in their own countries, and amicable relations with our possessions, then the other alternative would still remain.

The question of the succession was fully discussed, and all the Chiefs at Pengkor expressed their desire to appoint ABDULLAH Sultan, and Sir ANDREW CLARKE, agreeing to their unanimous election of him, an Engagement was drawn up setting forth this new creation, acknowledged by Her Majesty's representative, and conferring on ISMAIL the title of Ex-Sultan: consenting, at the request of the Sultan and his Chiefs, to send a British Officer to be Resident in Pêrak, to collect the revenue and advise the Sultan, and also containing clauses which rectified the boundary between Province Wellesley and that part of Pêrak called Krîan; whilst the old and much discussed Treaty of 1825 was declared to be interpreted in the sense in which it had, no doubt, been made, *i. e.*, that the Dindings, a strip of the mainland, as well as the Islands of Pengkor, should be British territory.

The principal results of this action are, that since that Engagement was made, there has been no case of piracy in Pêrak waters. Larut has been re-peopled, and its revenues have doubled in amount what was received in its most prosperous days under the unaided administration of its Native ruler; whilst the proportion of crime to the population of Pêrak has not been greater than that in the Straits Settlements. At the same time, in Larut, all arms have been removed and stockades destroyed, whilst towns have been built, mines opened, and roads made, the necessary accompaniments of an increased population and an increased revenue.

The proposal to send Resident British Officers to advise and assist the Native rulers and afford protection to British subjects originated with the Malay Rajas themselves, Raja ABDULLAH having in 1872, begged Governor Sir HARRY ORD to assist him to obtain his rights as Sultan and to lend him an Officer to teach him how to govern his country, saying that he would give that Officer for a time the whole revenues of his country, except sufficient to provide himself with food and clothing.

More recently Tunku DIA UDIN and the Klana of Sungei Ujong have asked for and obtained British Residents, expressing in each case their desire to defray the expenses of these Officers.

There is now a Resident in Pêrak, and an Assistant Resident in Larut.

Nothing has occurred in Larut of any importance since January, 1874, but the country has been carefully worked up to its present state, its revenue guarded, and justice administered under the immediate supervision of the Assistant Resident (Capt. SPREEDY), whilst, besides roads for the benefit of the miners and traders in Larut, a road, which may in time connect Province Wellesley with Johor, has been begun, both in our newly acquired territory in Krian and also in Larut, to give a direct road communication between those districts and our own Settlements, whilst another road to join Larut with Pêrak proper is also in course of making; and this also would form a joint in a great highway through the Peninsula from Penang to Singapore.

The Larut debts, already spoken of, incurred by the Mëntri in his vain attempts to put down the party fights of the Chinese in Larut, are in the hands of a Committee of Enquiry.

In Pêrak, which has a resident population of about 30,000 Malays, with numbers of Rajas and Chiefs, as was to be expected there are those who prefer the law of "might being right" to any modification of that original principle, and these have taken up a policy of grumbling discontent, with Rajas ISMAIL and JUSOF for leaders.

ISMAIL, though in conversation and correspondence he professes it to be his only desire to follow the advice of the English Government, has nevertheless practically assumed a position of passive disregard of the new state of affairs, and, amongst Malays, of being the aggrieved victim of ill-treatment at the hands of those Chiefs who, having elected him Sultan, afterwards discarded him. And in this course he is supported and advised, if not instigated, by the Mëntri and one or two lesser Chiefs, who, whilst they were the followers of "ISMAIL the Sultan," did many things

which they now hesitate to attempt as the followers of the "Ex-Sultan."

JUSOF, however, has no feeling of this kind, and, holding the appointment of Raja Muda, he would have the present control of Pêrak affairs with a by no means improbable possibility of becoming Sultan hereafter, but though he knows that he is utterly unsupported, and that should the supreme authority become vacant to-morrow perhaps not one Chief in Pêrak would approve of his becoming Sultan, and though he formerly willingly accepted the Raja Mudaship under ABDULLAH, yet he is now so occupied by the thought that he is the rightful Sultan and being unjustly deprived of his true position, that he is ready to ally himself with any one who will in any way oppose the present arrangements.

Some further steps will probably be necessary before these Rajas will be induced to give up their present attitude, for though that is not at present a threatening one, still it does much to prevent the complete and speedy settlement of Pêrak affairs.

Another point provided for in the Pengkor Engagement was the arrangement of a Civil List, and the fact of this being as yet unsettled, has no doubt contributed, in some degree, to the discontent of ISMAIL's party. This can hardly be decided except at a full assembly of the Chiefs and in the presence of some one whose advice has sufficient weight with them to carry conviction. Could such an assembly be arranged, in such a presence, it is possible that both questions might be settled at one and the same time.

Neither Ex-Sultan ISMAIL nor Raja JUSOF would probably have ever taken up the attitudes they have had it not been that certain designing persons, British subjects, with the sole desire of making money, represented that if their services were employed at a sufficiently high figure anything might be done, even to the annulling of the Pengkor Engagement and the constituting of JUSOF Sultan of Pêrak. Indeed some of the Chiefs are still of opinion that this Engagement might, by the influence of their advisers in the Straits, be rendered worthless.

The Mēntri of Larut also, by his intrigues and professions of friendship, now to ABDULLAH now to ISMAIL, has in no small degree helped to keep alive the discontent which exists.

When the Resident first took up his duties, the collection of revenue and the preservation of the peace seemed to demand such immediate arrangement and control, that there was not opportunity to devote himself entirely to the Chiefs, but now that these two important questions are put on more satisfactory footing, it seems necessary to take up the final settlement of any difficulty which still remains about ABDULLAH's acknowledgment, the arrangement of a Civil List, and the particular duties of particular Chiefs.

ABDULLAH himself has, however, been the greatest obstacle to his own complete recognition as Sultan. Since January, 1874, instead of exerting himself to a just fulfilment of the duties which then devolved upon him, he has devoted himself to opium-smoking, cock-fighting and other vices, and by his overbearing manner and absurd pride of position, he has, instead of conciliating, rather estranged those who only wanted forbearance to make them his supporters.

Thus, although ABDULLAH has amongst those attached to his cause some of the most enlightened of Pêrak Chiefs, still the party in opposition, with ISMAIL and JUSOF at their head, are so strong and influential with the Natives of the interior as to necessitate an amicable arrangement with them before the affairs of Pêrak can be said to be finally settled.

The immediate cause of this Government's recent and more intimate relations in Sêlângor arose from an atrocious piracy being committed in November, 1873, just off the Jugra river, some few miles from the Sultan of Sêlângor's residence. One man alone escaped with his life from the pirated boat, jumping overboard and holding to the rudder for hours. He swam ashore, escaped to Malacca, and there meeting the pirates he laid an information and they were arrested.

In December, 1873, Tunku DIA UDIN, having just previously reported the above case to this Government, begged that an Officer might be sent to him to assist him in governing Sêlângor.

On the 11th January, 1874, an attack was also made on our lighthouse at Cape Rachado by Malays believed to have come from Langat.

Returned from Pêrak, Sir ANDREW CLARKE, having obtained the co-operation of Vice-Admiral Sir CHARLES SHADWELL, then at Penang with a portion of H. M.'s China Fleet, proceeded at once to Langat, where he interviewed the Sultan and his sons, and induced His Highness to appoint a Court of Native authorities to sit in trial on the pirates, Tunku DIA UDIN being nominated President of this Court by the Sultan.

Three of H. M.'s Vessels were left at the Jugra river with two Government Commissioners to watch the trial.

After a careful examination, the prisoners were found guilty and all but one were executed. The ships-of-war then shewed themselves along the coast, and for the time everything seemed quiet again.

It was in July, however, that Sir ANDREW CLARKE, calling at Klang on his way from Penang to Singapore, was informed by Tunku DIA UDIN of another piracy, at a place called Kwala Labu on the Langat river, about twenty-five miles above the town of Langat.

It was stated that this river-piracy (in which a boat was plundered and two Bugis men lost their lives) had been designed and executed under the orders of Raja MAHMUD, and the Bandar of Sungei Ujong's eldest son; and it was added that Raja MAHDI was then at Langat, planning another expedition against Klang and Sêlângor, and that he had three large boats there ready to convey his men and arms.

Sir ANDREW CLARKE went at once to Langat, taking Tunku DIA UDIN with him, and at an interview with the Sultan of Sêlângor, His Highness expressed his desire to put a stop to such disgraceful

occurrences, and promised to hand over Raja MAHDI's boat to Tunku DIA UDIN, to assist his Viceroy to organise an expedition in search of the pirates, and, if possible, to secure Rajas MAHDI, MAHMUD and BERKAT (the Tunku Panglima Raja), who had already been declared outlaws by the Sultan.

One of Raja MAHDI's boats was then handed over to Tunku DIA UDIN and taken to Klang, and, in order to, if possible, put down piracy and prevent the recurrence of these outrages Sir ANDREW CLARKE, arrived at Singapore, requested the Navy to give what assistance they could to the Sultan and Tunku DIA UDIN in their search, by keeping a look-out on the coast of Sĕlångor, whilst the Governor at the same time sent an Officer of the Government to remain with the Sultan, should His Highness desire it, and by his presence and advice, give him confidence and assistance to carry out the promises he had made. This Officer was cordially welcomed by the Sultan, and continues with him.

The expedition had no visible result in the way of the capture of either Rajas MAHDI or MAHMUD, or the discovery of any of the pirates, but it was of no slight use in thoroughly examining the villages and rivers on the coast, in frightening both Raja MAHDI and Raja MAHMUD out of Sĕlångor, and in capturing Raja MAHDI's third boat, which he had removed from Langat, the second having, at the Sultan's request, been towed to Klang by H.M.S. *Hart*.

From this date there has been no case of piracy on the coast or in the rivers of Sĕlångor, and the Sultan has, by his unhesitating trust in the advice of the Government and adoption of every thing suggested to him for the improvement of his country, proved the truth and sincerity of his former professions of friendship, and in October, 1874, he begged the Governor to undertake the Government of Sĕlångor by his Officers and the collection of all the revenues there.

When in August, 1874, MAHDI, after vowing vengeance on all who assisted in the removal of his boats, was compelled to leave Langat, he went overland to Sungei Ujong, and thence, still across country, through Sri Menanti and Rambau to Johor, to which

place he had been summoned by letter in the hope that as he had by birth some claim on Sēlāngor an amicable arrangement might be made with him.

Raja MAHDI took with him Raja MAHMUD, the son of the late Sultan MAHOMED of Sēlāngor, and they have been in Johor ever since.

Raja MAHMUD, the son of the Tunku Panglima Raja,* also left Langat in August last and went to Sungei Ujong, where he was received and supported by the Bandar of that place until the Klana of Sungei Ujong, endeavouring to bring the Bandar to reason by force of arms, the Bandar called on Raja MAHMUD to assist him, and this he did with great effect, his notorious name striking such terror into the Klana's followers (500 in all) that at the first sound of it they fled out of Sungei Ujong.

On the arrival of our troops MAHMUD fled to Langat by the sea coast, and being there offered an ultimatum of complete submission, or to leave the country in twenty-four hours, he chose the former, and went to Singapore, where he bound himself to live for a year without meddling in the slightest degree in Sēlāngor affairs.

This promise he has hitherto faithfully kept, and there is no reason to believe he will attempt to break it; indeed he is not likely to give any further trouble, as he says he has no claim on Sēlāngor and has fought hitherto for no political reason, merely for friendship's sake and because he liked it.

This is the case, he is a "free lance," and has been ever Raja MAHDI's best fighting man; now however he appears to have severed his connection with him and is not likely to resume it, but tired of his hunted life in the jungle, he is anxious to live for the future in peace and by honest means.

Raja MAHMUD, the son of the late Sultan, supported by Raja MAHDI at one time claimed to be the legitimate heir to the throne of Sēlāngor, but he appears to have given that idea up now and is living quietly in Johor with an allowance from the Sēlāngor Government.

* Alias Raja BERKAT.

On what grounds he made his claim it is hard to say, for he has an elder brother, Raja LAUT, living in Pêrak, and he is not, as was stated, of "Raja" blood on his mother's side, neither is his brother.

Raja ITAM,* as already mentioned, made friends with Tunku DIA UDIN, and has for some time been living at Bernam in charge of that district under the supervision of the Resident of Sêlângor, the Sultan of Pêrak having given to Raja ITAM temporary control over the Pêrak bank, *i.e.*, the right bank of the river Bernam also.

Raja ASAL,† once in Tunku DIA UDIN's service, but who afterwards went over to his enemies, driven from Sêlângor, fled to Pêrak, and is now engaged in tin-mining at Slim in the interior of Pêrak.

The only other man of any note concerned in the Sêlângor disturbances is SYED MASHOR,‡ who, compelled to fly Sêlângor, took refuge in Pêrak, where he is living on charity, having no followers and no money. He has seen the Resident of Pêrak and declared his desire to mix no more in the quarrels of the Native Rajas, but to live peaceably.

Of the Sultan's sons, the eldest, Raja MUSAH, is just going back to Sêlângor, where he will live under the eye of the Resident, for though no complaint of oppression or cruelty has ever been brought against him, his character is essentially weak, and it is necessary to protect him from bad advisers and designing men, who would rob him of his money, and, under cover of his name, commit acts that he would never dream of nor consent to.

Raja KAHAR, the second son, is settled in the interior of Langat, and doing very well there, whilst YAKUB, the third son, lives with his father, and is directly under the supervision of the Assistant Resident‡ at Langat.

* Raja ITAM is now (1880) in receipt of a fixed allowance, whilst the Bernam District is administered under the advice of the Resident of Perak.

† After the murder of Mr. BIRCH, Raja ASAL and SYED MASHOR (also Rajas MAHMUD, INDUT and UTIH) offered their services to the British Commissioners in Perak, and gave to the troops a very considerable amount of assistance. These five Rajas were recommended to Government for some mark of distinction in recognition of their services, and in consequence the Secretary of State sent out five swords to be presented to them, but they have never been given. Raja ASAL died some time ago. (1880.)

‡ There is no Assistant Resident in Selangor now. (1880.)

Thus there is reason to believe, that all these former enemies of Sēlangor are satisfactorily provided for, and that they will, or at least some of them, in future contribute to the prosperity of that country, instead of employing their energies in endeavouring to accomplish its ruin.

Raja MAHDI alone remains intractable. Imbued with an idea that Klang is his very own to do what he likes with, he has hitherto resisted all attempts at any arrangement which has not for its first proviso his own return to that district as its Governor.

He claims Klang as a right and an inheritance, and has hitherto stated that he will endeavour to recover it by any means, declaring at the same time his firm belief that if the Straits Government will assist him to obtain Klang, and will give him a Resident to advise him, that "he will shew quicker and better results there than "Tunku DIA UDIN has ever done."

Unfortunately his past conduct hardly justifies him in this confident opinion, and even supposing it were possible to value Raja MAHDI at his own estimate of himself, and he could be allowed to return to Klang, the present inhabitants of Sēlangor have such slight confidence in him, that they (or rather a great part of them) have declared it their intention to leave the country as he enters it.

The Sultan also, having enjoyed for some months now the blessings of being freed from the intimidations of these hitherto turbulent spirits, is much averse to the return of Raja MAHDI, whom he doubtless considers their instigator and chief.

Indeed MAHDI's* return to Sēlangor, for sometime at least, would appear to be out of the question, and yet if his determination and energy could only be directed into some lawful channel, he might do almost as much good as he has hitherto done harm. It is hoped that an arrangement may yet be made with him which will gain this end, and whilst giving him some worthy employment in another country will divert his thoughts from Sēlangor.

* Raja MAHDI has abandoned his pretensions, and quite recently the Selangor Government has agreed to let him return to Klang as a private individual. Unfortunately Raja MAHDI's state of health is giving his friends great cause for anxiety on his behalf. (1880)

Meanwhile Sēlāngor is slowly, but steadily, recovering itself; miners and traders are returning, and as they find a hitherto unknown safety to life and property, and an absence of those intestine struggles from which the country has till recently been hardly ever free, they will gain confidence, and besides bringing in their own capital and labour, may induce others to do so; looking at the richness of the soil, both for cultivation and in minerals, there is reason to hope that Sēlāngor will eventually become one of the wealthiest States in the Peninsula.

Already the revenues of Klang are averaging over \$11,000 a month, whilst a new impulse has been given to the hitherto neglected districts of Bernam, Sēlāngor, and Langat.

In Lukut too there is a prospect of better days, and though it may not for years, perhaps never, reach its former prosperity, the work of improvement has begun, and it only wants time, and the absence of internal dissension to regain much of its old wealth and importance, and this seems the more likely as it is proposed to make a road* from Sungei Ujong to Lukut, along which the whole traffic of the former place would be carried, and thus Lukut, in addition to her own resources, would become the port of Sungei Ujong.

At Sungei Raya between Cape Rachado and the Linggi river there are large pepper and gambier plantations owned by Malacca Chinese, and these will doubtless be greatly increased when other Chinese in Malacca see that the present peace appears likely to be a lasting one.†

In answer to Tunku DIA UDIN's request, a Resident British Officer was sent to him by the Straits Government in January of this year, and it is hoped such a country as Sēlāngor, drained by

*This proposal was abandoned in 1875, and a road commenced, which is now open, to connect Sungei Ujong with Permātang Pasir on the Linggi river. The Sungei Ujong Government preferred this route, as passing wholly through Sungei Ujong territory. (1880.)

†A Singapore Chinaman has since opened considerable pepper and gambier plantations at Sungei Raya, and they appear likely to prove a success.

such rivers as the Bernam, Klang, Sélângor, and Langat, under its new administration, may grow into a state worthy of its great natural resources.

As already stated, the constant border fights between Sungei Ujong and Rambau, which in 1873 and 1874 rather increased than diminished, had rendered the Linggi river (the highway to Sungei Ujong and parts of Rambau) all but impassable, until, after repeated complaints from British subjects of the blackmailing and robbery which was going on in that river, the Rambau people erected stockades at a place called Bukit Tiga, about ten miles from the mouth of the Linggi, and literally put a stop to all traffic.

This occurred in April, 1874, and Governor Sir ANDREW CLARKE, finding remonstrance of no avail, went in person to Sem-pang on the Linggi river where he met the Datu Klana of Sungei Ujong, and after a conference with him the stockades at Bukit Tiga were destroyed by the Klana's people with the assistance of several boats' crews from H.M.S. *Charybdis* and *Avon*. The Linggi river was thus re-opened for trade, and before Sir ANDREW CLARKE left it boats containing \$5,000 worth of tin went down it from Sungei Ujong, having been unable until then to get past the stockades.

SYED AHMAN, the Klana of Sungei Ujong, had immediately before this action on the Linggi assured the Government of his desire to protect legitimate trade, to put down freebooting and river piracy, and to harbour no criminals or enemies of those in alliance with the British Government. To this effect also he had signed (in April, 1874) an Agreement, and as there appeared to be no reason to doubt his sincerity a quantity of arms ordered by him from England, and which, owing to the disturbed state of Sungei Ujong and Rambau, had hitherto been detained, were now handed over to him.

After this affair at Bukit Tiga nothing of any importance occurred in Sungei Ujong till August, 1874, when the Klana, acting in concert with the Sultan of Sélângor and his Viceroy Tunku

DIA UDIN, assisted in the search for the Labu pirates and the outlawed Rajas MAHDI and MAHMUD. This expedition, as has been shewn, proved unsuccessful as far as securing any of the pirates went, but on its return the Klana, in reporting to the Government the steps he had taken, complained that the Bandar of Sungei Ujong would not assist him nor obey him, and that it was even stated in Sungei Ujong that he, the Bandar, was sheltering Raja MAHMUD. The Klana asked at the same time that his boundaries with Selangor and Rambau might be settled, and that a British Officer might be sent to Sungei Ujong as Resident and offered to pay all his expenses.

Between August and October the Klana wrote several letters complaining of the Bandar, that he had refused to sign the Agreement made at Singapore in April, that he constantly threatened to attack and murder him, that he would not recognise the Klana's authority, and that, in spite of denials, he felt convinced the Bandar was harbouring Raja MAHMUD.

In reply to one of these letters, which stated that disturbances were imminent in Sungei Ujong, an Officer of Government and a guard of Police were sent to re-assure the Klana and the traders, and to prevent by their presence any disturbance, and a letter was also sent to the Bandar inviting him to Singapore, in the hope of making an arrangement between him and the Klana.

The Bandar, though several times invited to meet both Sir ANDREW CLARKE and previous Governors, had hitherto invariably avoided doing so under some pretence or other, nor did this occasion prove an exception to the rule.

He pleaded illness, the approaching "Bulan Puasa" or "Fasting Month," and above all that he did not wish to go to Singapore, had nothing to do there, and did not see what was to be gained by going, whilst he at the same time denied flatly that he was harbouring Raja MAHMUD, or even knew of his whereabouts, and accused the Klana of acting very improperly, alleging that they, the Klana and Bandar, were of equal power, and that the Klana was assuming a position which did not belong to him.

The Bandar, however, whilst he denied most emphatically that he had the slightest intention of attacking the Klana, agreed to write a letter to the Government promising that he would take no offensive step until he had received further letters from Singapore. Before this letter was furnished, however, the Klana marched a party of men down to a village of the Bandar's, and took it. No lives were lost, and no property destroyed on this occasion. The Bandar then hastened to give the required letter to the Government Officer who took it at once to Singapore, the Klana's people returning at the same time from the Bandar's village.

Before an answer could be sent the Klana wrote to Malacca that the Bandar in breach of faith was making preparation for an attack upon him, erecting stockades, getting gunpowder, &c., from Malacca, and that he heard MAHMUD was with him. Accordingly a letter was sent by the same Officer to the Bandar, calling upon him to give up MAHMUD, to sign the Agreement, and charging him with trifling with the Government, and also with breaking faith.

To this the Bandar had no satisfactory reply to give, he still denied all knowledge of Raja MAHMUD, but still refused to do anything to bring about an understanding between himself and the Klana, and gave out generally that he could not understand by what right the British Government interfered in the affairs of his country, that for his part he was very well contented with things as they were, and he did not intend to alter them.

The Klana now lost patience, and looking on the Bandar in the light of a rebellious subject and thinking he had sufficient force to bring him to reason, he determined to do so.

The result proved how greatly he had miscalculated his strength.

The Klana attacked and took Rasa, the Bandar's principal village, but advancing on Kapayang the Bandar's own place he was met by a force of the Bandar's people under Raja MAHMUD, and his mere name caused such a panic, that the Klana and his five hundred followers fled like one man, leaving a small party of Straits

Police with their European Corporal and the Officer who had come as the messenger of Government to stand a severe fire for nearly two hours. The Klana's five hundred followers did not return, and Raja MAHMUD taking the offensive, retook Rasa and advanced on the Klana's own place, Ampangan.

The safety of their Officer being now threatened, the Straits Government sent a small body of troops to Sungei Ujong to protect him and assist the Klana. These troops were in turn fired on by the Bandar's people under Raja MAHMUD, who after half-an-hour's engagement deserted their position and fled in great disorder. After the arrival of the troops in Sungei Ujong, at the request of Agents from the Bandar, negotiations were twice opened to settle the matter without fighting, but the first time they failed through misrepresentations on the part of the Agent, and the second time it was too late.

The Bandar and Raja MAHMUD fled from Sungei Ujong with all their people, the Bandar to the Labu river, a small stream in the heart of a dense jungle, whilst MAHMUD following the sea coast took refuge with his father at Sungei Jelutong, a plantation also in the midst of jungle near Bukit Jugra and most difficult of access.

I was then at Langat, and had been instructed to, if possible, secure the Bandar and MAHMUD, should they make towards Langat, provided they would give themselves up on the sole condition that their lives were not threatened. After some negotiation, both the Bandar and Raja MAHMUD accepted these terms, and, as has been already related, were taken to Singapore, where they agreed to remain for at least a year.

Considering the disturbed state of Sungei Ujong and the large number of Chinese miners there, it was thought advisable to have a small party of European troops there with an English Resident.

There can now be no fear of any one, either from Sungei Ujong or Rambau, attempting to stop the trade on the Linggi river, and the Chinese, who in Sungei Ujong as in Larut are the real sinews and wealth-producing power of the country, are as

pleased as they are amazed at finding disputes between them and Malays settled with impartiality, whilst their lives and property are comparatively safe, and they are not even subjected to the well-known extortion called "squeezing."

Thus there is reason to believe that the coast from Penang to Malacca, and the rivers which drain this side of the Peninsula are at last tolerably safe and free from robbers; and though it may be expected that there will still be occasional attempts at piracy on the coast and in these rivers, and highway robberies on land, yet it is far from probable that any combined or successful attempt can be made either on land or water such as reduced this portion of the Peninsula to the lamentable state it was in before and up to 1874, and which caused the loss of so many lives and so much property to British subjects who were unfortunate or ill-advised enough to venture within reach of the lawless desperadoes who then made piracy and murder their pastime.

Rambau, now no longer able to prosecute its old feud with Sungci Ujong, or to levy blackmail on the Linggi river, has subsided into a state of peaceful inaction; but though the present Datu of Rambau, HAJI SAHIL, appears anxious to preserve good relations with the Straits Government and to divert the energies of his people from their old pursuits into legitimate and profitable channels, yet he finds he has set himself a sufficiently hard task.

Rambau is one of the most populous of the Western States, as far as Malays are concerned, being said to contain 10,000 inhabitants, all Malays; but the country, strange to say, is one of the poorest in the Peninsula, rice and fruit being its only products. Tin there is in Rambau, but there is no navigable stream near it, and the cost of carriage almost precludes the working of it. The Rambaunese say they have tried to grow pepper, coffee, and tobacco, but without success. The only revenue the Datu receives is from fines; this might be increased by a percentage on rice and by a poll-tax, but Rambau will in all probability never be a rich country.

And this is one difficulty the Datu has to contend against, namely, that though he may be anxious to improve his country by

public works, roads, bridges, &c., he has no means at his disposal for doing so, whilst a greater difficulty still is found in the population which contains many disorderly elements.

Escaped criminals from the Straits, aspiring but disappointed Rajas and Chiefs from neighbouring States, malcontents, and run-away slaves, these have for years found a refuge in Rambau.

For a Malay, whose very name might imply indolence, it is not easy, even though he personally may desire to do what is right, to impress such subjects as these with the advantage and advisability of following his lead in a course so much at variance with all their own lives.

And the case of Rambau is also in a minor degree that of the other small States around Malacca.

In Johôl the Datu is a man who does almost anything any one advises him, is reputed to sell his chop (seal) for a dollar, and is such a confirmed opium-smoker that he has little thought or care of his duties as a ruler.

Jelabu is hardly in a flourishing or satisfactory state. Only two or three months ago four Sumatra Malays, having been invited to trade in Jelabu were there attacked and three of them murdered by highwaymen. No enquiry being made, or steps taken to arrest the murderers, ten fellow-countrymen of the murdered men went to Jelabu to ask what was the custom in such cases there. They were told there was no custom, and were threatened with detention, hearing which nearly a thousand Sumatra men from Ulu Langat, Sungei Ujong and other States went to Jelabu to demand satisfaction, and with this show of force they managed to obtain redress.

Sri Menanti is at present without a Chief, as amongst numerous claimants those whose privilege it is to make a selection cannot make up their minds who has the best title. Sri Menanti has thus been without a recognised head for years.

As was stated before, these small States were once under Johor, and a proposition has now been made to unite them and put them again under Sultan ALI ISKANDER SHAH, the direct

descendant of the Sultans of Johor. It is said Sultan ALI is willing to accept this trust, but the Chiefs of the States, as was to be expected, shew considerable difference of opinion as to whom they would prefer for their Sultan, whilst there are two claimants for this post, one Tunku ANTAH, son of Raja RADIN, and the other Tunku AHMED TUNGGAL, son of Tunku IMAM, both descended from the Menangkâbau Rajas, who once were Sultans of these States. Of these two, Tunku ANTAH is the favourite, being of Royal blood both on his father's and mother's side.

No doubt it would be a very good thing to unite these countries in one, under one responsible head—a good thing for the States, as it would put an end to their jealousies of and strifes with each other, and a good thing for the Straits Government, as there would then be but one Chief to refer to, who could be made responsible for his people.

The States too look upon this proposal with favour as a return to their old customs, and the only thing is to see that the best man is elected to be their Sultan.

It is possible that the States would accept the candidate who was recommended by this Government, provided an Officer were sent to canvass them, and in that case it only remains for the Government to consider whether Sultan ALI or Tunku ANTAH has the best claim, and which is the most capable of worthily filling this position should it devolve upon him.

A most important part of this proposal is that a Resident British Officer should be appointed to advise and assist the Sultan in carrying out the scheme. In this case the expenses of the Resident and his establishment would probably fall on the Straits Government as the only one of these districts which possesses a large revenue—Sungei Ujong—has in a manner been separated from the rest and has interests and a Resident of its own.

We now come to Johor, about which there is little to be said, except in praise of the enlightened administration of its present ruler, for though Johor has not yet been found to possess those rich

mineral resources which nature has conferred so lavishly on other States, still by the Maharaja's exertions, his just rule, and his careful preservation of life and property, his country has attained a foremost position amongst the Native States of the Peninsula.

In settling the Native States near Malacca, a considerable benefit would be conferred on Johor, which, like Malacca, has been subject to constant raids from lawless bands who invariably found a safe refuge from pursuit in one or other of these Provinces.

Of Pahang we know little, but since the accession of the present Bëndahâra, there have been no disturbances there of any importance. In spite, however, of Pahang's rich deposits of gold and tin, its large population (about 60,000) and its almost total freedom from taxation, it does not advance in prosperity or importance, nor do many Chinese appear to have been induced to settle there. Much might be done in Pahang, if there were there an energetic Chief, or an able adviser who held his confidence.

Pahang is not dependent on foreign imports, for, besides the richness of its mineral deposits, it produces enough rice to feed the whole population, whilst it has skilled weavers who make quantities of the silk "sârongs" which often form the only dress of the Malays.

Between Pahang and Johor, however, there is anything but good feeling, and until their boundary is clearly defined this does not appear likely to be altered.

In 1855 the Bëndahâra of Pahang was KUN ALI SEWARAJA, and he had two sons—CHE WAN INDUT and CHE WAN AHMED,—the former of whom succeeded his father. CHE WAN INDUT had a son named CHE WAN LONG, and the father during his lifetime appears to have abdicated in favour of the son. WAN AHMED claimed certain territories in Pahang, as left to him by his father for his inheritance as the younger son, but his elder brother denied the claim, and this gave rise to a struggle between CHE WAN INDUT and CHE WAN LONG on the one side, and CHE WAN AHMED on the other; CHE WAN LONG's sister having been married to ABUBAKER,

(the then Temenggong of Johor's son, the present Maharaja of Johor) his sympathies and those of the late Temenggong were with the father and son.

In the midst of the struggle, which lasted long and created considerable feeling in the Straits Settlements, CHE WAN INDUT and CHE WAN LONG died, and CHE WAN AHMED became Bëndahâra, and continues to hold that office now.

The boundary question had been for some years a subject of quarrel between Johor and Pahang, but during the reigns of CHE WAN INDUT and his son they had come to an Agreement (in 1860 and again in 1862) with Johor on this point. On the accession of CHE WAN AHMED he refused to abide by this Agreement, and the dispute being referred to the arbitration of the Governor of the Straits Settlements, was then, in 1867, by him fixed as the Indau river, the right bank to Johor, the left to Pahang, and seawards, from the centre of the river Indau to the southern extreme of Pulau Raban, and thence due East along the North parallel of latitude $2^{\circ} 39' 20''$, to Pahang the islands lying to the North, to Johor those lying to the southward of that line.

This settlement did not entirely put an end to all differences, and there is reason to believe that these neighbours regard each other with the same bitterness now that they did formerly, whilst they both profess to think themselves wronged by the settlement of the Indau boundary.

Though there has been no open rupture between them, probably as has been said, owing to the close connection of the Maharaja with the Straits Government, there have been constant alarms and small reprisals on the Indau river, not unfrequently resulting in the death of one or more of the inhabitants of either bank.

For the sake of both Johor and Pahang, and to prevent the possibility of their mutual dislike finding vent in a war which would be disastrous not only to them but to numbers of British subjects, and perhaps in a small measure, to the trade of Singapore, it is very advisable that something should be done to bring

about a satisfactory arrangement between the Bëndahâra and the Maharaja, and this can only be done by the British Government, from whom alone they would brook interference.

It is said that the Bëndahâra, whilst unwilling to yield a yard of territory to Johor, is anxious to make over his claim (a considerable disputed district) to the Straits Settlements, hoping thereby to have the British Government for a neighbour with whom his people would not attempt to quarrel. However this may be, it would seem a question of no small importance to settle, as at present, absurd as it may seem, the Bëndahâra is not confident in his own mind that if he went to Singapore the grievances of Johor might not be vented on his own person.

Apart from the boundary question between Johor and Pahang, it appears very advisable that the Straits Government should cultivate more intimate relations with Pahang, owing to the fact that Jelabu, almost the whole of the Ulu Sêlângor, and a considerable portion of Pêrak, march with that State on their inland boundaries.

If the Bëndahâra of Pahang, either from pique or interested motives, should be induced to give refuge to any discontented Chiefs and allow them to make Ulu Pahang a base of operations, they could commit endless depredations in Sêlângor and Pêrak, and retire again into Pahang with but the smallest chance of being taken.

From the foregoing memoranda some idea may be gained of the effects thus far of the policy instituted at Pulo Pengkor by Sir ANDREW CLARKE in January, 1874.

It is possible that it must shortly become a matter for the serious consideration of Government, how long this policy can be carried on, at least in Pêrak, without some advance upon it.

ARDULLAH's impracticability and proved incapacity, his return with easy circumstances to his former evil habits and his consequent increasing unpopularity with both Rajas and Ryots, combined with the continued opposition of the Ulu Chiefs, and the difficulty of satisfactorily arranging the Larut debts, the enquiry into which has shewn how utterly unfit the Mêntri is to hold his high position in that country, all force upon the Government the

careful re-consideration of Përak affairs, with a view not so much to the settlement of any momentary or passing difficulty, as to the future satisfactory administration of Përak, and the permanent well-being of its people, not forgetting the position of the other States of the Peninsula, nor how they may be ultimately affected by the carrying out of a more advanced policy in one of the largest and oldest of the States.

One other point may be noticed; in thus altering the character of our relations with the Western States of the Peninsula, it would be well not to lose sight of the Eastern States.

Though nominally under the protection of Siam, we have hitherto preserved a connection of friendly interest in Trënggânu, Kelantan and Petâni, and now that Straits enterprise has reached the furthest of these States, there are many reasons for at least keeping up that interchange of civilities which it would be unwise to neglect.

Except for a visit to Pahang last year, no Officer of Government has been to the East Coast since July, 1872, and if only to give these Rajas a knowledge of the more intimate relations and deeper interest of the British Government in their Western neighbours it would seem judicious to revive and foster our friendship with the Eastern States.

FRANK A. SWETTENHAM.

1st June, 1875.

THE RUINS OF BORO BUDUR IN JAVA

BY

THE VEN. ARCHDEACON HOSE.

(Read at a Meeting of the Society held on the 14th September, 1880.)

The following letter was received by the Honorary Secretary of the Society in May, 1880:—

“LA HAYE, le 3 Avril, 1880.

“Il y a quelques années le Gouvernement Néerlandais entreprit la publication de dessins et d'un texte descriptif des ruines dites ‘Bôrô-Boudour’ dans l'île de Java.

“Désirant faire connaître cet ouvrage aux sociétés scientifiques étrangères, le Gouvernement du Roi se plait à en offrir un exemplaire à la Société Asiatique.

“Il est persuadé que de cette façon le but scientifique qu'on s'était proposé par la publication, sera atteint.

“Le Ministre des Colonies,

“W. VAN GOLTSTEIN.

“À la Société Asiatique (Straits Branch)
à Singapore.”

The letter was accompanied by the very valuable gift mentioned in it, viz., a set of three hundred and ninety-three designs illustrating the ruins of the temple of Boro Budur in Java, with a descriptive text in Dutch by Dr. C. LEEMANS, Director of the Museum of Public Antiquities at Leyden, and a translation of this

work into French by M. A. G. VAN HAMEL. The designs were produced at the expense of the Dutch Government, and under the direction of M. F. C. WILSEN. Dr. LEEMANS' description is founded chiefly on the MSS. and printed works of M. WILSEN and M. J. F. G. BRUMUND. It has seemed right to the Council that this generous gift should be introduced to the Society with some account of the great work which the Netherlands-India Government has undertaken in the interests of science and art, and of the noble relic of antiquity, upon the description of which so much learning and labour and money has been expended.

It is a most interesting fact for a Society established in Singapore and meeting in a building which bears the name of the illustrious founder of this Settlement that the remains of the noble building which is described in these plates were first brought to the knowledge of Europeans by Sir STAMFORD RAFFLES. The discovery is thus described by Dr. LEEMANS, the author, or perhaps we should rather say the editor, of the descriptive text which accompanies the plates:—

“When Lieutenant-Governor Sir S. RAFFLES was at Samarang in January, 1814, he learned that in Kedu, in the immediate neighbourhood of the hamlet of Bumi Segoro, there were on a hill, or partly hidden by a hill, the extensive ruins of a very ancient Hindu temple. Sir STAMFORD was deeply impressed with the idea that an examination and an accurate study of these ruins would be of very great scientific interest. Possibly he flattered himself with the hope of discovering in this place objects of art not less precious than those which, nine years before, had been found in the neighbouring territory of Prambanan, and of which the Dutch Government had procured a description and some drawings. Whatever were his expectations, the fact is that Sir STAMFORD directed Mr. CORNELIUS, a Lieutenant of Engineers, to carefully examine these ruins, which the natives called Boro Budur, to measure their dimensions, to make plans and exact drawings of them, and to write a clear and detailed description of the whole.”

It was no easy task that Mr. CORNELIUS had to undertake. So utterly had the ancient shrine been neglected, that it was covered with a dense jungle. More than two hundred workmen were employed for forty-five days in cutting down the trees, burning the

underwood and carrying away the earth under which the ruins were buried. When this preliminary operation was completed, a spectacle appeared which must have seemed to the Lieutenant of Engineers a reward worth all his labour.

This is Sir STAMFORD RAFFLES' description of what came to light. ("History of Java," Vol. II, 31, Ed. 1830.)

"In the district of Boro in the province of Kedu and near to the confluence of the rivers Elo and Praga, crowning a small hill stands the temple of Boro Bodo, supposed by some to have been built in the sixth, and by others in the tenth century of the Javan era. It is a square stone building, consisting of seven ranges of walls, each range decreasing as you ascend, till the building terminates in a kind of dome. It occupies the whole of the upper part of a conical hill, which appears to have been cut away so as to receive the walls, and to accommodate itself to the figure of the whole structure. At the centre, resting on the very apex of the hill, is the dome before mentioned, of about fifty feet diameter, and in its present ruinous state, the upper part having fallen in, only about twenty feet high. This is surrounded by a triple circle of towers, in number seventy-two, each occupied by an image looking outwards, and all connected by a stone casing of the hill which externally has the appearance of a roof. Descending from thence, you pass on each side of the building by steps through five handsome gateways, conducting to five successive terraces, which surround the hill on every side. The walls which support these terraces are covered with the richest sculpture on both sides, but more particularly on the side which forms an interior wall to the terrace below, and are raised so as to form a parapet on the other side. In the exterior of these parapets, at equal distances, are niches, each containing a naked figure sitting cross-legged, and considerably larger than life; the total number of which is not far short of four hundred. Above each niche is a little spire, another above each of the sides of the niche, and another upon the parapet between the sides of the neighbouring niches. The design is regular; the architectural and sculptural ornaments are profuse. The bas-reliefs represent a variety of scenes, apparently mythological, and are executed with considerable taste and skill. The whole area occupied by this noble building is

about six hundred and twenty feet either way. The exterior line of the ground plan, though apparently a perfect square when viewed at a distance, is not exactly of that form, as the centre of each face, to a considerable extent, projects many feet, and so as to cover as much ground as the conical shape of the hill will admit: the same form is observed in each of the terraces. The whole has the appearance of one solid building, and is about a hundred feet high, independently of the central spire of about twenty feet which has fallen in. The interior consists almost entirely of the hill itself."

The more careful examination of the building, which has been made since Sir STAMFORD RAFFLES wrote this, shews that his description is not absolutely correct in all points, but it is sufficiently so to give a good idea of the whole.

It was, as we have seen, part of Raffles' original purpose to cause plans and drawings of the building to be made, and he says in a note to the passage just quoted:—"Drawings of the present and former state of this edifice and illustrative of the sculptural ornaments by which it is distinguished have been made and have been long in the hands of the engraver."

But not many of these seem to have appeared. Dr. LEEMANS suggests that possibly they may have remained amongst papers that Sir STAMFORD left behind him at his death. A few were printed, and reproduced in various publications; Possibly the frontispiece to the second volume of CRAWFURD'S "History of the Indian Archipelago" comes from this source. Afterwards, from time to time, drawings of various parts of the building and of objects in the building appeared. But after Sir STAMFORD RAFFLES left Java in 1815, until the year 1844, no serious attempt was made to produce a complete series of drawings.

There had, meanwhile, been many proposals, some of them countenanced by the Netherlands-India Government, to have Boro Budur thoroughly measured, described and illustrated. But the difficulties in the way of accomplishing the task seemed again and again insurmountable.

At last, in 1844 the idea was entertained of making use of photography to obtain correct views of the building, and in July, 1845, a German artist named SHAEFER, who was employed by the

Government, actually took fifty-eight views on glass plates, which were eventually sent to Holland. But it was found that, while the cost of this method would be enormous, the results would be unsatisfactory, and the scheme was abandoned.

It was under the auspices of M. ROCHUSSEN, Governor-General of the Netherlands-India, that the long meditated design of making accurate plans and drawings was at length undertaken. On the 16th November, 1847, the Secretary-General wrote to the *Directeur du Genie* requesting him to instruct one of the draughtsmen of his corps, by way of experiment, to make sketches of some of the bas-reliefs of Boro Budur. The person selected for this duty was M. F. C. WILSEN, at that time third draughtsman of Engineers. The choice was evidently a singularly happy one. M. WILSEN was rather an artist than a draughtsman, and, besides this essential qualification, was an orientalist of no small calibre. M. SCHONBERG MULDER a young officer of the corps of Engineers, was associated with him in the work, but his share in it was a subordinate one and receives less praise from Dr. LEEEMANS than that of his distinguished fellow-labourer. Five years were occupied in making the drawings and plans, which were finished in 1853.

It was at first proposed that the designs should be lithographed in Java by the department of Engineering under the direction of the Batavian Society, and some plates were executed in this manner. But it was found necessary at last to have the designs sent to Holland to be lithographed there. They were put into the hands of M. MIELING, of the Hague, in 1856, and the Royal Netherlands Institute for promoting the knowledge of the Languages, Countries, and Peoples of India was invited to superintend the work. The Institute accepted the invitation, and as it was desirable that one of the members should be intrusted with the business, Dr. LEEEMANS, who had made antiquities his special study, was selected, and it was thus that his connection with this important business began.

Dr. LEEEMANS relates at great length the difficulties he had to encounter, caused chiefly by the mistakes and the dilatoriness of M. MIELING, the lithographer. His trials in this matter were so great that in 1867 he asked and obtained permission to put the designs which were not yet lithographed into the hands of another publisher, M. E. J. BRILL, of Leyden, who successfully completed

the whole series of 393 plates in 1871, just 18 years after M. WILSEN's drawings had been begun, and more than half a century after the idea had first occurred to Sir STAMFORD RAFFLES.

While the work of preparing these plates for publication was going on, the question of producing an explanatory text was under the careful consideration, both of the Dutch Government and of the Institute, whose advice on this subject had been solicited. There was a considerable amount of material for such a text already existing. M. WILSEN himself had contributed a very valuable paper entitled "Boro Budur explained in relation to Brahmanism and Buddhism," which he had placed at the disposal of the Dutch Government for this purpose; and M. J. F. G. BRUMUND, a member of the Committee of the Batavian Society, had made himself a reputation by writing on the same subject. There were also other papers published in various scientific periodicals, and notices in larger works such as those of RAFFLES and CRAWFORD. The Dutch Government held the opinion, with which the Institute agreed, that it was of importance that all these materials should be compared and used by one Editor in the preparation of a text descriptive of the plates, and wished Dr. LEEMANS to undertake this as well as superintending the issue of the plates themselves. Some difficulty was raised by Mr. BRUMUND, who thought, and apparently with some reason, that he had been distinctly commissioned by Government to perform this part of the whole scheme. His objections were overruled, and the book was finally written by Dr. LEEMANS, who, however, incorporated into his work the previous production of M. WILSEN and BRUMUND with such modifications as seemed necessary. The text thus composed was published in Dutch, with a French translation, in 1874. It consists of five parts. 1st—A general description of Boro Budur. 2nd—A description of the bas-reliefs in the different galleries. 3rd—An essay on the character and purpose of Boro Budur founded on a comparison between this building and other sacred edifices on the continent of Asia and in Java. 4th—A discussion upon the date, and the circumstances of the foundation and the decay of Boro Budur in relation to the ancient history of Java; and 5th—An essay upon Boro Budur from the artistic point of view. The whole forms a very learned and yet a very readable book, and gives

an exhaustive account of all that can be known with certainty of the extinct civilization of pre-Mohammedan Java.

There has been a great difference of opinion, among those who have investigated the subject, as to both the date of the sacred edifice of Boro Budur and its religious character. CRAWFURD was disposed to fix its date as late as 1344 A.D., while Dr. LEE MANS considers that the 9th or even the 8th century of our era is more probable. The religious character of the building, and indeed the whole question of the nature of the religion professed by the Javanese before their conversion to Mahomedanism, has been much disputed. CRAWFURD originally considered that the religion of Java was a Sivaistic form of Brahmanism much modified by a reforming Buddhism. (See "History of the Indian Archipelago," Book VI., Chap. I.) But in his "Dictionary of the Indian Islands," which was published thirty years after the History, and contained his more matured opinions, he says that he had then come to the conclusion that the ancient religion of the country was really the worship of Jain, and that his friend Colonel COLIN MACKENZIE, who was well acquainted with the temples of Jain in southern India, had held the same opinion so long ago as 1811.

The Javanese themselves, though the name of Buddha does not appear in any of their writings, say that their religion before their conversion was "Agama Buddha" or Buda. But the local traditions seem to be singularly worthless. As an instance of this, I may quote a story which M. BRUMUND tells. The modern Javanese who live in the neighbourhood of Boro Budur when questioned as to their knowledge of the origin and purpose of the temple relate the following tradition:—

"A certain prince, of the name of DEWA KASUMA, son of a priest of importance, and a person of some considerable power among the princes of Java, had given grave offence to one of the members of his court. This latter being of an unforgiving disposition, and devoured by rancour, thought of nothing else but how he might revenge himself and inflict upon the prince the most cruel blow he could imagine. The prince had an only child, a little daughter of two years old, the joy and happiness of his life. The disaffected courtier resolved to kidnap this child, and succeeded in executing his dastardly purpose. One day the little girl dis-

appeared leaving not the least trace behind. The prince was utterly inconsolable, and wandered over the country for several years seeking his lost child everywhere, but in vain. Twelve years had passed since the fatal day, and the prince was still mourning his little girl, when one day he met a young woman of singular beauty. It was his daughter, but failing to recognise her, he asked her in marriage, was wedded to her, and a child was born of this unnatural union.

“The offended courtier had now at last reached the moment at which he could satiate his vengeance. He hastened to seek an interview with DEWA KASUMA, recalled himself to the prince’s recollection, and revealed to him the horrible secret. DEWA KASUMA was in despair, he felt himself guilty before the gods, and the priests declared that there was no pardon for such a crime, even though committed in ignorance. To expiate his offence he must allow himself to be shut up within four walls with the mother and child, and end his days in penitence and prayer.

“There remained, however, one alternative. The penalty would be remitted if in ten days he could construct a *Boro Budur*. The undertaking was immense, but he had numerous and powerful resources at his disposal. Hope revived in his heart, and he set to work without delay, employing all the artists and all the mechanics in his kingdom. The ten days came to an end, and Boro Budur was finished with all its images. But, alas, they counted the images (people count them still); one of the whole number which had been declared indispensable was wanting, and the building could not, therefore, be accounted finished. It was then impossible for the unhappy man to escape the doom that menaced him. In vain he poured out his soul in supplications; the gods were inexorable; their decree must be executed; the prince and his wife and child were turned into stone; and it is thus that posterity found them in the three images of Chandi Mëndut in the neighbourhood.”

It is said that this and similar stories which are to be met with are not even very ancient, but that traces of their comparatively recent date are easily discovered in the stories themselves. The savants who have made the most careful inquiry are convinced that there are no remains of any historical remembrance whatever among the Javanese of the origin and purpose of Boro Budur.

The written traditions, *Babads*, or genealogical chronicles, which exist, are of little more value. Mr. BRUMUND says of them "the Javanese like the other nations of India offer us fictions for history and the efforts of their ill-regulated imagination for facts." There is, in truth, an almost total absence of trustworthy information upon the subject. And it is to internal evidence we must go, to the testimony of the building itself, its form and its decoration, in order to obtain the light we need respecting the religion of which it was the expression, and the purpose it was intended to serve.

The original germinal idea of a Buddhist temple was a mound to contain a precious casket in which some relic of the Buddha was enclosed. After SAKYA-MOUNI was dead his body was burned, and the ashes of the Master were divided into eight parts, which were distributed among an equal number of the towns or persons who could make good their claim to possess such an inestimable treasure. But 150 years later ASOKA, King of the powerful Buddhist kingdom of Maghadu, caused seven of the eight receptacles to be opened and made a new division. The sacred relics were then deposited in 8,400 caskets, and each casket was buried in a species of mound called a Stupa or Tupa. The Tupa then became, in every place to which one of the caskets found its way, the nucleus of the Buddhist temple. Dr. LEE MANS shews that in every country in which the sacred edifices of the Buddhists are found this may be seen to be the case. The Tupa was much modified, and in many different ways, among the various nations who learned to venerate the Buddha and erect buildings to his honour, but the simple original idea is found everywhere in some form or another. The mound has been built of stone or brick, it has become in one case a pyramid, in another a cupola; the cupola has been exalted on a cylindrical base, it has been divided into terraces and variously decorated, but the mound which contains, or is supposed to contain, the reliquary is always represented.

The outward form then of Boro Budur, as described in the passage of Sir STAMFORD RAFFLES which I have read, and as depicted in the Plate No. I., * is entirely in accord with this ruling.

* A photograph of this engraving is inserted at the beginning of this paper. I take this opportunity of stating that this and the other photographs of these engravings have been executed by the Government Photographer at Singapore under the direction of the Hon'ble Major McNAUL, R.A., C.M.G., Colonial Engineer, Straits Settlements.

idea of Buddhist sacred architecture. The ornaments and images point to the same conclusion. There are no images of the Hindu deities throughout the building; or, if there are any of the figures in the bas-reliefs which must be considered as representing personages of Brahman mythology, they are merely taking a part in the action described by the sculpture and are never in any case receiving worship. On the other hand, the images of the Buddha are to be reckoned by hundreds—in the niches of the walls, at the salient points of the architecture, and in the latticed cupolas on the upper terraces. These images agree, to a remarkable extent, with those which are to be found in Buddhist temples elsewhere, and especially in those of Nepaul. The attitudes are the same, the expression is the same, the insignia of sainthood are the same.

In the difference that is found among the statues, and the figures of the Buddha in the bas-reliefs, the places that they occupy and the attributes that distinguish them M. M. WILSEN and BRUMUND have both found an allegorical signification. They see in them the symbols of the progressive ascent through the different degrees of saintliness to the state of supreme perfection—*Nirvāna*. It is impossible to enter upon the discussion of this question, which occupies many pages of Dr. LEEMANS' book. Plate No. VIII. represents the various forms and attitudes of the statues. M. BRUMUND thinks he has reason to believe that the manner in which the hands are held is confirmatory of the opinion, and brings much learning to bear upon this part of the subject.

There is another much vexed question. The latticed cupolas or Dagobs on the upper terraces have each its image, representing, as is supposed, the Buddha withdrawn from all contact with earthly things. But the grand cupola—the central Dagob—which crowns the whole building is empty. Is this by design? or is it simply that the work was not finished? M. WILSEN thinks it was by design, that the empty shrine signifies the Buddha become invisible, having lost his outward form—the Buddha in *Nirvāna*.

I have reserved till the last the argument in favour of the Buddhist theory of this edifice, which is at once the most telling and the most interesting. I mean the argument derived from the subjects of the bas-reliefs. We have already seen in the description of the whole building which I found it convenient to quote

from Sir S. RAFFLES' "History of Java," that the five lower terraces or galleries of the edifice have an inner wall towards the hill, and an outer wall towards the plain; and that the surfaces of these walls are throughout sculptured in bas-relief. Each wall has two series of these sculptures—an upper and a lower. All that remain sufficiently well-preserved have been copied, and they are the subjects of 376 out of the 393 plates of the whole collection. They are all described, in less or greater detail, according to their importance, by Dr. LEEMANS, or rather by M. WILSEN edited by Dr. LEEMANS. I propose to draw attention now to one series only, and indeed to a very small selection from the subjects in that series. It is the upper line of sculptures on the inner wall of the second gallery. In this set of sculptures, M. WILSEN has found, or believes himself to have found, a pictorial representation of the life and deeds, partly historical and partly legendary, of SAKYA-MOUNI, the Buddha.

In order to do justice to M. WILSEN's discovery, or supposed discovery, it will be necessary, in the briefest possible manner, to recall to your recollection the main facts in the history of SAKYA-MOUNI as they have come down to us. The plates to which I shall make reference now have to do with his early years only, before *the great renunciation*, and a very few words will suffice to recall to mind those facts or legends which seem to be illustrated by the sculpture. I shall be guided partly by Dr. LEEMANS, who follows M. BARTHÉLEMY ST. HILAIRE, and partly by Mr. RHYS DAVIDS, formerly of the Ceylon Civil Service, who has published a very useful little book upon the subject, called "Buddhism, being a sketch of the life and teachings of Gantama the Buddha." It contains the substance—is in some respects indeed an expansion of his article on the same subject in the new edition of the Encyclopædia Britannica.

The founder of Buddhism was born in the beginning of the 5th century before Christ. His father, SUDDHODANA, was Raja of the tribe of Sakyas, living at his capital Kapila-vastu, on the banks of the Rohini, about 100 miles N. E. of Benares. SUDDHODANA was childless and seemed likely to continue so, when, to his great joy, his favourite wife MAYA gave him hopes of having a child to succeed him.

I am for the moment confining myself to the region of history, and shall leave the mythological accretions which gathered round the simple facts in later times to be mentioned afterwards.

In due time MAYA was going to her parents' house to be confined, but on the way, under some trees in the pleasant garden of Lumbini, her son, the future Buddha, was unexpectedly born. The mother and child were carried back to SUDDHODANA's palace, and there seven days afterwards MAYA died. The child received the name of SIDDHARTHA. This name became lost afterwards among the many titles of respect that were applied to him, but I follow the example of Dr. LEEMANS in using it of the child while still he remained in his father's house.

One story is told of his youth. When he had arrived at an age to be married, his father proposed to him as a bride his cousin GOPA or YASODHARA, but a complaint was made by the relations that the young man had entirely devoted himself to home pleasures, to the neglect of learning and of the manly exercises which were so necessary for the leader of his people. Piqued at this complaint, SIDDHARTHA is said to have challenged 500 of the young men of the Sakyas to contend with him in intellectual and athletic exercises, and that he easily proved his superiority in both.

In his twenty-ninth year a circumstance happened which took such a powerful effect upon a mind which was probably already keenly alive to the mysteries of sorrow and death that the current of his life was changed by it. Going out with numerous attendants to take the air in the garden of Lumbini he met a man broken down by age, and was so forcibly impressed with the thought that the pleasure and pride of youth are but a stage on the way to feebleness and decay that he returned to the house reflecting deeply upon what he had seen, and unable to prosecute his scheme of pleasure. On three successive days a similar encounter produced similar results. On the first he met a man in extreme sickness; on the second a corpse; and on the third a dignified hermit. The vanity of life troubled him so deeply, that a longing to leave his home and its short-lived comforts and to devote himself to meditation and self-denial took possession of him. He communicated his resolution to his father, who used every effort to dissuade him from such a step, and surrounded the house with guards to pre-

vent his escape. But one night the young man, with the help of his charioteer CHANNA, managed to elude the guards, and leaving his home, his power, his wife, and his only child behind him, rode away to become a penniless and despised student, and a homeless wanderer.

SIDDHARTHA rode a long distance that night till he reached the bank of the Anoma river. Then taking off his ornaments, he gave them to CHANNA to take back to Kapila-vastu. CHANNA asked to be allowed to stay with his Master, but SIDDHARTHA would not suffer him, and the faithful charioteer returned, while his Master cut off his long hair and exchanging clothes with a poor passer-by began his new life as an ascetic mendicant. This is a bare outline of the facts concerning the early life of the Buddha, which are probably historical.

The simple history in the course of years became encrusted with a mass of fable. It was said that the historical Buddha, SIDDHARTHA or SAKYA-MOUNI, had taught that he was only one of a series of five Buddhas who appear at intervals in the world and all teach the same truth. That of these five, three had already appeared, that he himself was the fourth, and that another would appear after him. It was taught that SAKYA-MOUNI was omniscient and sinless, that he descended of his own accord from the throne of the Buddhas in heaven into his mother's womb. After seven days of fasting, the holy MĀYA dreamed that the future Buddha entered her side in the form of a superb white elephant. The wise men of the Sakyas interpreted the dream to mean that her child would be a Buddha, who would remove the veils of ignorance and sin, and make all the world glad by a sweet taste of the Ambrosia of Nirvāna. When the child was born, it took seven steps forward and exclaimed with a lion's voice "I am the Lord of the world"

I have taken these legends that grew up round the early history of the Buddha chiefly from the work of Mr. RHYS DAVIDS. They are among the subjects which M. WILSEN believes to be disclosed in the bas-reliefs, and that this is the case with some of them I think there is no doubt. We are now in a position to examine the plates.

Plate XVI. 1 represents, according to M. WILSEN, King

SUDDHODANA honoured as the future father of the Buddha by celestial beings in the air and various ranks and degrees of men on earth. There is possibly some connection between the two lions couchant on the capitals of the pilasters of the palace, and one of the names borne by the Buddha, *i.e.*, *Sakyasinga*—the lion of the tribe of Sakyas.

Plate XVII. 3. SUDDHODANA communicating the blessing that is about to be bestowed upon him, and which has been predicted in diverse manners to an assembly of persons, probably of the Shatriya caste.

Plate XIX. 7. The four Buddhas who have already appeared. The fifth (named MAITREYA), who is yet to come and restore the Buddhist doctrine, being unrepresented. The fourth, who was to become incarnate in the person of SAKYA-MOUNI or SIDDHARTHA, is leaving his celestial seat to descend to earth. Who the person who is floating in the air on the left and apparently bringing some intelligence may be is not clear.

Plate XXVII. 23. A symbolical picture. The Buddha, whom we saw quitting his throne in XIX. 7, is being brought to earth in a magnificent palace covered with all the insignia of earthly royalty, and supported, surrounded and followed by a host of heavenly beings.

Plate XXVIII. 25. The dream of MAYA. The elephant of which she dreamed is in the left hand corner. The Queen herself is sleeping, while her women are tending her gently, rubbing her arms and her eye and keeping the air stirring with a fan. (See photograph No. 4.)

Plate XXX. 29. MAYA returning from a visit to the temple and receiving the humble congratulations of her friends on the honour that is coming to her.

Plate XLI. 51. MAYA, no longer in a condition to receive the visitors who come to her with good wishes and gifts, is in a building by herself in the back of the palace, while a figure, which has become quite defaced, but probably representing SUDDHODANA, receives the visitors and their offerings in or on behalf of the Queen in a building in front of the one occupied by her.

Plate XLII. 53. MAYA, being near her time, is on her way to her parents' house, and is arriving in a chariot at the garden of

Lumbini, surrounded by guards and attendants.

Plate XLIII. 55. The Buddha is born. His mother, recovered from her pains, is exalted on a pedestal, resting her left hand on the arm of one of her women, and holding a flower in her right hand. The new-born child, shewing his divinity by his exemption from the weakness of infancy, is standing up, receiving the homage of those about him, while a shower of celestial flowers descends upon him. Possibly the picture is intended to represent him taking the seven steps of the legend. (See Photograph No. 5.)

Plate XLV. 59. The widowed SUDDHODANA sitting with SIDDHARTHA upon his knee, and attended by the women of the palace.

Plate XLIX. 67. This plate is interesting, because it represents one of the bas-reliefs which CRAWFURD has given in the "History of the Indian Archipelago," and he interprets it in a different manner from M. WILSEN. CRAWFURD sees in it SIVA in his car, and recognises in the projections from the head of the central figure (which in WILSEN's plate is almost obliterated) the crescent of SIVA. WILSEN considers that the sculpture represents the young SIDDHARTHA in a chariot with his father and others, and sees in the projections from the head, the ends of the peculiar head-dress which is worn by the child in some others of the sculptures.

Plate L. 69. The young SIDDHARTHA astonishing his royal father, a learned Brahmin and others (possibly the students in a school) by his early-developed intelligence.

Plate LIX. 87. The assembly of the young Sakyas challenged by the prince to a contest in scholarship and athletics. SIDDHARTHA illustrating the triumph of intellectual over moral force by taming an elephant.

Plate LXXI. 111. SIDDHARTHA seated in his chariot meeting the poor old man. The child with the aged pauper probably signifies that he is blind.

Plate LXXII. 113. SIDDHARTHA the next day meeting the sick man at the point of death.

Plate LXXIII. 115. SIDDHARTHA meeting with the dead man.

Plate LXXIV. 117. The fourth encounter. The hermit is in the attitude of a man who is demonstrating some problem. The charioteer CHANNA, whose memory is so carefully preserved in the

legend, is talking with his Master.

Plate LXXVI. 121. **SIDDHARTHA** endeavouring to obtain his father's consent to his new scheme of life.

Plate LXXVIII. 125. Of this plate (of which a photograph is published with this paper) **Dr. LEEMANS, or M. WILSEN, says:** "**SIDDHARTHA** continues faithful to the resolution he has taken, and is insensible to the graces of the beautiful women of his household, the number of whom has been largely increased. It is probable that the artist wished to represent, in this instance also, an hour in the night, for some of the women are asleep, leaning one against another, or resting on pillows. The artist has known no better way of depicting the firmness of the resolution the prince has taken, and the steadiness with which he continues to resist all temptations, than by placing his hero on a raised throne, having the aureole behind his head, and in the peculiar attitude of a Buddha."

Here a reference to **Bishop BIGANDET'S "Legend of the Burmese Buddha"** probably throws some additional light upon the artist's intention. I should explain that, in the Burmese version of the story, **SIDDHARTHA** goes by the name of **Phralaong**.*

"**Phralaong** had scarcely begun to recline on his couch when a crowd of young damsels, whose beauty equalled that of the daughters of the **NATS**, executed all sorts of dances to the sound of the most ravishing symphony, and displayed in all their movements the graceful forms of their elegant and well-shaped persons in order to make some impression upon his heart. But all was in vain, they were foiled in their repeated attempts. **Phralaong** fell into a deep sleep. The damsels, perceiving their disappointment, ceased their dances, laid aside their musical instruments, and soon following the example of **Phralaong** abandoned themselves to sleep.

"**Phralaong** awoke a little before midnight, and sat in a cross-legged position on his couch. Looking all around him, he saw the varied attitudes and uninviting appearance of the sleeping damsels. Some were snoring; others gnashing their teeth; others with opened mouths; others tossed heavily from side to side; some stretched one arm upwards and the other downwards; some, seized as it were with a frantic pang, suddenly coiled up their legs for a while, and

* *Ibid.* Journal of the Indian Archipelago, Vol. VI., page 509. I have somewhat abridged the passage.

with the same violent action pushed them down again. This unexpected exhibition made a strong impression upon Phralaong; his heart was set, if possible, freer from the ties of concupiscence, or rather was confirmed in his contempt for all worldly pleasures. It appeared to him that his magnificent apartment was filled with loathsome carcasses. The seats of passions—those of Rupa, and those of Arupa, that is to say, of the whole world—seemed to his eyes like a house that is a prey to the devouring flames. At the same time his ardent desires for the profession of Bahan" (an ascetic life) "were increasing with an uncontrollable energy. 'On this day, at this very moment,' said he with unshaken firmness, 'I will retire into a solitary place.'"

I think everybody who examines the engraving carefully will admit that it is this particular incident in the history of the young prince which the artist intended to pourtray.

Plate LXXIX. SIDDHARTHA still in the palace, but about to escape on the horse that is standing ready, and resisting the entreaties of CHANNA, his charioteer, who tries to persuade him to change his resolution.

Plate LXXX. 129. The escape.

Plate LXXXI. 131. The end of the night-ride.

Plate LXXXII. 133. SIDDHARTHA taking off his ornaments and giving them to CHANNA to carry back to Kapila-vastu and cutting off his long hair with his sword. (See photograph.)

If we accept M. WILSEN's theory, we shall have to get over some difficulties. The selected plates may be fairly interpreted in the way suggested. But they are only a few among the great many to which the legend, as it is known, supplies no interpretation; and one cannot help being surprised to find that the lower line of sculptures has no relation, so far as has been ascertained, to the upper line. As they are represented in the plates they appear to be parts of the same work, but no connecting thread between the two series has yet been discovered.

However, much might probably yet be learned by careful study, both of the plates and of the various forms of the Buddhistic legend. And I think it most likely that such study will tend to support M. WILSEN's opinion. Certainly one rises, from a first perusal of the book, convinced that Boro Budur is what

Dr. LEEMANS and those whose works he has utilised believe it to be—a monument of the religion of Buddha, and one of the most remarkable monuments of that religion that exist in the world.

M. BRUMUND, who has exhausted all the sources of information, is of the opinion that the Buddhist religion and indeed a great Buddhist empire was established in the centre of Java and that its golden age may be placed in the eighth or ninth century of the Christian era. It was no doubt surrounded by other States professing Sivaistic Brahmanism; and there is evidence that the Sivaism of the coast borrowed something from Buddhism, and that, on the other hand, the Buddhism of the centre had some Sivaistic elements mixed with it. But of the existence of a very pure Buddhism in the neighbourhood of Boro Budur, he considers there is no room for doubt. He conjectures that it was introduced into Java at a very early period, possibly soon after the third great Buddhist council which took place under Azoha B.C. 264—at which it was resolved that the doctrine of the Buddha should be propagated in foreign parts.

It is true that the Chinese traveller FA HIAN tells us that in the beginning of the fifth century after Christ there were many Brahmins in Java, but that the law of Buddha had no adherents there. But some doubt is thrown upon his evidence by the fact that his informants were Brahmins who were possibly anxious to conceal the truth, and who shewed their hostility to the religion of the Buddha by requesting the Captain of the ship in which they sailed to abandon FA HIAN, during a storm, upon the inhabited coast of an island which they sighted, as the probable cause of their danger, he being a heretic Buddhist.

There is reason to believe that Buddhism was decaying during the period of the last great Hindu Empire in Java—that of Majapahit—and it disappeared finally when Islam triumphed over that last refuge of Hinduism in A.D. 1400. M. WILSEN indeed attributes the ruinous condition into which Boro Budur had fallen to injuries received by the building during the wars of religion between the supporters of the old and the new faith. He supposes the Buddhists driven by the victorious Moslems within the sanctuary of Boro Budur and pursued from gallery to gallery, not knowing how else to defend themselves, to have used as projec-

tiles the architectural ornaments which they could easily remove or break off; and he thus accounts for the fact that an immense number of these ornaments, which are wanting in their proper places, are found strewn the ground all around the building. "The Buddhists," says M. WILSEN, "overpowered and driven back, saw themselves surrounded and threatened with destruction in the neighbourhood of Boro Budur. The monument is transformed into a fortress. But nothing stays the Moslems—neither the sanctity of the place nor the despair of its defenders. The air resounds with their fanatical war-cry of "Allah," and the turbaned zealots advance to the assault of Boro Budur. The Buddhists at bay lay their hands upon the antefixes on the cornices, the bells, and other ornaments; they tear them down and hurl them upon the assailants. But it is in vain; the Moslems mount one gallery after another. The dead bodies of the Buddhists lie on one another in heaps, the last of the defenders fall on the circular terraces, and the crescent planted on the summit of Boro Budur looks down in triumph upon all the country round, and seems to utter a sarcastic defiance of the Buddhas."

M. BRUMUND, on the contrary, thinks there is no sufficient historical support of the truth of this picture. He doubts whether there were wars of religion of this violent character in Java, and considers that there would be more evident marks of them in the defacement of the statues if this had been the case. He attributes the destruction of the temple or monument of Boro Budur to the natural results of the neglect into which it fell after the triumph of Islam, and to the powers of nature—the earthquakes, the luxuriant growth of tropical vegetation, and the influence of the droughts and the rains in their turn.

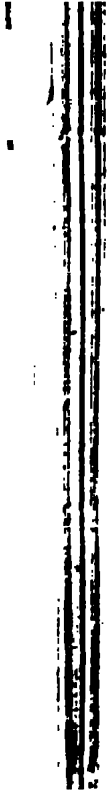
Since the building has been discovered and cleared of the jungle and the earth in which it had been buried, the work of destruction has been continued by fresh agents. The natives have carried off some of the stones to build their own houses. Boys tending their buffaloes and sitting down under the shadow of the walls have amused themselves with chopping the sculptures with their knives, and—worst of all—civilised Europeans have carried off the statues, or, if these were too heavy, have taken the heads of the Buddhas from the outside walls and the niches to place them in

their collections. It is even said that a troop of Hussars, who were encamped in these parts during the Javanese war, used to try the edge and the temper of their sabres upon the statues, and that they cut off the heads of more than one of them.

I will conclude this paper, which has already exceeded the limits I originally proposed to myself, by quoting from M. WILSEN the following account of a most curious and interesting fact, viz., that the statues of Boro Budur are to this day objects of reverence to the Javanese. He says: "Persons come every day from long distances bringing offerings of flowers and incense to one or other of the statues of the Buddha upon the higher terraces. These pious pilgrims place their flowers on a banana leaf before one of the two Buddhas of the first circular terrace to the right of the eastern entrance, or by the side of the huge statue of the great Dagob in the middle, and burn incense before the statues. They often bring with them some of the yellow powder called '*bore bore*' to cover the statue of the Buddha with, just as newly married people cover their bodies with the same powder. They pay this offering of devotion in cases of sickness, after a marriage, after an easy and fortunate childbirth, and on occasion of many other of the events of daily life. It is also said that women who aspire to the honours of maternity try to pass their fingers through the openings in the latticed cupolas, in order to touch the Buddha concealed within; and that they sometimes pass a whole night in one of the galleries or on one of the higher terraces. The Chinese too imitate the Javanese in some of these acts of devotion, and assemble once a year on new year's day at the ruins of Boro Budur. The ancient shrine then becomes the object of a general pilgrimage, the scene of joyous merry-making, accompanied by many sacrifices, by fireworks, and public amusements of all kinds. We dare not assert positively that the ancient purpose of Boro Budur is the reason why these strangers from the celestial empire (so far as they profess the doctrine of *Fo* or *Buddha*) attribute to it still a sacred character. The thing, however, is not improbable; and the very nature of the homage that is now offered, might thus have put us in the way of understanding the end which the founders of the sanctuary proposed to themselves, even if we had not the advantage of being better informed on the subject by the character of the

edifice itself and its bas-reliefs. But we have before us an example of the religious sentiment. After so many centuries, after all remembrance of the origin of this remarkable edifice has been lost, and while tradition is silent, the sentiment of the Chinese Buddhist is sufficient to make him say ; 'This country, this hill covered with venerable buildings, images, statues, sculptures, was consecrated to the great Master. Here the ashes of the Buddha have rested, here the relics of the Buddha have been preserved.' "

G. F. HOSE.



A CONTRIBUTION
TO
MALAYAN BIBLIOGRAPHY.

PART II.

[INTRODUCTORY NOTE.—Thanks to the kindness of correspondents—notably of Dr. BIEBER, H. I. G. M.'s Consul, Mr. F. A. SWETTENHAM, Mr. E. KOEK, and Mr. N. DENISON of Krian,—I have been enabled to add about 280 titles to my previous Catalogue, which, with the present instalment, shews a total of about 1,100 titles. In one sense this result is disheartening, as tending to shew how very far from complete even the present article is likely to make the list.

The catalogue is probably still lamentably deficient in Dutch and other Continental titles. But on the principle that "half a loaf is better than no bread," this further instalment may be useful to members of the Society.

Of the portion relating to native works, original and translated, nothing more can be said than that it is as complete as the information at my disposal enables me to make it, and that it has been submitted to members of the Council of the Society, who have suggested all the additions within their power. Further titles will no doubt come to hand when members generally have had an opportunity of noting the shortcomings of the present list.

N. B. DENNYS.]

A.

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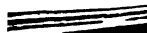
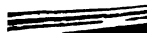
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REPORT
ON THE
EXPLORATION OF THE CAVES OF BORNEO*
BY
A. HART EVERETT;
INTRODUCTORY REMARKS
BY
JOHN EVANS, D.C.L., LL.D.;
AND
NOTES ON BONES COLLECTED
BY
G. BUSK, V.P.R.S.

In the year 1878 the Council of the Royal Society made a grant of £50, from the Donation Fund, towards the expenses of carrying on an investigation of the Caves of Borneo, which it was thought possible might prove to contain remains both of palæontological and anthropological interest. A similar grant was made by the British Association, and a Committee appointed; and by the aid of private subscriptions a sufficient sum was raised to secure the services of Mr. HART EVERETT, whose report upon his investigations, extending over a period of nearly nine months, is now enclosed.

A preliminary report from the Committee, together with one of Mr. EVERETT's reports, has already been submitted to the British Association at its meeting in Sheffield, and has appeared in print. It was then pointed out that although the examination of these caves had not, as was hoped, thrown any light upon the early history of man in that part of the world, yet that the evidence obtained, though negative in character, was not without value, inasmuch as the true nature of the Borneo cave deposits had now been carefully ascertained by Mr. EVERETT. His final report con-

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firms the opinion already expressed. It only remains to be added that, with the exception of the bones mentioned in the enclosed note by Mr. G. BUSK, F.R.S., which have been placed in the Museum of the Royal College of Surgeons, the whole of the objects sent to England by Mr. EVERETT have been made over to the British Museum. Accompanying this is Mr. EVERETT'S first quarterly report, together with his map and plans, so that they may, if thought fit, be deposited in the archives of the Society, so as to be available, if necessary, for future reference.

REPORT ON THE EXPLORATION OF THE BORNEAN CAVES IN 1878-9.

1. THE LIMESTONE FORMATION.
2. THE CAVES AND THEIR DEPOSITS.
3. THE HUMAN REMAINS.
4. CONCLUDING REMARKS.

1. Limestone Formation.

The caves of Sarawak are situated in a limestone formation substantially identical with that of the Malay Peninsula, and occupying a considerable area of the north-west and north-east parts of the Island of Borneo. Its westernmost extension seems to be represented by the Ahup Hill on the frontier between Sambas and Sarawak, whence it runs nearly uninterruptedly to the upper waters of the Sadong River at Semabang. It reappears in the Tatau River near Bintulu, and again comes to the surface in the Niah, Baram, and Limbang rivers, in Brunei territory, and it is known to be largely developed in northern Borneo.

Where the original structure of the rock has not been obliterated by metamorphic action, it is found to be crowded with organic remains (encrinites, &c.), but as these have never been examined by palæontologists, it is impossible to fix with any approach to exactitude the age of the formation. Its position relative to the other rocks of the island is also not well determined. It appears, however, always to underlie the great sandstone-conglomerate formation which constitutes the major part of the highlands of north-west Borneo.

The limestone hills nowhere attain to a greater elevation than 1,800 feet above the sea-level, at any rate in Sarawak, and they more commonly vary from 300 feet to 800 feet in height. In the Baram district, the Molu Mountain is said to be limestone and to rise to a height of 9,000 feet, but I am not aware that it has ever been visited by a European observer. The hills invariably spring up steeply from the low country, and the majority of them present lines of old sea-cliffs which generally face to N. and N.W., *i.e.*, towards the quarter still occupied by the waters of the sea. The rock itself is much fissured and jointed, and the hills, in many instances, are absolutely honeycombed with caverns.

As is usual in limestone districts, the drainage of the country is largely subterranean. Owing to this fact, coupled with the heavy rainfall (the mean for the last three years was 165 inches at Kuching), the land at the base of the hills is subject to frequent flooding during the prevalence of the north-east monsoon, when the underground watercourses are of insufficient capacity to carry off the water as fast as it reaches them. As an instance of the extent to which subterraneous drainage with its consequent subterranean denudation has gone on in Sarawak, I may cite the Siniawan river, which passes beneath four distinct hills in its short course, and one of these hills—the Jambusan Hill—is pierced besides by at least three ancient river-tunnels of large size at varying levels.

2. The Caves and their Deposits.

The total number of the caves examined by me has been thirty-two, of which two were situated in Mount Sobis, up the Niah river, and the remainder in Upper Sarawak Proper. They comprised examples of tunnel, fissure, and ordinary ramifying caverns. Partial excavations were carried on in twelve of these caves. The deposits contained in them varied. A few afforded nothing but thick accumulations of bats' or bird-guano still in process of deposition. This deposit was examined in three instances, and proved to be perfectly barren, with the exception of a few of the bones of the bats and swifts, to which it owed its production. The commonest deposit in the caves of Upper Sarawak was found to be an exceedingly tenacious, dark yellow, homogeneous clay, which is sometimes crusted over with as much as a

foot of dry mortar-like stalagmite, and sometimes is itself con-
creted into a kind of stony, pseudo-stalagmitic mass; but more
generally it occurs in the form of simple wet clay lying immedi-
ately on the limestone floors of the caves and without any other
deposit above it. It occurs both at the water-level and in caves
150 feet or more above it. Occasionally, as in some of the Bili
caves, it is mixed with sand and fine water-worn gravel. It is
evidently derived from the waste of the clay shales and soft felsi-
tic porphyries which now make up the lowlands in the vicinity of
the limestone hills—worn fragments of these rocks occurring in it.
I have very seldom met with organic remains in this clay, notwith-
standing that, in addition to my own excavations, I have always
been careful to search for bones in the *débris* left by streams
running through the caves and carrying away the softer parts of
the deposit. Such few remains as have presented themselves indi-
cate that the clay is of fluvial origin. They comprise bones and
teeth of pig and porcupine, a large part of the skeleton of a
Chelonian reptile, and numerous land and fresh-water shells. A
prolonged search would doubtless reveal remains from time to
time, but certainly not in sufficient abundance or of interest to
warrant the cost of exploration.

In addition to the guano and clay, there was found in four
instances a regular series of deposits (in caves Nos. V., XIII., XXI.,
and XXXII.), of which the following note represents the section,
as generalised from the excavations in caves Nos. V. and XIII.

(1.) A surface layer of disturbed earth composed largely of
charcoal, rotten wood, bamboos, &c., with fragments of modern
pottery, glass beads, recent bones, quantities of fresh-water shells
(chiefly the common *potamides*), and other *débris*—being the relics
left by the Dyaks, who camp temporarily in the caves when they
are employed in gathering the harvests of the edible birds' nests,
which is done three times annually. This layer is, in some cases,
a mere film, but about the entrance hall of No. XIII. it was as much
as a foot in thickness.

(2.) A talus of loam or clay mixed with earthly carbonate of
lime, which locally forms a hard concrete, and is crowded with the
tests of many species of recent land shells, together with the bones,
generally fragmentary, of various small mammals belonging chiefly

to the order Rodentia. This talus is composed, in great measure, of large angular and subangular blocks of limestone. In cave No. V. its summit is nearly 50 feet above the floor of the cave.

(3.) A stratum of river mud mingled with bat-guano, and with rounded masses of limestone and creamy crystalline stalagmite interspersed. The maximum thickness observed in the excavations was 3 feet. This stratum is crowded with the remains of bats, and also with those of larger mammals—all (as I am led to understand) of genera now extant in Borneo. The bones are almost invariably in a very broken condition, and so rounded and water-worn as to be past identification. As a sample of these bones has been examined in England, it is not necessary to speak more particularly of them here. In addition to the mammalian remains, the mud exhibits a miscellaneous assemblage of the remains of small reptiles (chiefly Chelonian), fish bones and scales, chelæ of crustaceans, land and fresh-water shells, leaves, &c., &c. In the upper level of this river mud traces of the presence of man are abundant.

(4.) The yellow clay, more or less concreted into hard pseudostalagmite, and containing casts of land shells, and bones and teeth of pig. In No. XIII. a narrow band of nearly pure stalagmite (about 4 inches thick) intervenes between the river mud and the yellow clay. The latter deposit rests immediately on the limestone floor of the cave. It contains a few water-worn pebbles and fine gravel, and it has been extensively denuded, prior to the introduction of the river mud above it.

The foregoing series of deposits is found, with wonderfully slight variation, at points so distant from each other as Jambusan and Niah. At both places the floors of the caves which present it are at a level of some 40 feet above the flat land at the bases of the hills. All four caves open on the face of a perpendicular cliff, so that their height above the present valleys affords a gauge of the denudation of the soft rocks in the vicinity of these hills since the introduction of the river mud.

The above are the principal kinds of deposits that are met with. Apart from the evidence as to their slight antiquity afforded by the mammalian remains, and by the fact of the presence of man in a fairly advanced stage of civilisation in the particular instances examined, it seems highly probable that the contents of all the

Sarawak caves, at least to a height of many hundred feet, will prove equally recent, and for the following reason: The contents of the Sarawak caves must have been accumulated since the date of the last submergence of north-west Borneo, unless the subsidence of the land was very trifling indeed. But the submergence actually went on to a depth of 500 feet, and probably much more, as is abundantly evidenced by the indications of purely marine denudation on the inland hills; and that it was very recent in a geological sense, may with fairness be deduced, I think, from the slight amount of differentiation which the present Fauna of the island has undergone since its last connection with continental Asia, coupled with the rapid rate at which the Sarawak coast is even now advancing seaward, which argues that the tract of land now intervening between the sea and the limestone hills cannot be of much antiquity. The absence of any heavy floors of crystalline stalagmite in the caves seems to add confirmatory testimony in this direction, as does, perhaps, the absence of the large mammals of Borneo (elephant, rhinoceros, tapir, and wild ox), from the north-west districts. It may be worth remarking, that all the tribes of Land Dyaks have most circumstantial traditions current among them on the subject of a great subsidence of the land.

With regard to the rate of accumulation of the cave-deposits in Sarawak, it seems probable that it would be in excess of that generally observable in the case of other countries, for the rocks are of an extremely decomposable class, and, as I have noted above, the rainfall is prodigious.

With respect to the possible future discovery of ossiferous deposits other than those mentioned above, I think it probable that such will be found. They cannot, however, be very numerous in proportion to the number of caves. The natives have been in the habit for many years past of excavating the contents of the caves and fissures for the purpose of washing out the alluvial gold they afford. The caves examined in this way are situated at all elevations up to 100 feet. Both Malays and Chinese set a value on fossil teeth, which they preserve as charms or use for medicinal purposes; nevertheless, they have never met with a regular ossiferous deposit in the course of their explorations. Had they done so, it would have been certain to attract their attention. Bones

and teeth have, however, been found from time to time, and of these I forwarded a sample to Mr. EVANS, but many of them were evidently quite recent.

In the event of other bone-beds being ultimately discovered in any part of Borneo, they will doubtless resemble generally the accumulation of fluviatile *débris* described in caves V. and XIII. At present no animals habitually use caves in this island in the same way as the caves of Europe were used by the large feline carnivora as retreats to which to carry their prey, so that the rich assemblage of mammalian remains which characterises the old *hyæna dens* of England cannot be looked for in Borneo. On the other hand, the fissures which abound like natural pitfalls over the limestone country, and which in Europe have furnished deposits of bones, are in Borneo barren or nearly so, so far as my experience has gone. The reason is to be found, I suspect, in the remarkably rugged and precipitous nature of the limestone hills, which makes them practically inaccessible to the larger mammals, and in their dense coating of jungle, the matted roots of which bridge over all the fissures to a greater or less degree, and afford a safe passage to the smaller animals.

3. The Human Remains.

Many of the caves present traces of the presence of man. Eleven of the caves examined by me exhibited such traces, and I had information of five others. The cave exploration has, indeed, yielded traces of man or his handiwork under three distinct sets of conditions, viz., (1) in river gravel; (2) in the river mud of the Jambusan cave, as mentioned in the preceding section; and (3) in the surface layers of various caverns in Upper Sarawak and at Niah.

(1.) During my first exploration I discovered, imbedded at the bottom of a bed of river gravel exposed in a section on the left bank of the Siniawan river, a single stone celt. It was forwarded to the late Sir C. LYELL with a note of the circumstances of its occurrence, and was pronounced by him to be of Neolithic type. It is the only existing evidence, to my knowledge, of the use of stone by man for the manufacture of industrial implements yet discovered in Borneo. At present iron seems to be universally employed even by the rudest tribes.

(2.) In cave No. XIII., scattered abundantly throughout the

upper 8 inches of the river mud, there occurred water-worn fragments of a rather coarse but fairly well made pottery. It was so fragmentary and water-worn that it was impossible to distinguish of what kind of utensils it had formed a part. Associated with it were a few marine shells (*Cardium*, *Cypræa*, and others), a single fragment of stone apparently bearing marks of human workmanship, pieces of burnt bone, fresh-water shells (*Neritina* and *Potamidés*) also bearing the marks of fire, the tooth of a tiger cat, with a hole bored through the base, a rude bone bead, and a few clean chips of quartz. No stone implements properly so called were observed, though carefully looked for. These remains indicate the presence of a settlement of people at some distance without the cave on the banks of the stream, which formed the river mud deposit. The quality of the pottery shows that this people had attained a fair degree of civilisation. The presence of the marine shells seems to imply that the sea coast was within easy reach of the vicinity of the Jambusan Hill. The remains generally, although of slight interest except to the local archæologist, belong to a ruder stage of art than the following.

(3.) The traces of man in the remainder of the eleven caves above referred to consist of human bones, associated, in some instances, with works of art. These remains occur always either just within or but a few yards removed from the entrances of the caves. The caves in which they lie commonly open on the faces of steep mural precipices. That at Ahup, where the largest accumulation exists, is at an elevation of not less than 100 feet above the valley. The bones have belonged to individuals of various ages, they are mostly fragmentary, and they lie scattered on the surface, or but lightly imbedded in the earth without reference to their proper anatomical relations. Their condition will be better judged from the sample sent than from any description that I could give. Occasionally fragments occur bearing the marks of fire. The works of art associated with them include broken jars, cups, cooking pots, and other utensils of earthenware. The pottery is of excellent make, and often glazed and painted. Besides the pottery, beads and armlets of a very hard dark-blue glass, pieces of iron, manufactured gold, and fragments of charcoal have been met with. Similar beads are in the possession of the Land Dyaks at

this day, but they can give no account of their origin.

No tradition is extant among the natives with regard to these relics. No tribes in Borneo make habitual use of caves either as domiciles, or as places of sepulture, or for any other purpose. The character of the earthenware, however, and the use of iron and gold point to a very modern date indeed for the people who left these signs of their presence and hence the subject, though curious to a local geologist, does not call for any detailed remarks here. It is very possible that the remains date no farther back than the Hindu-Javanese occupation of Borneo, when this part of the island with Pontianak and Banjar were tributary to Majapahit, or they may be of Chinese origin—in either case quite recent.

4. Concluding Remarks.

The general result of the exploration may be summed up as follows:—

The existence of ossiferous caves in Borneo has been proved, and at the same time the existence of man in the island with the Fauna, whose remains are entombed in these caves. But, both from the recent nature of this Fauna, and from the fact that the race of men whose remains are associated with it had already reached an advanced stage of civilisation, the discovery has in no way aided the solution of those problems for the unravelling of which it was originally promoted. No light has been thrown on the origin of the human race—the history of the development of the Fauna characterising the Indo-Malayan subregion has not been advanced—nor, virtually, has any evidence been obtained towards showing what races of men inhabited Borneo previously to the immigration of the various tribes of Malayan stock which now people the island. Furthermore, the presumption that the north-west portion of Borneo has too recently emerged above the waters of the sea to render it probable that future discoveries will be made of cave deposits of greatly higher antiquity than those already examined, has been strengthened. Under these circumstances it seems advisable that cavern research in north-west Borneo should now be left to private enterprise, and that no further expense should be hazarded, at any rate, until the higher parts of the island in the north-east may be conveniently examined.

NOTES ON THE FOREGOING REPORT.

Page 278.—“*Submerged to a depth of 500 feet.*”—I infer that the last subsidence of north-west Borneo reached a depth of not less than 500 feet from the fact that the limestone hills between the upper part of the Sarawak River and the Samarahan exhibit traces of marine denudation equally with the hills situated nearer to the coast, although their bases are probably not less than 400 feet higher above the sea-level. Pebbles of cinnabar ore have been met with on the summit of the Busan Hills. The nearest deposit of cinnabar is that at Tagora, a peak rising nearly 800 feet above the sea-level at the base of the Boñgoh Mountain, about eight miles to the southward. It can hardly admit of doubt that these pebbles were carried to the spot in which they occurred when the Busan Hills were submerged beneath the sea, and, as the hills vary in height from 400 to 500 feet, we have, in this instance, almost demonstrative evidence of subsidence to the depth which I have indicated as a probable minimum.

Page 278.—“*Indications of purely marine denudation.*”—Every limestone hill is surrounded by a great assemblage of reefs, rocks, and sea-stacks, which often extend from side to side of the smaller valleys. Where the superficial alluvium has been removed, it is seen that these rocks are, almost invariably, integral portions of a smoothly-worn and hollowed floor of limestone. They decrease in number as the distance from the hill is increased; but, in the immediate vicinity, if the jungle be cleared, the land may be observed to be literally studded with masses of limestone, all fantastically worn, and varying from the size of small boulders to that of craggy stacks, 30 or even 50 feet high. Sometimes two reefs will run out parallel from the hill, and form a miniature cove, with a small cave at its inland extremity. The most striking form presented by the rocks are those of the “tabular” and “mushroom” types. Their bases being protected from the honey-

combing action of the rain, still present surfaces smoothly polished by the even wash of sea-waves. The exact counterpart of these rocks and of these inland cliffs may be seen in the Philippine Archipelago on the present shores of the islands lying to the northward of Surigao. Such peculiar assemblages of rocks cannot be referred to the action of streams varying their course, for the rocks surround every hill, large and small, and besides, the action of the streams in the limestone district of Sarawak is rather in the direction of cutting one definite channel in the solid rock and keeping to it. Still less could the heavy tropical rains produce such results by their long-continued operation over a rock-surface of unequal hardness. Were there no other argument against such a supposition, the presence of the "mushroom" rocks would be fatal to it.

Page 278.—"*Sarawak Coast* *advancing seaward*."—The shore line of north-west Borneo (Sarawak) appears to be gaining on the sea steadily as a whole. Whether the land is stationary and the gain is due solely to the amount of sediment poured into the sea by an extensive river system, draining a country composed of rocks peculiarly liable to rapid degradation by denudational agencies and exposed, at the same time, to a rainfall equalled by that of few countries on the face of the globe, or whether, in addition to the shoaling of the sea by the introduction of fluvial *débris*, the land is at present undergoing a slow elevatory movement, I do not feel prepared to decide. Of the mere fact of the recent increase of the land there is abundant evidence. The coast between Lundu and Samarahan, and again, between Kalakah and Igan, is a flat belt of alluvial soil, but just raised above the level of the highest tides, and traversed in every direction by broad tidal channels. The belt extends inland from ten to thirty miles. Cape Sirik is its most prominent point, and, although it is composed of soft alluvium, and is exposed to the fury of the north-east monsoon, blowing down the whole expanse of the China Sea, this cape extends itself so rapidly seawards that the subject is one of common remark among the natives in its vicinity. The Paloh Malanaus have farmed close up to the point for many years past, and they state the addition to the land annually to average three fathoms. One of the elder men pointed out a distance of nearly two miles, as

showing the increase within his memory. Numerous facts could be adduced pointing in the same direction.

Page 279.—“*No animals habitually use caves.*”—Wild pigs are said by the natives to retire into caves to die. This may explain why their remains are not uncommon in such situations. I have seen traces of a bear in a cave, but as a rule none of the larger animals enter the caverns. The latter, however, are not without a varied Fauna of their own. Besides the infinite hosts of swifts (*Collocalia*) and bats of many species which throng their recesses, owls, and occasionally hawks, are met with. Several kinds of snakes, lizards (*Varanidæ* and *Geckotidæ*), fish, and Crustacea also occur, as well as spiders, crickets, and myriapoda (*Jalide*, *Geophilus?* *Polydesmus?*). The recent guano often swarms with a slender yellow *Bulinus*.

Page 281.—“*No tradition is extant.*”—It has been suggested that these superficial human remains are the remains of the Chinese who perished in the insurrection in Sarawak (1857). Apart from the decayed condition of the bones, this idea is inadmissible for many reasons. It is sufficient to mention the general identity of the remains at Niah in Brunei territory (where there is no reason to suppose any Chinese were ever located) with those of Ahup in Sarawak.

Page 281.—“*No tribe makes habitual use of caves.*”—A very wild tribe of Punans, called by the natives ‘Rock Punans,’ who inhabit the great Tibang Mountain at the source of the Rejang River, are popularly reported to live in caves, being so uncivilised as not yet to have learnt to construct artificial shelters. The head of the Rejang has never been visited by a European, so that this report is probably incorrect. Mr. HUGH B. LOW, whose knowledge of the tribes of north-west Borneo is unequalled, writes in answer to my inquiries as follows:—“I do not know of any tribe that buries its dead in caves. Tama Nipa, of Tatau, was buried in a cave, but this was to secure him from his Dyak neighbours. The Orang Kaya Sabgieng expressed a dying wish that he might be buried in Lubang Danau in Ba Koiat, but it was only in order that he might gain an additional claim to the cave in question, the ownership of which was disputed. The ‘tailed men’ between Mandai and Melawi are *said* to live in caves.”

NOTES

ON THE

COLLECTION OF BONES FROM CAVES IN BORNEO

REFERRED TO IN MR. EVERETT'S REPORT

ON THE

EXPLORATION

OF THE

BORNEAN CAVES IN 1878-9.

BY GEORGE BUSK, F. R. S., V. P. ANTH. INST.

With the exception of portions of the lower jaw of a small pig, and two or three detached teeth of the same animal, and some fragments of pottery, the collection is composed entirely of human remains.

The bones are all more or less fragmentary and vary very much in condition, some appearing as if they had lain on the surface of the ground, exposed to the weather, whilst others are partially encrusted with a friable, argillaceo-calcareous stalagmitic deposit, admitting of very easy removal. None of the bones, though some are dry and fragile, appear to be of any antiquity, and none adhere to the tongue.

The remains are those of at least five individuals, differing a good deal in age and probably of both sexes, but this is not certain. They include :—

1. Eleven or twelve portions of the skull, amongst which are four more or less perfect temporals, of which three belong to the right side. These bones are all distinguished by the large size of the mastoid process; in one only does any portion of the zygoma remain, which is of slender conformation. The only other specimens belonging to the cranium are :—1. The face, with a large

part of the forehead and the orbits complete. This fragment is remarkable for the great comparative width across the malar region, which amounts to about 5 inches, whilst the vertical length of the face from the fronto-nasal suture to the alveolar border is scarcely $2\frac{1}{4}$ inches. The orbits have a transverse diameter of 1".5, and a vertical of 1".25, giving an orbital index of .83. The nose measures 1".8 \times 1".1, affording a nasal index of .61. The frontal overhangs the nasals very much, and the frontal sinuses are well developed, but the orbital border is not thickened. The alveolar arch is almost perfectly semicircular and very wide. The bone is further remarkable for the great apparent depth of the sphenoidal part of the temporal fossa, owing to the sudden bulging of the squamosal. The specimen on the whole presents an exaggerated Malay aspect.

2. Another and the most considerable of the cranial specimens consists of the greater portion of a calvaria. The entire face is wanting below the frontal border of the orbits; as is also nearly the whole of the right side of the skull. The calvaria is well formed and evenly arched; the forehead upright and rounded. In the vertical view (*norma verticalis*) the outline forms a regular broad oval. The sutures are all open and for the most part deeply serrated. The chief points to be noticed besides the above are: (*a*) the enormous size of the mastoid process, in a skull otherwise it may be said of delicate conformation; and (*b*) the extraordinary condition of the foramen magnum, the border of which is so much thickened and elevated, as at first sight to convey the impression that the atlas was ankylosed to the occipital.

The bone in the surrounding part of the face is extremely thin and apparently atrophied, but there is otherwise no sign of disease.

From its imperfect condition this calvaria affords no distinctive characteristics, but in one respect it agrees with the facial specimen above described, viz., in the remarkable bulging of the anterior part of the squamosal where it joins the alar sphenoid.

The longitudinal diameter of this calvaria is 7"—its width 5.25, and height 5.7, the circumference being 20 inches.

The other bones of the skeleton are represented by a clavicle of small size and delicate make, probably that of a female.

2. Two or three fragments of the humerus, in one of which the medullary cavity is filled with root fibres. And in its posterior aspect near the lower end there are three or four transverse cuts of slight depth, and done, as it would seem from the chipped appearance, by chopping. There is also a deeper incision on the external condyloid ridge immediately above the condyle.

3. An entire sacrum and a portion of the left os innominatum, probably of the same individual.

4. A fragment of the right os innominatum belonging to another individual. Of bones belonging to the lower extremity, the collection includes portions of four thigh bones, one with the lower epiphysis naturally detached. The tibia is represented by three specimens, none of which present anything worthy of remark. The only bone belonging to the foot is a first metatarsal of small size.

From the above it will be seen that these bones present nothing of especial interest; and with respect to the race to which they may have belonged, the information they afford is very meagre. On this point all that can be said is that they may well have belonged to the Malay type, but there is also no apparent reason why they should not have been of Chinese origin. What tends to afford some support to this supposition is the marked fulness or bulging of the squamosal in the sphenoidal fossa, to which I have called attention, and which, upon examination of the collection of crania in the Royal College of Surgeons, I find is presented by several among the Chinese crania in a more marked degree than in the other races to which my attention was directed.



A SEA-DYAK TRADITION OF THE DELUGE AND CONSEQUENT EVENTS.

BY THE REV. J. PERHAM.

Once upon a time some Dyak women went to gather young bamboo shoots to eat. Having got the shoots, they went along the jungle, and came upon what they took to be a large tree fallen to the ground; upon this they sat, and began to pare the bamboo shoots, when, to their utter amazement, the tree began to bleed. At this point some men came upon the scene, and at once saw that what the women were sitting upon was not a tree, but a huge boa-constrictor in a state of stupor. The men killed the beast, cut it up, and took the flesh home to eat. As they were frying the pieces of snake, strange noises came from the pan, and, at the same time, it began to rain furiously. The rain continued until all hills, except the highest, were covered, and the world was drowned because the men killed and fried the snake. All mankind perished, except one woman, who fled to a very high mountain. There she found a dog lying at the foot of a jungle creeper, and feeling the root of the creeper to be warm she thought perhaps fire might be got out of it, so she took two pieces of its wood and rubbed them together and obtained fire; and thus arose the fire-drill, and the first production of fire after the great flood.

This woman and the fire-drill, to which they attribute the qualities of a living being, gave birth to Simpang-impang; who, as the name implies, had only half a body, one eye, one ear, half a nose, one cheek, one arm, one leg. It appears that many of the animal creation found refuge in the highest mountains during the flood. A certain rat, more thoughtful than the rest of his friends, had contrived to preserve a handful of padi, but by some means not told, Simpang got knowledge of this, and stole it from the rat;

and thus man got padi after the flood. Simpang spread his handful of padi upon a leaf and set it upon a tree-stump to dry, but a puff of wind came and away went padi, leaf and all. Simpang was enraged at this, and set off to inflict a fine upon the Spirit of the Winds, and to demand the restoration of the padi. Going through the upper regions, he passed the houses of Puntang Raga and Eusang Pengaia, who asked Simpang to inquire of the Wind Spirit the reason why one plantain or sugar-cane planted in the ground only grew up one single plant, never producing any further increase. After this Simpang came to a lake who told him to ask the Wind Spirit why it was it had no mouth and could not empty itself. Then he came to a very high tree whereon all kinds of birds were gathered together and would not fly away. They had taken refuge there at the deluge. The tree sends a message to the Wind Spirit, "Tell the Spirit to blow me down; how can I live with all these birds on my top baulking every effort to put forth a leaf or branch in any direction?" On goes Simpang until he arrives at the house of the Spirit; he goes up the ladder and sits on the verandah. "Well," says the Spirit, "and what do you want?" "I am come to demand payment for the padi which you blew away from the stump on which I had set it to dry." "I refuse," replies the Spirit, "however let us try the matter by diving." So they went to the water, the Spirit and his friends, and Simpang and his friends. Simpang's friends were certain beasts, birds, and fishes which he had induced to follow him on the way. Simpang himself could not dive a bit; but it is allowable in such a case to get a substitute, and Simpang persuaded a fish to act for him, who dived, and beat the Wind Spirit. But the Spirit proposed another ordeal. "Let us jump over the house," says the Spirit. Simpang would have been vanquished here had not the swallow jumped for him, and of course cleared the Spirit's house. "Once more," says the Spirit, "Let us see who can get through the hole of a sumpitan." This time Simpang got the ant to act for him, and so held his own against the Spirit. But as each performed the ordeal required, the matter was not yet decided, and the Spirit declared he would not make any compensation. "Then," says Simpang in a rage, "I will burn your house down about your ears." "Burn it if you can," says the

Spirit. Now Simpang had brought the fire-drill with him, and he threw it on to the roof of the Spirit's house which flamed up into a blaze at once. The great Spirit fumed, and raged and stamped, and only added fury to fire. He soon bethought himself of submitting, and shouted out: "Oh, Simpang, call your fire-drill back, and I will pay for the padi." He recalled the fire-drill, and the flames ceased. Then there was a discussion, and the Spirit said: "I have no goods or money wherewith to pay you; but from this time forth you shall be a whole man, having two eyes, two ears, two cheeks, two arms, two legs." Simpang was quite satisfied with this, and said no more about the padi. Simpang then gave the messages with which he had been instructed on the way, and the Spirit made answer: "The reason why Puntang Raga and Ensang Pengaia are not successful with their sugar-canes and plantains is that they follow no proper customs. Tell them never to mention the names of their father-in-law, or mother-in-law, and never to walk before them; not to marry near relations, nor to have two wives, and the plantains and sugar-canes will produce the usual increase. The reason why the lake cannot empty itself is that there is gold where the mouth ought to be. Take that away and it will have an exit. The tree I will look after." The tree fell by the wind, the lake found an exit, and the world went on as before. But how padi was recovered does not appear; but completeness and consistency must never be expected in Dyak myths.

J. PERHAM.



MISCELLANEOUS NOTES.

THE COMPARATIVE VOCABULARY.

WITH reference to the Lists of Words used by Wild Tribes, published in the last number of the Journal, the attention of the Society has been drawn to certain inaccuracies in the list of Balau Dyak words, and the following corrections should be made:—

Nose—"Hidong." Should be "Idong." Sea Dyak is without an initial aspirate. No Dyak word begins with an "h."

TOOTH—"Ngigi." This word is "Gigi." "Ngigi" would be a verb, supposing the word existed, which it does not. But the more common word for tooth is "Ngeli." This, I believe, to be the more ancient term, "Gigi" a later one, as applied to the human tooth. But the teeth of any manufactured article, *e. g.*, a saw, would be "Gigi." "Ngeli" ought at the very least to have been given as a comparison word.

EGG—"Tələh." "Telü" is the word, and the only one. Where the form Tələh comes from is a mystery to me—certainly not from Balau Dyak.

ELEPHANT—"Gaja." Should be spelt "Gajah."

FLOWER—"Bungah." "Bunga" is a flower; "Bungah" is to make fun.

COCOANUT—"Unjor." This is a case of inaccurate spelling also. "Unjor" is to stretch forth the hands. "Njor" or "Ngiur" is cocoanut.

TIN—"Tima." "Timah" is the Malay word which Dyaks are getting to use. "Tima" is non-existent. "Besiputeh" (white iron) is the universal term for tin.

ARROW—"Sümpana." This word, or anything like it, has no right to be in the list at all, for the simple reason that the Dyaks never had the thing. Both the thing and word "Panah" are known, only as Malay, or at least as coming somewhere from the sea. Some ten years ago I taught a Dyak lad to make a bow and arrow, and I had to teach him the word for it. It may have been that some Dyak in ignorance trying to remember something he had seen, stumbled out "Sempanah;" but the whole thing is extra Dyak. The only arrow they have is that of the sumpitan, which is *not* "Damba," as given in the note, but "Dambak," or, in some dialects, "Laja."

PADDLE—"Snayong." Write "Sengaiyoh." A mistake in so common a word is strange.

SPEAR—"Sanko." Write "Sangkoh."

HOT—"Panas." "Panas" is the heat—hot objectively. The feeling of heat is "Angat." "A hot day" would be "Ari panas amai," but "I am hot" "Aku angat." "Ai angat" however, is hot water.

NINE—"Sëmbilang." Should be "Sambilan," as in Malay. "Sëmbilang" is a poisonous fish.

There are a few other inaccuracies; but they are evidently clerical errors: as "Mon" for "Moa" (face); "Filin" for "Lilin" (wax); "Apai-andar" for "Apai-andan" (star); "Chelun" for "Chelum" (black); "Aran," for "Aram" (come along).



